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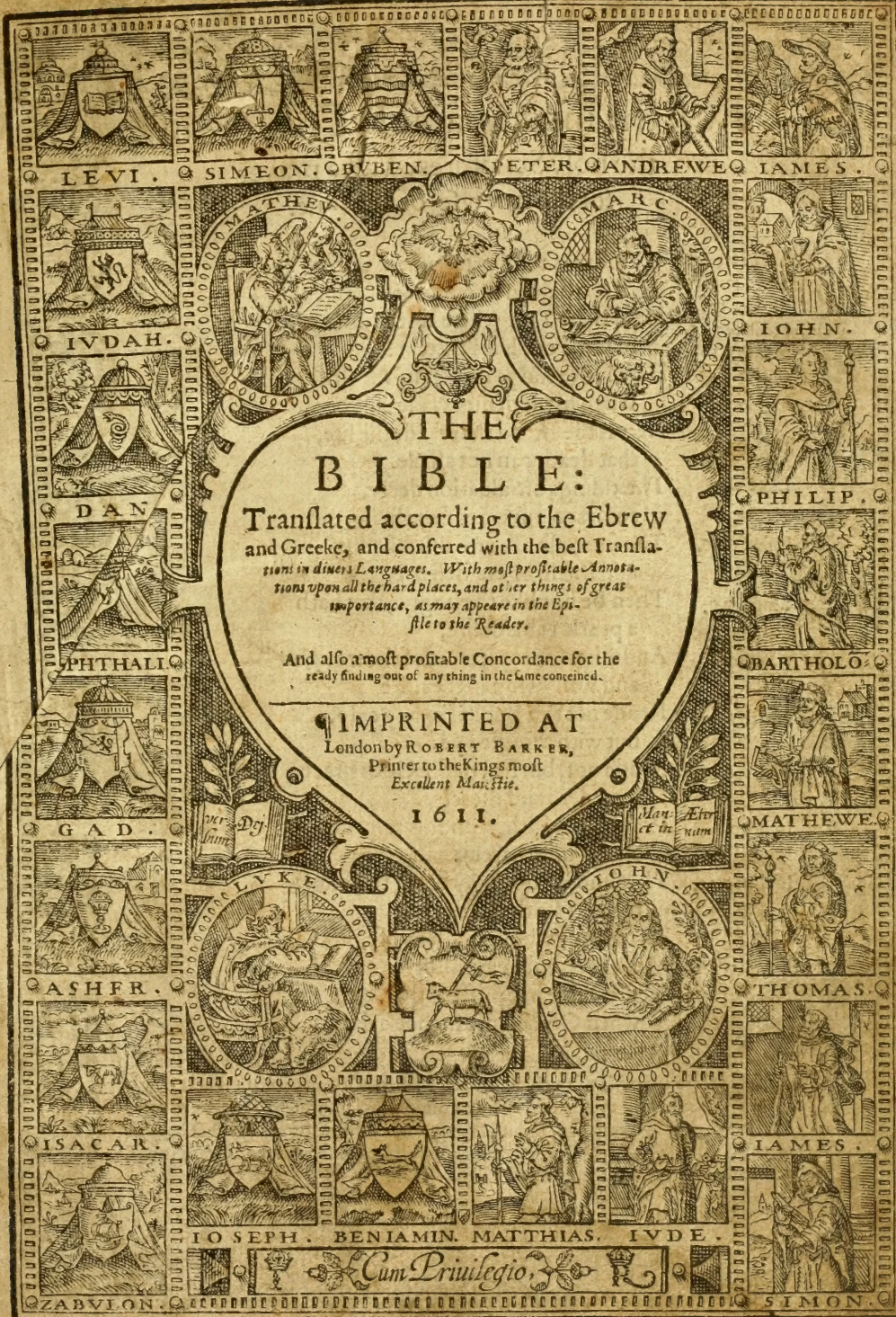
PRINCETON · NEW JERSEY



PRESENTED BY

The Estate of Richard Halverson, '42

SCC 10,931



THIS BIBLE, perfect, to be SO
 Apply, by letter, to A. E. 70. Waterlo.
 (31/12/14) to any one of the

¶ Of the incomparable Treasure of
the holy Scriptures, with a prayer
for the true vse of the same.

- Esai. 12. 3 & 49
10. reue. 21. 16. **H**ere is the Spring where waters flow,
and 22. 17. to quench our heat of sinne:
Ierem. 33. 15. Here is the Tree where truth doth grow
psal. 119. 160. to leade our liues therein:
reue. 2. 7. and Here is the Iudge that stints the strife,
22. 2. psal. 119. when mens deuices faile:
142. 144. Here is the Bread that feeds the life,
Iohn 6. 35. that death can not assaile.
Luke 2. 10. The tidings of Saluation deere,
comes to our eares from hence:
Ephes. 6. 16. The fortresse of our Faith is heere,
and shield of our defence.
Matth. 7. 6. Then be not like the hogge; that hath
a pearle at his desire,
2. Pet. 2. 22. And takes more pleasure of the trough
and wallowing in the mire.
Matth. 6. 22. Reade not this booke, in any case,
but with a single eye:
Psal. 119. 27, Reade not, but first desire Gods grace,
73. to vnderstand thereby.
Iude 20. Pray still in faith, with this respect,
to fructifie therein,
Psal. 119. 11. That knowledge may bring this effect,
to mortifie thy signe.
Ioshua 1. 8. Then happy thou, in all thy life,
Psal. 1. 1. 2. what to thee befallles:
Psal. 94. 12, 13. Yea, double happy shalt thou be,
when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich
and precious iewel of thy holy Word, assist vs with thy Spirit, that it may be
written in our hearts to our euerlasting comfort, to reforme vs, to renew vs ac-
cording to thine owne image, to build vs vp, and edifie vs into the perfect building
of thy Christ, sanctifying and increasing in vs all heavenly vertues. Grant this, O
heavenly Father, for Iesus Christes sake. Amen.

¶ To the Christian Reader.

Besides the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spir-
itually, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and
unspeakable mercies, in that it hath pleased him to call vs vnto this marvellous light of his Gospel, and mer-
cifully to regard vs after so horrible backsliding & falling away from Christ to Antichrist, fro light to dark-
nes, from the liuing God to dumme and dead idoles; and that after so cruell murder of Gods Saints, as alas,
nath bene among vs, we are not altogether cast off, as were the Israelites, & many others for the like, or not
so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour.
To the intent therefore that we may not bee vnmindfull of these great mercies, but seeke by all meanes (according to
our duetie) to be thankfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life wee
may procure the glory of his holy Name, Now forasmuch as this thing chiefly is attained by the knowledge and praefising
of the worde of Gods, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our
shield and sword against Satan, the schoole of all wisdom, the glasse wherein we beholde Gods face, the testimonie of his
fauour, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie in
nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy
Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeoured to achieve: yet con-
sidering the infancy of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which
God hath now reuelled, the translations required greatly to be perused and reformed. Not that we vendicate any thing to
our selues about the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two
yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee
reuerence, exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any
charges for the furtherance of such a benefit & fauor of God toward his Church (though the time then was most dangero-
us and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great op-
portunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such
predecessors of translations in diuers tongues: we undertooke this great & wonderful worke (with all reuerence, as in the pre-
sence of God, as interreating the word of God, whereunto we thinke our selues vnsufficient) which now God, according to his
diuine providence & mercy, hath directed to a most prosperous end. And this we may with good conscience profite, that we
haue in every point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faith-
fully rendered the text, and in all hard places most sincerely expounded the same. For God is our witnesse, that wee haue by all
meanes endeouored to set forth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren
in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerent-
ly kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke
tongue, rather constrained the vt to the liuely phrase of the Ebrew, then enterprised faue by mollifying their language to
speake as the Gentiles did. And for this & other causes we haue in many places reuerend the Ebrew phrases, notwithstanding
that they may seeme somewhat hard in their eares that are not well practised, and altho delight in the sweet sounding phrases
of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cauilla-
tion, seeing some translations read after one sort, and some after another, whereas all may serue to good purpose & edifica-
tion, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the
holy Ghost, and proper for our language with this marke ¶. Again, where is the Ebrew speech seemed hardly to agree
with ours, we haue noted it in the margin after this sort ‡, vnto that which was more intelligible. And albeit that many of
the Ebrew names be altered from the old text, and restored to their true writing & first originall, whereof they haue their sig-
nification, yet in the usual names little is changed for feare of troubling the simple readers. Moreover, whereas the necessitie
of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues that
it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well pra-
ctised therein) we haue put in the text with an other kinde of letter, that it may easily bee discerned from the common
letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so euen from the beginning
distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most
easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and
set forth by this *. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the argu-
ments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might
be holpen. For the which cause also we haue set ouer the head of every page some notable worde or sentence which may
greatly further aswel for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand
the holy Scriptures, and what errors, sects and heresies grow daily for lacke of the true knowledge thereof, and how many are
discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuou-
red both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to
clarify briefe annotations vpon all the hard places, aswel for the vnderstanding of such words as are obscure, and for the de-
claration of the text, as for the application of the same, as may most appertaine to Gods glory & the edification of his Church.
Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of
Gods glory, there are adioyned two most profitable Tables, the one serving for the interpretation of the Ebrew names: and
the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly
desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this
rich pearle and inestimable treasure may not be offered in vaine, but as sent from God to the people of God, for the increase
of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this
purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that yee may now
appeare in decde to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that
God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

How to take profit in reading of the holy Scriptures.

- 1 Earnestly and vially pray vnto God that he wil vouchsafe to
 - Teach the way of his statutes.
 - Giue vnderstanding.
 - Direct in the path of his commandements.
 - At the least, twise every daye this exercise be kept.
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that
 - The time once appointed hereunto after a good entrie, be no otherwise employed.
 - Superstition be annoyed.
 - At one other time that be done, which is left vndone at any time.
 - Teache, that we may learne truth.
 - Improue, that we may be kept from errour.
 - Correct, that we may be driuen from vice.
 - Instruct, that wee may be setled in the way of well doing.
 - Comfort, that in trouble we may be confirmed in patient hope.
- 3 Vnderstand to what ende and purpose the Scriptures came, which were written, to
 - Faith in one God
 - Father.
 - Sonne.
 - Holy Ghost.
 - The state of mankinde, by
 - 1. Creation.
 - 2. fall and sinne.
 - 3. regeneration in Christ.
 - The Church and the gouernment thereof
 - Before Christ.
 - Since Christ.
 - The word of God written in the Testament
 - Olde.
 - Newe.
 - Sacraments
 - Before Christ.
 - Since Christ.
 - The ende and generall iudgement of the
 - Good.
 - Wicked.
- 4 Remember that Scriptures containe matter concerning
 - Religion and the right worshipping of God, as
 - Common wealthes and gouernments of people, by
 - Magistrates
 - Good.
 - Euill.
 - Peace and warre.
 - Prosperitie and plagues.
 - Subiectes
 - Quiet.
 - Disordered.
 - Families and things that belong to household, in which are
 - Husbands.
 - Wives.
 - Parents.
 - Children.
 - Masters.
 - Seruants.
 - The private life and doings of euery man in
 - Godly blessed.
 - Vngodly plagued.
 - The common life of all men, as
 - Riches, pouertie.
 - Nobilitie.
 - Fauour.
 - Labour and idleneffe.
 - Wisedome and follie.
 - Loue and hatred.
 - Sobernesse and incontinencie.
 - Mirth and sorrowe.
 - Speech and silence.
 - Pride and humilitie.
 - Conerousnesse and liberalitie.
- 5 Refuse all sense of Scripture contrary to the
 - Articles of Christian faith, contained in the common Creede.
 - First and second table of Gods commandements.
- 6 Marke and consider the
 - 1. Coherence of the text, how it hangerth together.
 - 2. Course of times and ages, with such things as belong vnto them.
 - 3. Maner of speech proper to the Scriptures.
 - 4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.
- 7 Take opportunitie to
 - Reade interpreters, if he be able.
 - Conferre with such as can open the Scriptures. Acts. 8. v. 30, 31. &c.
 - Hearre preaching, and to proue by the Scriptures that which is taught. Acts. 17. v. 11.

Who so euer mindeth to take profite by reading scriptures, must

The first booke of Moses, called *GENESIS.

THE ARGUMENT.

Moses in effect declareth three things, which are in this booke chiefly to bee considered: First that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom hee should ouercome Satan, death and hell. Secondly, that the wicked vnmindfull of Gods most excellent benefits, remained still in their wickedness, and so falling most horribly from sinne to sinne, prouoked God (who by his Preachers called them continually to repentance) at length to destroy the whole world. Thirdly, hee assureth vs by the examples of Abraham, Izhak, Iakob, and the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he neuer forsaketh them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation, and successe thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Ishmael, Elau, and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobility of the world: and also by the reuolte of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God euermore praised.

* This word signifieth the beginning and generation of the creatures.

CHAP. I.

1 God createth the heauen and the earth, 3 The light and the darkenesse, 8 The firmament. 9 He separateth the water from the earth. 16 He createth the Sunne, the Moone, and the starres. 21 Hee createth the fish, birds, beasts. 26 He createth man, and giueth him rule ouer all creatures. 29 and prouideth nouriture for man and beast.

uen. † So the euening and the morning were † The second day.

9 ¶ God said againe, * Let the waters be gathered together into one place, and let the drie land appeare, and it was so. *Psal. 33.7. and 89.11. and 136.6. iob 36.4.*

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God said that it was good.

11 Then God said, b Let the earth bud forth the bud of the herbe that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seed in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe that seedeth seed according to his kinde, also the tree that beareth fruit, which hath his seed in it selfe according to his kinde: and God saw that it was good.

13 † So the euening and the morning were the third day.

14 ¶ And God said, * Let there be lights in the firmament of the heauen, to separate the day from the night, and let them bee for signes, and for seasons, and for dayes, and yeres.

15 And let them bee for lights in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lights: the greater light to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen to shine vpon the earth.

18 And to rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 ¶ Which is the artificiall day, from the Sunne rising to the going downe.

20 ¶ Of things appertaining to naturall and politick orders and seasons.

21 ¶ To wit, the Sunne and the Moone: and here hee speaketh as man indreg by his eye: for els the Moone is lesse then the planet Saturnus.

22 ¶ To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. *Isaiah 31.31.*

h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue

to his glory, and to the profit of man, but for sin they were accursed, yet to the

elect by Christ, they are restored and serued to their wealth.

† The third day, *Psal. 136.7.*

deut. 4.19.

k By the light he meaneth the Sun, the Moone, and the starres.

l Which is the

artificiall day, from the Sunne rising to the going downe.

m Of things appertaining to naturall and politick orders and seasons.

n To wit, the Sunne and the Moone: and here hee speaketh as man indreg by his eye: for els the Moone is lesse then the planet Saturnus.

o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. *Isaiah 31.31.*

a First of all, and before that any creature was, God made heauen and earth of no hing, Wild. 11.14.

Psal. 33.6. and 136.5. ecclus. 18.1. alis. 14.15.

and 17.24.

b As a rude lump and without any creature in it: for the waters covered all.

Or, waste.

c Darknesse covered the deepe waters: for as yet the light was not created.

† face of the deepe.

d He maintained this confused heape by his creature power.

† Ebr. face of the waters. *Heb. 11.3.*

e The light was made before either Sunne or Moone was created, therefore we must not attribute that to the creatures that are Gods instruments, which onely pertaineth to God.

† Ebr. betweene the light, and betweene the darknesse.

† The first day. † Ebr. so was the euening, so was the morning.

Psal. 33.6. and 136.5. iere. 10.12. and 5.15.

† Or, spreading ouer, and ayre.

f As the sea and riuers from those waters that are in the cloudes which are vpholden by Gods power, lest they should ouerwhelme the world. *Psal. 148.4.*

g That is, the region of the ayre, and all that is aboue vs.



In the beginning * God created the heauen and the earth.

2 And the earth was without forme and voyd, and darknes was vpon the deepe, and the Spirit of God moored vpon the waters.

3 Then God said, * Let there be light: and there was light.

4 And God saw the light that it was good, and God separated the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called night. † So the euening and the morning were the first day.

6 ¶ Againe God said, * Let there be a firmament in the midst of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters which were vnder the firmament, from the waters which were aboue the firmament, and it was so.

8 And God called the firmament, Hea-

† The fourth day.

p As fish and wormes, which slide, swimme, or creepe.

† Ebr. the soule of life.

† Ebr. the face of the firmament.

q The fish and fowles had both one beginning,

wherein we see that nature giueth place to Gods wil, forasmuch as the one

fort is made to flie above in the ayre, and the other to swimme beneath in the water.

r That is, by the vertue of his world he gaue power to his creatures to ingender.

† The fifth day.

† Ebr. soule of life.

Chap. 5. 1. and 9. 6

1. cor. 1. 7.

coloss. 3. 10.

† God commanded the water and the earth to bring forth other creatures:

but of man he saith, Let vs make: Signifying that God taketh

counsel with his wisdom and vertue, purposing to make an excellent worke

about all the rest of his creation.

c This image and likeness of God in man is expounded,

Ephes. 4. 24.

where it is written: that man was created after God in righteousness and true holiness,

meaning by these two wordes all perfection, as wisdom, truth, innocency, power, &c.

Wisd. 2. 23. eclus. 17. 1. Mat. 19. 4.

u The propagation of man is the blessing of God, Psal. 128. Chap. 3. 17. and 9. 1.

x Gods great liberalitie to man taketh away all excuse of his ingratitude.

Chap. 9. 3. Exod. 31. 17. eclus. 39. 16.

marks 7. 37. † The sixth day.

19 † So the Evening and the Morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance every creeping thing that hath life: and let the fowle flie upon the earth in the open firmament of the heauen.

21 Then God created the great whales, and every thing liuing and moouing, which the waters brought forth in abundance according to their kinde, and every feathered foule according to his kinde: And God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit and multiplie, and fill the waters in the seas, and let the foule multiply in the earth.

23 † So the Evening and the Morning were the fifth day.

24 ¶ Hereouer God said, Let the earth bring forth the living thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kind, and every creeping thing of the earth according to his kinde: And God saw that it was good.

26 Furthermore God sayd, * Let vs make man in our image according to our liknesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer every thing that creepeth and moueth on the earth.

27 † Thus God created the man in his image: in the image of God created he him: he created them male and female.

28 And God blessed them and God said to them, * Bring forth fruit and multiplie, and fill the earth, and subdue it, & rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer every beast that moueth upon the earth.

29 And God said, Behold, I haue given vnto you every herbe bearing seed, which is vpon all the earth, and every tree, wherein is the fruit of a tree bearing seed: that shall be to you for meate.

30 Likewise to every beast of the earth, and to every foule of the heauen, and to every thing that moueth vpon the earth, which hath life in it selfe, every greene herbe shall be for meate, and it was so.

31 * And God saw all that he had made, and loe, it was very good. † So the evening and the morning were the sixth day.

19 † So the Evening and the Morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance every creeping thing that hath life: and let the fowle flie upon the earth in the open firmament of the heauen.

21 Then God created the great whales, and every thing liuing and moouing, which the waters brought forth in abundance according to their kinde, and every feathered foule according to his kinde: And God saw that it was good.

22 Then God blessed them, saying, Bring forth fruit and multiplie, and fill the waters in the seas, and let the foule multiply in the earth.

Thus the heauens and the earth were finished, and all the hoste of them.

2 For in the seventh day God ended his worke which he had made, and the seventh day he rested from all his worke, which hee had made.

3 So God blessed the seventh day, and sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 These are the generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens.

5 And every plant of the field, before it was in the earth, & every herbe of the field, before it grew: for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground,

6 But a mist went vp from the earth, and watered all the earth.

7 ¶ The Lord God also made man of the dust of the ground, & breathed in his face beath of life, & the man was a liuing soule.

8 And the Lord God planted a garden Eastward in Eden, and there hee put the man whom hee had made.

9 (For out of the ground made the Lord God to grow every tree pleasant to the sight and good for meate: the tree of life also in the mids of the garden, & the tree of knowledge of good and of euill.

10 And out of Eden went a river to water the garden, and from thence it was diuided, and became into foure heads.

11 The name of one is Parais: the same compasseth the whole land of Hauran, where is gold.

12 And the golde of that land is good: there is Belium, and the onir stone.

13 And the name of the second river is Euphrates: the same compasseth the whole land of Assyria.

14 The name also of the third river is Hiddekel: this goeth toward the East side of Assyria: and the fourth river is Perath.

15 ¶ Then the Lord God took the man, and put him into the garden of Eden, that he might dress it, and keepe it.

16 And the Lord God commanded the man, saying, Thou shalt eat freely of every tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die the death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe & mee: for him.

19 So the Lord God formed of the earth every beast of the field, and every foule of

is a countrey ioyning to Persia Eastward, and inclineth toward the West. ¶ Or, precious stone, or pearle: Plinie saith, it is the name of a stone. ¶ Or, Ethiopia. ¶ Or, Tygrus. ¶ Or, Assyria. ¶ Or, Euphrates. k God would not haue man idle, though as yet there was no need to labor.

l So that man might know there was a Soueraigne Lord to whom he owed obedience. ¶ Ebr. eating than shal eat of. ¶ Or, when hee eat. m By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof. ¶ Ebr. before him.

the

a That is, the innumerable abundance of creatures in heauen and earth.

Exod. 20. 11.

and 31. 7. dent.

5. 14. ebr. 4. 4.

b For he had now finished his creation, but his providence still watcheth ouer his creatures, and gouerneth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works, and Gods goodnesse towards him.

¶ Or, the original and beginning.

¶ Or, tree, as chag, 21. 15.

d God only opened the heauens and shutteth them, he lendeth drought & raine according to his good pleasure.

¶ Or, formed.

e He sheweth wherof man is made, die was created, to shew intent that man should not glory in the excellencie of his owne nature.

1. cor. 15. 45.

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant, and abundant in all things.

g Which was a signe of the life receiued of God.

h That is, of miserable experience, which came by disobeying God.

i Which Hauran

is a countrey ioyning to Persia Eastward, and inclineth toward the West.

¶ Or, precious stone, or pearle: Plinie saith, it is the name of a stone.

¶ Or, Ethiopia. ¶ Or, Tygrus. ¶ Or, Assyria. ¶ Or, Euphrates.

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¶ Ebr. before him.

the

CHAP. II.

2 God resteth the seventh day, and sanctifieth it. 3 He setteth man in the garden. 4 He createth the woman. 5 Marriage is ordered.

n By moueing them to come & submit themselves to Adam,
 2 Ebr. built.
 o Signifying, that mankind was perfect, when the woman was created, which before was like an imperfect building.

1. Cor. 1. 8.
 p Or, mannesse, because she cometh of man: for in Ebrew I shu man, and I shah the woman.

Mat. 19. 5. marke 10. 7. 1. cor. 6. 16
 q phel. 5. 3.

p So that marriage requireth a greater dutie of vs toward our wiues, then otherwise we are bound to shew to our parents. q For before sinne entered, all things were honest and comely.

CHAP. III.

1 The woman seduced by the serpent, 6 intisseth her husband to sin. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

Wisd. 2. 24.

a As Satan can change himselfe into an Angel of light, so did hee abuse the wisdom of the serpent to deceiue man.

b God suffered Satan to make the serpent his instrument, and to speake in him.

c In doubting of Gods threatening, the ye-yielded to Satan.

2. Cor. 1. 3.

d This is Satans chiefest subtilty to cause vs not to feare Gods threatnings.

1 Ebr. die the death.

e As though he should say, God doth not forbid you to eat of the fruit, save that he knoweth that if ye should eate thereof, ye should be like vnto him. Eccles. 1. 26. 1. Tim. 2. 14.

f Not so much to please his wife, as moued by ambition at her perswasion. g They begin to feele their misery, but they sought not to God for remedy.

1 Ebr. things to giue about them to hide their priuities. h Or, minde.

i The sinfull conscience fleeth Gods presence.

the heauen, and brought them vnto the man to see how he would call them: for howsoever the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the field: but for Adam found he not an helpe meet for him.

21 ¶ Then said the Lord God cased an heap sleepe to fall vpon the man, & he slept: and he tooke one of his ribs, & clood vp the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, he made he a woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shall be called a woman, because she was taken out of man.

24 * Therefore shall man leaue his father and his mother, and shall cleaue to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Also saide, I heard thy voyce in the garden, and was afraid: because I was naked, therefore I hid my selfe.

11 And he saide, Who told thee that thou wast naked? Wast thou eaten of the tree, whereof I commanded thee that thou shouldest not eate?

12 Then the man saide, The woman which thou hast gaue me to be with me, shee gaue me of the tree, and I did eate.

13 And the Lord God said to the woman, Why hast thou done this? and the woman said, The serpent beguiled mee, and I did eate.

14 ¶ Then the Lord God said to the serpent, * Because thou hast done this, thou art curled aboue all cattell, and aboue euery beast of the field: vpon thy belly shalt thou goe, and * dust shalt thou eate all the dayes of thy life.

15 I will also * put enmitie betwene thee and the woman, and betwene thy seede and her seed. He shall breake thine head, and thou shalt * bruise his heele.

16 ¶ Vnto the woman he saide, I will greatly increase thy sorrowes, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shall be subiect to thine husband, and he shall * rule ouer thee.

17 Also to Adam he said, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eate of it) curled is the earth for thy sake: in sorrow shalt thou eate of it all the dayes of thy life.

18 * Thornes also and thistles shall it bring forth to thee, and thou shalt eate the herbe of the field.

19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Eua,) because she was the mother of all liuing.)

21 Vnto Adam also and to his wife did the Lord God * make coates of skinner, and clothed them.

22 ¶ And the Lord God said, * Behold, the man is become as one of vs, to know good and euill. And now lest he put forth his hand, and take also of the tree of life, and eate and liue for euer,

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth whence he was taken.

24 This he cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

i His hypocrisie appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement.

k His wickednes and lacke of true repentance appeareth in this, that he burdened God with his fault, because he had giuen him a wife.

l In stead of confessing her sinne she increaseth it, by accusing the serpent.

m He asked the reason of Adams and his wife, because he would bring them to repentance, but he asked not the serpent, because he would shew him no mercie.

n As a vile and contemptible beast, Isa. 65. 25.

o He chiefly meaneth satan, by whose motion and craft the serpent deceiued the woman.

p That is, the power of sinne and death.

q Satan shall sting Christ and his members, but not overcome them.

r The Lord comforteth Adam by the promise of the blessed seed, & also punisheth the body for the sinne which the soule should haue bene punished for, that the

spirit hauing conceived hope of forgiveness, might liue by faith. 1. Cor. 15. 24. s The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse. t These are not the naturall fruits of the earth, but proceede of the corruption of sinne. u Or gaue them knowledge to make themselves coates. x By this desirion he reprocheth Adams miserie, wherein he was fallen by ambition. y Adam depriued of life, lost also the sign thereof.

CHAP. III.

1 The generation of mankind. 3 Cain and Habel offer sacrifices. 8 Cain killeth Habel. 23 Lamech a tyrant enswageth his fearful wives. 26 True religion is restored.

a Mans nature, the state of Marriage, and Gods blessing werenot utterly abolished through sinne, but the qualitie or condition thereof was changed.

b That is, according to 3 Lords promise, as chap. 3. 15. some read, To the Lord, as reioycing for the sonne which he hath born, whom she would offer to the Lord, as the first fruits of her birch.

c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifye their salvation: albeit they were destitute of the sacrament of the tree of life, Heb. 11. 4.

d Because he was an hypocrite, & offered onely for an outward shew without sinceritie of heart.

e Both thou and thy sacrifice shall be acceptable to me.

f Sinne shall still torment thy conscience.

g The dignitie of the first born is giuen to Cain ouer Habel.

h/s. 10. 3

matth 23. 35, ioh 3. 12. iude. 11. h This is the nature of the reprobate when they are reproued of their hypocritie, euen to neglect God and despise him. i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance. k The earth shall be a witness against thee, which mercifully receiued that blood, which thou most cruelly sheddest. l Thou shalt neuer haue rest: for thine heart shall bee in continuall feare and care. m He burdeneth God as a cruel iudge because he did punish him so sharply. n Nor for the loue he bare to Cain, but to suppress murder. o Which was some visible signe of Gods iudgement, that others should feare thereby.

Afterward the man knew Habel his wife, which conceived and bare Cain, and saide, I haue obtained a man by the Lord.

2 And againe she brought forth his brother Habel: Habel was a keeper of sheepe, and Cain was a tiller of the ground.

3 And in proceesse of time it came to passe, that Cain brought an oblation vnto the Lord of the fruite of the ground.

4 And Habel also himselfe brought of the first fruits of his sheepe, and of the fat of them, and the Lord had respect vnto Habel, and to his offering.

5 But vnto Cain and to his offering hee had no regard: Wherefore Cain was exceeding wrath, and his countenance fell downe.

6 Then the Lord said vnto Cain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou doe well, shalt thou not be accepted? and if thou doe it not well, sin lieth at the doore: also vnto thee his desire shall be subiect, and thou shalt rule ouer him.

8 Then Kaine spake to Habel his brother. And when they were in the field, Cain rose vp against Habel his brother, and slew him.

9 Then the Lord said vnto Cain, Where is Habel thy brother? Cain answered, I cannot tell. Am I my brothers keeper?

10 Again he said, What hast thou done? the voyce of thy brothers blood cryeth vnto me from the earth.

11 Now therefore thou art cursed from the earth which hath opened her mouth to receiue thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not henceforth yelde vnto thee her strength: a vagabond & a runnagate shalt thou be in the earth.

13 Then Cain said to the Lord, My punishment is greater then I can beare.

14 Behold, thou hast cast me out this day from the earth, and from thy face shall I be hid, and shall be a vagabond, and a runnagate in the earth, and whosoever findeth me, shall slay me.

15 Then the Lord said vnto him, Doubtless whosoever slayeth Cain, hee shall be punished seven fold. And the Lord set a marke vpon Cain, lest any man finding him, should kill him.

16 Then Cain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

17 Cain also knew his wife, which conceived and bare Henoah: and he built a citie, and called the name of the citie by the name of his sonne Henoah.

18 And to Henoah was borne Irad, and Irad begat Methusael, and Methusael begat Methusael, and Methusael begat Lamech.

19 And Lamech tooke to him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Habel, who was the father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Tubal, who was the father of all that play on the harpe and organs.

22 And Zillah also bare Tubal-cain, who wrought cunningly euery craft of brasle and of yron, and the sister of Tubal-cain was Naamah.

23 Then Lamech said vnto his wives Adah and Zillah, Heare my voyce, for the voice of Lamech hearken vnto my speech: for I would slay a man in my wound, and a yong man in mine hurt.

24 If Cain shall be auenged seven fold, truly Lamech seventy times seven fold.

25 And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: for God, said she, hath appointed me another seed for Habel, because Kaine slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to call vpon the name of the Lord.

him licenceto murder others. In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had beene suppressed.

CHAP. V.

1 The genealogie. 5 Age and death of Adam.

6 His succession vnto Noah and his children.

24 Henoah was taken away.

This is the booke of the generations of Adam. In the day that God created Adam, in the likeness of God made he him.

2 Male and female created he them, and blessed them, and called their name Adam in the day that they were created.

3 Now Adam liued an hundred and thirtie yeeres, and begate a child in his owne likeness after his unage, and called his name Sheth.

4 And the dayes of Adam, after he had begotten Sheth, were eight hundred yeeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundred and thirtie yeeres: and hee dyed.

6 And Sheth liued an hundred and thre yeeres, and begate Enosh.

7 And Sheth liued after hee begate Enosh, eight hundred and seven yeeres, and begate sonnes and daughters.

ouer the same from the beginning, in that hee continued euer his graces toward it by a continuall succession.

e The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods commandment at the beginning, the world might be increased with people, which might vniuersally praise his Name.

8 So all the dayes of Sheth were nine hundred and twelue yeares: and he dyed.

9 Also Enoch liued ninety yeeres, and begate Kenan.

10 And Enoch liued, after he begate Kenan, eight hundred and fiftene yeeres, and begate Iannes and daughters.

11 So all the dayes of Enoch were nine hundred and fise yeeres: and he dyed.

12 Likewise Kenan liued twenty yeeres, and begate Mahalaleel.

13 And Kenan liued, after he begate Mahalaleel, eight hundred and forty yeeres, and begate Iannes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he dyed.

15 Mahalaleel also liued fifty and fise yeeres, and begate Iered.

16 Also Mahalaleel liued after he begate Iered, eight hundred and thirty yeeres, and begate Iannes and daughters.

17 So all the dayes of Mahalaleel were eight hundred ninety and fise yeeres: and he dyed.

18 And Iered liued an hundred fity and two yeeres, and begate Venoch.

19 Then Iered liued, after he begate Venoch, eight hundred yeeres, and begate Ions and daughters.

20 So all the dayes of Iered were nine hundred fity and two yeeres: and he dyed.

21 Also Venoch liued fity and fise yeeres, and begate Methushelah.

22 And Venoch walked with God, after he begate Methushelah, three hundred yeeres, and begate Iannes and daughters.

23 So all the dayes of Venoch were three hundred fity and fise yeeres,

24 And Venoch walked with God, and he was no more seene: for God tooke him away.

25 Methushelah also liued an hundred eighty and seuen yeeres, and begate Lamech.

26 And Methushelah liued, after he begate Lamech, seuen hundred eighty and two yeeres, and begate Iannes and daughters.

27 So all the dayes of Methushelah were nine hundred fity and nine yeeres: and he dyed.

28 Then Lamech liued an hundred eighty and two yeeres, and begate a sonne,

29 And called his name Noah, saying, This same shall comfort vs concerning our worke and sorow of our hands, as touching the earth, which the Lord hath cursed.

30 And Lamech liued after hee begate Noah, fise hundred ninety and fise yeeres, and begate Iannes and daughters.

31 So all the dayes of Lamech were seuen hundred twenty and seuen yeeres: and he dyed.

32 And Noah was fise hundred yeere olde. And Noah begate Shem, Ham, and Iapheth.

CHAP. VI.

3 God threatneth to bring the flood. **5** Man is altogether corrupt. **6** God repeneth that he made him. **13** Noah and his are preferred in the Arke, which he was commanded to make.

15 When men began to be multiplied vpon the earth, and there were daughters

borne vnto them,

2 Then the sons of God saw the daughters of men that they were faire, and they tooke them wiues of all that they liked.

3 Therefore the Lord said, My Spirit shall not alwaye abide with man, because he is but fleshy, and his dayes shall be an hundred and twenty yeeres.

4 There were giants in the earth in those dayes: yea and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of renowne.

5 When the Lord saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill & continually,

6 Then it repented the Lord, that hee had made man in the earth, and he was sorry in his heart.

7 Therefore the Lord said, I will destroy from the earth the man whom I haue created, from man to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 These are the generations of Noah. Noah was a iust and upright man in his time: and Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham, and Iapheth.

11 The earth also was corrupt before God, for the earth was filled with cruelty.

12 Then God looked vpon the earth; and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

13 And God said vnto Noah, An end of all flesh is come before mee: for the earth is filled with cruelty: & through them: and behold, I will destroy them with the earth.

14 I will make thee an Arke of fine trees: thou shalt make it & shalt dwell therein. I will pitch it with pitch.

15 And thus shalt thou make it: The length of the Arke shall be three hundred cubites, the breadth of it fiftie cubites, and the height of it thirty cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the first, second and third roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life: under the heauen: all that is in the earth shall perish.

18 But with thee will I establish my covenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of every liuing thing, of all flesh, two of every sort shalt thou cause to come

the contempt of God, and oppression of their neighbours. **10** For I will destroy mankind. **11** Oppression and wickednesse. **12** From the face of them. **13** For Gopher. **14** For nestes. **15** Of this measure. **1** That is, of three heights. **2** To the intent that in this great enterprise, and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

a The children of the godly, which began to degenerate. **b** Those that came of wicked parents, as of Cain. **c** Having more respect to their beautie, and to worldly considerations, then to their manners and godlinesse. **d** Or, had chosen. **e** Because man could not be wonne by Gods lenitie and long sufferance, when he strove to overcome him, he would no longer stay his vengeance. **f** Which terme God gaue man to repent before he would destroy the earth. **1** Pet. 3.20. **g** Tyrants. **h** Which vniuersal authoritie ouer others, and did degenerate from that simplicitie wherein their fathers liued. **Chap. 8. 2. 11.** **15. 19.** **i** For every day. **k** For God doth neuer repent, but he speaketh after his capacity because he is a deifying him, and in that as it were, did disauow him to be his creature. **h** God declareth how much hee detesteth sinne, seeing the punishment thereof. **i** Meaning, that all were giuen to him. **Or, history.** **Meaning, that all were giuen to**

Eccles. 4. 16.

hebr. 11. 5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimony of the immortalitye of soules & bodies.

As to enquire where he became, is meer curiosity.

h Lamech had respect to the promise, Chap. 3. 15 and desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserved it by his obedience.

into the Arke, to keepe them alſue with thee: they ſhalbe male and female.

20 Of the foules after theſe kindes, and of the cattell after their kind, of euery creeping thing of the earth after his kind, two of euery ſort ſhall come vnto thee, that thou mayſt keepe them alſue.

21 And take thou with thee of all meate that is eaten: & thou ſhalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all that God commanded him: euen ſo did hee.

CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood deſtroyeth all the reſt vpon the earth.

And the Lord ſaid vnto Noah, Enter thou and all thine houſe into the Arke: for thee haue I ſcene * righteous before me in this ^{||} age.

2 Of euery ^b cleane beaſt thou ſhalt take to thee by ſeuens, the male and his female: but of vnclane beaſts by couples, the male and his female.

3 Of the foules alſo of the heauen by ſeuens, male and female to keepe ſeede alſue vpon the whole earth.

4 For ſeuē dayes hence I will cauſe it raine vpon the earth forty dayes and forty nights, & all the ſubſtance that I haue made, will I deſtroy from off the earth.

5 * Noah therefore did according vnto all that the Lord commanded him.

6 And Noah was ſix hundredth yeeres old, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his ſonnes, and his wife, and his ſonnes wiues with him into the Arke, becauſe of the waters of the flood.

8 Of the cleane beaſts, & of the vnclane beaſts, and of the foules, and of all that creepeth vpon the earth,

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And ſo after ſeuē dayes the waters of the flood were vpon the earth.

11 ¶ In the five hundredth yeere of Noahs life in the ſecond moneth, the ſeuenteenth day of the moneth, in the ſame day were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth forty dayes and forty nights.

13 In the ſelſe ſame day entred Noah with Shem, and Ham, and Japheth, the ſonnes of Noah, and Noahs wife, and the three wiues of his ſonnes with them into the Arke.

14 They and euery beaſt after his kinde, and all cattell after their kind, & euery thing that creepeth and moueth vpon the earth, after his kind, and euery ſoule after his kind, euen euery bird of euery feather.

15 For they came to Noah into the Arke, two and two, of all fleſh wherein is the breath of life.

16 And they entring in, came male and female of all fleſh, as God had commanded

him: and the Lord ſſ ſhut him in.

17 Then the flood was forty dayes vpon the earth, and the waters were increaſed, and bare vp the Arke, which was liſt vp aboue the earth.

18 The waters alſo waxed ſtrong, and were increaſed exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters ^{||} preuailed to exceedingly vpon the earth, that all the hie mountaines that are vnder the whole heauen, were couered.

20 Fifteene cubites upward did the waters preuaile, when the mountaines were couered.

21 * Then all fleſh periſhed that mooued vpon the earth, both foule, and cattell, and beaſt, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whoſe noſtrils the ſpirit of life did breathe, whatſoeuer they were in the dry land, they died.

23 So ^b hee deſtroyed euery thing that was vpon the earth, from man to beaſt, to the creeping thing, and to the foule of the heauen: they were euen deſtroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters preuailed vpon the earth an hundredth and ſiftie dayes.

CHAP. VIII.

13 The flood ceaſeth. 16 Noah is commanded to come forth of the Arke with his. 20 He ſacrificeth to the Lord. 22 God promiſeth that all things ſhall continue in their firſt order.

Now God remembered Noah and euery beaſt, and all the cattell that was with him in the Arke: therefore God made a winde to paſſe vpon the earth, and the waters ceaſed.

2 The fountaines alſo of the deepe, and the windowes of heauen were ſtopped, and the raine from heauen was reſtrained,

3 And the waters returned from aboue the earth, going and returning: and after the end of the hundredth and ſiftie day, the waters abated.

4 And in the ſeuenth moneth, in the ſeuenteenth day of the moneth, the Arke ^{||} reſted vpon the mountaines of ^{||} Ararat.

5 And the waters were going & decreaſing vntill the tenth moneth: in the tenth moneth, and in the firſt day of the moneth were the tops of the mountaines ſcene.

6 ¶ So after fourth dayes, Noah opened the window of the Arke, which he had made,

7 And ſent forth a rauen, which went our going forth, and returning, vntill the waters were dried vp vpon the earth.

8 Again he ſent a dove from him, that he might ſee if the waters were diminiſhed from off the earth.

9 But the dove found no reſt for the ſole of her foot: therefore he returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand and received her, and took her to him into the Arke.

10 And he abode yet other ſeuē dayes, and againe he ſent forth the dove out of the Arke.

11 And

g So that Gods forget power defended him againſt the rage of the mighty waters.

|| Or, ſhut it vpon him.

† Ebr. waxed very mightie.

Wiſd. 10. 4.

ecclus. 39. 27, 28

h That is, God.

i Learne what it is to obey God only, and to forſake the multitude, 1 Pet. 3. 20

a Not that God forgetteth his at any time, but when he ſendeth ſuccour, then he ſheweth that he remembereth them, b If God remember euery bruite beaſt, what ought to be the aſſurance of his children?

c Which contained part of September and part of October. || Or, ſayed.

|| Or, Armenia.

d Which was the moneth of December

† Ebr. at the end of fortie dayes,

‡ The rauen is ſent forth and returneth.

† He ſendeth a dove.

e It is like that the rauen did ſie to & ſie reſting on the Arke, but came not into it, as the dove that was taken in.

Hebr. 11. 7.

n That is, he obeyed Gods commandment in all points, without adding or diminiſhing.

2. Pet. 2. 5.

In reſpect of the reſt of the world, and becauſe he had a deſire to ſerue God, and liue vprightly.

|| Or, generation. b Which might be offered in ſacrifice, whereof ſixe were for breede, and the ſeuenth for ſacrifice.

Matth. 24. 37.

Luke 17. 26.

1. Pet. 3. 20.

e God compelled them to preſent themſelues to Noah, as they did before to Adam, when he gaue the names, Chap. 2. 19.

d Which was about the beginning of May, when all things did moſt flourish.

e Both the waters in the earth did ouerflow, and ſo the clouds powred downe.

f Euery living thing that God would haue to be preſerued on earth, came into the Arke to Noah.

Ac speakeeth
though he
sake counsell
with his owne
wisedome and
power, to wit,
with the Sonne,
and holy Ghost,
signifying the
greatnesse and
certaintie of the
punishment.
i By this great
plague of the
confusion of
tongues, appear-
eth Gods hor-
rible iudgement
against mans
pride and vaine
glory.

Or, confuſion.
1 Chron. 1. 17.
k He returneth
to the genealo-
gie of Shem, to
come to the his-
tory of Abram,
wherein the
Church of God
is described,
which is Moses
principall pur-
pose.

1 Chron. 1. 35.

1 Chron. 1. 26.

20. 2. 4. 2.

l He maketh
mention first of
Abram, not be-
cause he was the
first borne, but
for the history,
which properly
appertaineth vn-
to him: For by
comparing this
place with verse
31 and chap. 12.
vers. 4 it may be
gathered that A-
bram was borne,
when his father
was 130. yeeres
olde.

† Ebr *Cafdim*,
m Some thinke
that this *Iſcah*
was Sarai.

n Albeit the
oracle of God
came to Abram,
yet the honour
is giuen to Te-
rah, because he
was the father.

Iosh. 24. 2. nehe.
3. 7. iudeth 5. 7.
after 7. 4.

7 Come on, let vs goe downe, & there
confound their language, that euery one
perceiue not anothers speech.

8 So y^e Lord scattered them from thence
vpon all the earth, and they left off to build
the citie.

9 Therefore the name of it was called
Babel, because the Lord did there confound
the language of all the earth: from thence
then did the Lord scatter them vpon all the
earth.

10 ¶ These are the generations ^k of
Shem: Shem was an hundred yere old, and
begat Arphaxhad two yeres after the flood.

11 And Shem liued, after he begate Ar-
phaxhad, nine hundred yeres, and begate
sonnes and daughters.

12 Also Arphaxhad liued five and thir-
tie yeres, and begate Shelah.

13 And Arphaxhad liued after he begate
Shelah, four hundred and three yeres, and
begate sonnes and daughters.

14 And Shelah liued thirtie yeres, and
begate Eber.

15 So Shelah liued after he begate E-
ber, four hundred and three yeres, and be-
gate sonnes and daughters.

16 Likewise Eber liued four hundred and thir-
ty yeres, and begate Peleg.

17 So Eber liued after he begate Peleg,
four hundred and thirtie yeres, and begate
sonnes and daughters.

18 And Peleg liued thirtie yeres, and be-
gate Ren.

19 ¶ And Peleg liued after he begat Ren,
two hundred and nine yeres, and begate
sonnes and daughters.

20 Also Ren liued two and thirtie yeres,
and begate Serug.

21 So Ren liued, after he begate Serug,
two hundred and seven yeres, and begate
sonnes and daughters.

22 Moreover Serug liued thirtie yeres,
and begate Nahor.

23 And Serug liued, after he begat Na-
hor, two hundred yeres, and begate sonnes
and daughters.

24 And Nahor liued nine and twentie
yerres, and begate Terah.

25 So Nahor liued, after he begate Te-
rah, an hundred and nineteene yeres, and
begate sonnes and daughters.

26 ¶ So Terah liued seventy yeres, and
begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of
Terah: Terah begate Abram, Nahor, and
Haran: and Haran begate Lot.

28 Then Haran died before Terah his
father in the land of his natinitie in Ur of
the Chaldees.

29 So Abram and Nahor tooke them
wives, the name of Abrahams wife was Sa-
rai, and the name of Nahors wife Milcah,
the daughter of Haran, the father of Mil-
cah, and the father of Lot.

30 But Sarai was barren, & had no child.

31 ¶ Then Terah tooke Abram his sonne,
and Lot the sonne of Haran, his sonnes
sonne, and Sarai his daughter in law, his
sonne Abrahams wife: and they departed to-
gether from Ur of the Chaldees, to goe into

the land of Canaan, and they came to Haran,
and dwelt there.

32 So the dayes of Terah were two
hundred and five yeres, and Terah died in
Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Ca-
naan. 3 Christ is promised. 7 Abram buildeth al-
tars for the exercise & declaration of his faith among
the infidels. 10 Because of the dearth he goeth into
Egypt. 15 Pharaoh taketh his wife, and is punished.

¶ The Lord had said vnto Abram, ¶ Get
thee out of thy countrey, and from thy
kindred, and from thy fathers house vnto the
land that I will shew thee.

2 And I will make of thee a great nati-
on, and will blesse thee, and make thy name
great, and thou shalt be a blessing.

3 I will also blesse them that blesse thee,
and curse them that curse thee, and in thee
shall all families of the earth be blessed.

4 So Abram departed, euen as the Lord
spake vnto him, and Lot went with him.
(And Abram was seuentie and five yere
old, when he departed out of Haran.)

5 ¶ Then Abram tooke Sarai his wife,
and Lot his brothers sonne, & all their sub-
stance that they possessed, and the foules
that they had gotten in Haran, and they de-
parted, to goe to the land of Canaan: and
to the land of Canaan they came.

6 ¶ So Abram passed through the land
vnto the place of Shechem, and vnto the
plaine of Moze (and the Canaanite was
then in the land)

7 And the Lord appeared vnto Abram,
and said, Vnto thy seed wil I giue this land.
And there builded hee an Altar vnto the
Lord, which appeared vnto him.

8 Afterward remouing thence vnto a
mountaine Eastward from Beth-el, he pi-
ched his tent hauing Beth-el on the West
side, & Haat on the East: and there he built
an Altar vnto the Lord, and called on the
Name of the Lord.

9 ¶ Again, Abram went forth going and
journeing toward the South.

10 ¶ Then there came a famine in the
land: therefore Abram went downe into E-
gypt, to sojourn there: for there was a great
famine in the land.

11 And when he drew nere to enter into
Egypt, hee said to Sarai his wife, Behold
now, I know that thou art a faire woman
to looke vpon:

12 Therefore it will come to passe that
when the Egyptians see thee, they will say,
She is his wife: so will they kill mee, but
they will keepe thee alive.

13 Say, I pray thee, that thou art my si-

had among that wicked people. i And so serued the true God,
and renounced all idolatry. k Thus the children of God ma-
look for no rest in this world, but must waite for heauenly rest
and quietnesse. l This was a new trial of Abrahams faith: where
by we see that the end of one affliction is the beginning of another
m By this we may learne not to vie vnlawfull means, nor to put
others in danger to saue our selues, reade verse 20: albeit it may ap-
peare that Abram feared not so much death, as that, if he should die
without issue, Gods promise should not haue taken place: whereas
appeared a weak faith.

v faith. 6
that is, liuit
potamal, and
beasts
ang
reby
ter-

w
ne
ood

after 7. 3. w
a From 5. 2
Flood 1. 10.
time vncly by
hundred strate
and thimes

b In ageth vp
him no ceer
place, be other
so much

his faith are to
obedienceto de
c The wimage
shall recuety is
thy feede, w
is Christ, the o
blessing which
they lost in Au-
dam.

d Meant, g, as
well seruats as
cattell.

e Hee wamen
to and fro
land before
could finde a
ling place: the
God exercit

the faith of hi
children.

for, oke groue
f Which was
cruell and red
lous nation
whom God
his in contri

exercite.

g It was na
enough for o
to worshi

d in his he
his

it was expl
to declare
outward th
fession his

before merre
whereof this
tar was a figu

h Because of the
troubles that hee

troubles that hee

troubles that hee

her, that I may fare well for my sake, and that my life may be preserved by thee.

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaoh saw her, and commended her unto Pharaoh: so the woman was taken into Pharaohs house.

16 ¶ Now entreated Abram well for her sake, and he had sheepe, and beeues, and hee asses, and men seruants, and maids seruantes, and the asses, and camels.

17 But the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrahams wife.

18 Then Pharaoh called Abram, and said, Why hast thou done this vnto mee? Therefore diddest thou not tell me, that she was thy wife?

19 ¶ Why saydest thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

23 And Pharaoh gaue men p commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an Altar to the Lord.

¶ Then Abram went vp from Egypt, hee and his wife, and all that hee had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer, and in gold.

3 And he went on his journey from the South toward Beth-el, to the place where his tent had bene at the beginning, between Beth-el, and Naat.

4 ¶ Unto the place of the Altar, which he had made there at the first: and there Abram called on the Name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell, and tents.

6 So that the land could not beare them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ Also there was debate betwene the heardmen of Abrahams cattell, and the heardmen of Lots cattell, (and the Canaanites and the Perizzites dwelled at that time in the land)

8 ¶ Then said Abram vnto Lot, Let there be no strife, I pray thee, betwene thee and me, neither betwene mine heardmen and thine heardmen: for we be brethren.

9 ¶ Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

10 ¶ So when Lot lifted vp his eyes, hee saw that all the plaine of Jordan was watered euery where: (for before the Lord destroyed Sodom and Gomorah, it was as a garden of the Lord, like the land of Egypt, as thou goest vnto Zoar.)

11 ¶ Then Lot chose vnto him all the plaine

of Jordan, & took his journey from the East: and they departed the one from the other.

12 ¶ Abram dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent, euert to Sodom.

13 ¶ Now the men of Sodom were wicked, and exceeding sinners against the Lord.

14 ¶ ¶ Then the Lord said vnto Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

15 For all the land which thou seest, will I giue vnto thee, and to thy seede for euer,

16 And I will make thy seed, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbered.

17 ¶ Arise, walke thorow the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 ¶ Then Abram remooued his tent, and came and dwelled in the plaine of Danne, which is in Hebron, and builded there an Altar vnto the Lord.

¶ 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIII.

12 In the overthrow of Sodom, Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchizedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

¶ And in the dayes of Amraphel King of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Elial king of the nations:

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinar, king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

3 All theie ioyned together in the vale of Siddim, which is the salt sea.

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yere they rebelled.

5 And in the fourteenth yere came Chedor-laomer, and the kings that were with him, and smote the Rephaims in Ahyeroth Barnaim, and the Suzzims in Ham, and the Emims in Shauich Kitathaim.

6 And the Vountes in their mount Seir, vnto the plaine of Paran, which is by the wilderness.

7 And they returned and came to Enmishpat, which is Kadesh, and smote all the countrey of the Amalekites, and also the Amorites that dwell in Hazzon-tamar.

8 ¶ Then went out the King of Sodom, and the King of Gomorah, and the King of Admah, and the King of Zeboim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 ¶ To wit, with Chedor-laomer King of Elam, and Elial king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against five.

10 ¶ Now the vale of Siddim was full of slime pits, and the kings of Sodom and Gomorah

h This was done by Gods providence, that onely Abram and his seede might dwell in the land of Canaan.
i Lot thinking to get Paradise, found hell.
k The Lord comforted him, lest he should haue taken thought for the departure of his nephew.

¶ Chap. 12. 7. and 15. 7. 18. & 26. 4. dent. 34. 4.
l Meaning, a long time, & till the coming of Christ, as Exod. 12. 14. & 21. 6.

¶ 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIII.

12 In the overthrow of Sodom, Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchizedek commeth to meete him. 23 Abram would not be enriched by the king of Sodom.

a That is, of Babylon: by Kings here meaning them that were gouernours of cities.
b Of a people gathered of diuers countreys.
c Ambition is the chiefe cause of warres among princes.

¶ Or, of the labour red fields.
d Called also the dead sea, or the lake Asphaltite nere vnto Sodom and Gomorah.

¶ Or, giants.
¶ Or, plaine.
¶ Or, destroyed.

e And afterward was ouerwhelmed with water, and so was called the salt sea.

Or, bill.
f Which was a
 signe that the
 waters were
 much dimin-
 ished: for the olives
 grow not on the
 high mountains.
g Called in E-
 brew Abib, con-
 taining part of
 March, and part
 of April.
h Noah declar-
 eth his obedience, in
 y he would not
 depart out of the
 Arke without
 Gods expresse
 commandment,
 as he did not en-
 ter in without the
 same, the Arke
 being a figure of
 the Church,
 wherein nothing
 must be done
 without y word
 of God.
Chap. 1. 22. & 9. 1.
1 For sacrifices,
 which were as an
 exercise of their
 faith, whereby
 they vied to give
 thanks to God
 for his benefits,
Or, a sweet
saour.
k That is, there-
 by he sheweth
 himself appea-
 sed, and his an-
 ger to rest,
Chap. 6. 5.
matth. 1. 5. 19
1 The order of
 nature destroyed

11 And the done came to him in the eve-
 ning, and loe, in her y mouth was an olive
 leafe, that shee had pluckt: whereby Noah
 knew that the waters were abated from
 the earth.
12 Notwithstanding he waited yet other
 seven dayes, and sent forth the dove, which
 returned not againe unto him any more.
13 And in the sixe hundredth and one
 yeere, in the first day of the first moneth, the
 waters were dried up from off the earth: and
 Noah remoueth the covering of the Arke
 and looked, and behold, the upper part of the
 ground was drie.
14 And in the second moneth, in the se-
 uen and twentieth day of the moneth, was
 the earth drie.
15 And then God spake to Noah, saying,
16 Go forth of the Arke, thou and thy
 wife, and thy sonnes, and thy sonnes wiues
 with thee.
17 Bring forth with thee every beast that
 is with thee, of all flesh, both foule & cattell,
 & every thing that creepeth and moueth up-
 on the earth, that they may breed abundantly
 in the earth, & bring forth fruit and
 increase upon the earth.
18 So Noah came forth, and his sonnes,
 and his wife, and his sons wiues with him.
19 Every beast, every creeping thing, and
 every foule, all that moueth upon the earth
 after their kinds, went out of the Arke.
20 And then Noah built an Altar to the
 Lord, and tooke of every cleane beast, and of
 every cleane foule, & offered burnt offerings
 upon the Altar.
21 And the Lord smelled a sweet saour of
 rest, and the Lord said in his heart, I will
 henceforth curse the ground no more for
 mans cause: for the imagination of mans
 heart is euill, even from his youth: neither
 will I smite any more all things liuing, as I
 haue done.
22 Hereafter I seed time and haruest, and
 cold and heat, and summer, and winter, and
 day and night shall not cease, so long as the
 earth remaineth.

CHAP. IX.

1 The confirmation of marriage. **2** mans authority
 ouer all creatures. **3** Permission of meates. **6** The
 power of the sword. **14** The rainbow is the signe of
 Gods promise. **21** Noah is drunken & mocked of his
 son whom he curseth. **29** The age & death of Noah.

AND GOD blessed Noah and his sonnes,
 and said to them, Bring forth fruite,
 and multiply, and replenish the earth.
2 Also the feare of you, & the dread of you
 shall be vpon every beast of the earth, & vpon
 every foule of the heauen, vpon all that mou-
 eth on the earth, & vpon all the fishes of the
 sea, into your hand are they deliuered.
3 Every thing that moueth and liueth,
 shall be meate for you: as the Greene herbe,
 haue I giuen you all things.

a God increased
 them with fruite,
 & declar'd vnto
 them his coun-
 sell as touching
 the replenishing
 of the earth,
Chap. 1. 28.
 and **3. 17.**
b By the vertue
 of this comman-
 dement beasts
 rage not so much againe
 man as they would, yea,
 & many serue to
 his vse thereby.
c By this permission
 man may with a good
 conscience (the creatures
 of God for his needline,
Chap. 1. 29.

4 That is, liuing
 creatures & the
 flesh of beasts
 that are strang-
 led, and hereby
 all cruelty is
 forbidden.
e That is, I will
 take vengeance
 for your blood.
Or, neighbour.
Matth. 26. 52.
ruel. 13. 10.
f Not only by
 the Magistrate,
 but oftentimes
 God raiseth vp
 one murder-
 er to kill another.
Chap. 1. 27.
g Therefore to
 kill man is to de-
 face Gods image
 and so iniury is
 not onely done
 to man, but also
 to God.
h To assure you
 that the world
 shall be no more
 destroyed by a
 flood.
i The children
 which are not
 yet borne, are
 comprehend-
 ed in Gods coue-
 nant made with
 their fathers.
1/a 54. 9.
k Hereby we
 see that signes or le-
 cements ought
 not to be sepa-
 rated from the
 word.
Eccles. 43. 11.
l When men
 shall see my bo-
 dy in the heauen,
 they shall know
 that I haue sal-
 ued my
 covenant with
 them.
m God doth re-
 peat this the oft-
 nery, to confirme
 Noahs faith so
 much more.
n This declar-
 eth what was the
 vertue of Gods
 blessing, when
 he said, increase
 and bring forth,
Chap. 1. 28.
Or, Noah began againe.
o This is set
 before our eyes
 to shew what an
 horrible thing
 drunkenness is.
p Of whom
 came the Cana-
 anite: that wicked
 nation, who were
 also cursed of
 God.
q In derision
 and contempt of
 his father.

23 Then took Shem & Japheth a gar-
 ment, and they
 went and covered
 the nakedness of
 their father, as
 they saw him.
24 And when
 Noah awoke from
 his sleep, he said,
 What have these
 done unto me?
 They have covered
 my nakedness, as
 I saw them: I
 was not ashamed.
25 Therefore shall
 the blessing of the
 Lord be vpon the
 God of Shem, and
 Japheth.

¹ Or, peradventure.
² Ebr. be builded by her.

childe bearing. I pray thee goe in vnto my maide: ¹ it may bee that I shall receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrahams wife tooke Hagar her maide the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 And he went in vnto Hagar, and she conceived, & when she saw that she had conceived, her name was despised in her eyes.

5 Then Sarai said to Abram, & Thou dost me wrong: I haue giuen my maide into thy bosome, and shee seeth that she hath conceived: and I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Behold, thy maide is in thine hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her, wherefore she fled from her.

7 But the Angel of the Lord found her beside a fountaine of water in the wilderness, by the fountaine in the way to Shur.

8 And he sayd, Hagar Sarais maide, whence comest thou, & whither wilt thou goe? And she said, I flee fro my dame Sarai.

9 Then the Angel of the Lord said to her, Returne to thy dame, and humble thy selfe vnder her hands.

10 Againe the Angel of the Lord said vnto her, I will to greatly increase thy seed, that it shall not be numbered for multitude.

11 Also the Angel of the Lord said vnto her, See, thou art with childe, and shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And hee shall be a wild man: his hand shall bee against euery man, and euery mans hand against him. * and hee shall dwell in the presence of all his brethren.

13 Then hee called the Name of the Lord that spake vnto her, Thou God lookest on me: for the said, I haue I not also here looked after him that seeth mee?

14 Therefore the well was called Berer-lahai-roi, for, it is betweene Kadesh and Bered.

15 And Hagar bare Abram a son, and Abram called his sonnes name, which Hagar bare Ishmael.

16 And Abram was foure-score and six yeere old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrahams name is changed to confirme him in the promise. 8 The land of Canaan is the first time promised. 12 Circumcision is instituted. 15 Sarai is named Sarab. 18 Abraham prayeth for Ishmael. 19 Ishak is promised. 23 Abraham and his house are circumcised.

When Abram was ninty yeere old, and nine, the Lord appeared to Abram and said vnto him, I am God: all sufficient: walke before me, and be thou vpright.

2 And I will make my Covenant betweene mee and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold I make my covenant with thee, and thou shalt be a father of many nations,

5 Neither shall thy name any more bee called Abram, but thy name shall be Abraham: for a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitfull, & will make nations of thee: yea, kings shall proceed of thee.

7 Moreover, I will establish my covenant betweene mee and thee, and thy seede after thee in their generations, for an everlasting covenant, to bee God vnto thee, and to thy seed after thee.

8 And I will giue thee and thy seed after thee the land, wherein thou art a stranger, even all the land of Canaan for an everlasting possession, and I will be thy God.

9 Againe God said vnto Abraham, Thou also shalt keepe my covenant, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keepe betweene me and you, and thy seed after thee, * Let euery man childe among you be circumcised:

11 That is, ye shall circumcise the foreskinne of your flesh, and it shall be a signe of the covenant betweene me and you.

12 And euery man childe of eight dayes old among you shall be circumcised in your generations, as will he that is borne in thine house, as he that is bought with moneie of any stranger, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy moneie, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant.

14 But the uncircumcised * man childe, in whose flesh the foreskinne is not circumcised, euery such person shall be cut off from his people, because he hath broken my covenant.

15 Afterward God sayd vnto Abraham, Sarai thy wife shalt thou not call Sarai, but Sarah shall be her name.

16 And I will blesse her, and wil also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: Kings also of people shall come of her.

17 Then Abraham fel vpon his face, and laughed, and said in his heart, Shall a childe be borne vnto him that is an hundred yeere olde? And shall Sarah that is ninety yeere olde, beare?

18 And Abraham said vnto God, Wherewith shall I know that I shall see thee? For which proceeded of a sudden, and not of infidelity.

19 Then God said, * Sarah thy wife shall beare thee a sonne in due time, and thou shalt call his name Ishak: and I will establish my covenant with him for an everlasting covenant, and with his seede after him.

20 And as concerning Ishmael, I haue heard thee: for, I haue blessed him, and will make him fruitfull, and will multiply him & exceedingly: twelue princes shall he beget, and I will make a great nation of him.

21 But my covenant wil I establish with Ishak, which Sarah shall beare vnto thee the next yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 Then Abraham tooke Ishmael his sonne, and all that were borne in his house,

b The changing of his name is a lesse to confirme Gods promise vnto him. Rom. 4. 17.

Chap. 13, 16.

c Circumcision is called the covenant, because it signifieth the covenant, and hath the promise of grace, need to it, which phrase is common to all Sacraments. Acts 7. 8.

d That priuie part is circumcised, to shew that all that is begotten of man, is corrupt, & must be mortified. Rom 4. 11.

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder y man-kind all was consecrated, and here is declared that whosoever con-

temneth the signe, despiseth also the promise. Or, damne, or priuie.

f Which proceeded of a sudden, and not of infidelity. Chap. 18. 10. and 21. 2.

g The everlasting covenant is made with the children of the spirit: and with the childe of the flesh is made the temporal promise, as was promised to Ishmael. 4 Ebr. greatly, Chap. 21. 2.

e This punishment declareth what they gaine that attempt any thing against the word of God. 4 Ebr. mine iniurie is vpon thee. 11 Or, power.

d Which was Christ, as appeareth ver. 13. and chap. 18. 17. e God reiecteth none estate of people in their miseries, but sendeth them comfort. 11 Or, fierce and cruel: or, as a wilde asse. Chap. 25. 18.

f That is, the Ishmaelites shall bee a peculiar people by themselves, and not a portion of another people.

g She rebuketh her owne dullesse, and acknowledged geth Gods graces, who was present with her euery where. Chap. 24. 62. 11 Or, the well of sheluing and seeing me.

11 Or, Almighty. Chap 5. 22. 11 Or, wishes hypocrisie.

a Not onely according to the flesh, but of a far greater multitude by faith, Rom. 4. 17.

h They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

and all that was bought with his money, that is, every man child among the men of Abrahams house, and ^b hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abraham also himselfe was ninetie yeere old and nine, when the foreskin of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeeres old, when the foreskin of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 Abraham receiveth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham teacht his family to know God. 21 The destruction of Sodom is declared unto Abraham. 23 Abraham prayeth for them.

Again the Lord ^a appeared unto him in the ^b plaine of Mamre, as hee sat in his tent doore about the heate of the day.

2 And hee lift up his eyes and looked: and loe, three ^c men stood by him, and when hee saw them, he ran to meete them from the tent doore, and bowed himselfe to the ground.

3 And hee sayd, ^d Lord, if I have now found favour in thy sight, goe not, I pray thee, from thy servant.

4 Let a little water I pray you, bee brought, and ^e wash your feete, and rest your selves under the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward yet shall goe your wayes: for therefore are ye ^f come to your servant. And they said, Doe even as thou hast said.

6 Then Abraham made haste into the tent unto Sarah, and said, Make ready at once three ^g measures of fine meale: knead it, and make cakes upon the hearth.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gave it to the servant, who halted to make it ready.

8 And hee tooke butter and milke, and the calfe which he had prepared, & set before them, and stood himselfe by them under the tree, and they did eate.

9 ^h Then they sayd to him, Where is Sarah thy wife? And hee answered, Behold, she is in the tent.

10 And he said, ⁱ I will certainly come againe unto thee according to the time ^j of life: and loe, Sarah thy wife shall have a sonne, and Sarah heard in the tent doore, which was behinde him.

11 (Now Abraham and Sarah were old and stricken in age, and it ceased to bee with Sarah after the manner of women.)

12 Therefore Sarah laughed within her selfe, saying, After I am waxed old, ^k and my lord also, shall I have lust?

13 And the Lord sayd unto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a child, which am older?

14 (Shall any thing bee ^l hard to the Lord? At the time appointed will I returne unto thee, even according to the time of life, and Sarah shall have a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, ^m It is not so: for thou laughedst.

16 Afterward the men did rise up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the ⁿ Lord said, Shall I hide from Abraham that thing which I doe.

18 Seeing that Abraham shall be indeede a great and a mighty nation, and ^o all the nations of the earth shall be blessed in him?

19 For I know him ^p that hee will come, and maund his sonnes and his household after him, that they keepe the way of the Lord, to doe righteously and indgement, that the Lord may bring upon Abraham that he hath spoken unto him.

20 Then the Lord said, Because the cry of Sodom and Gomorah is great, and because their sinne is exceeding grievous,

21 I will ^q goe downe now, and see whether they have done also together according to that cry, which is come unto me: and if not, that I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the citie, wilt thou destroy & not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be even as the wicked, be it farre from thee. Shall not the Judge of all the world ^r doe right?

26 And the Lord answered, If I shall find in Sodom ^s fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I have begun to speake unto my Lord, and I am ^t but dust and ashes.

28 If there shall lacke sine of fiftie righteous, wilt thou destroy all the citie for sine? And hee said, If I find there sine and forty, I will not destroy it.

29 And hee yet spake to him againe, and said, What if there shall be found forty there? Then he answered, I will not doe it for forties sake.

30 Again he said, Let not my Lord now be angry that I speake, What if thirtie bee found there? Then he said, I will not doe it if I finde thirtie there.

31 Moreover hee sayd, Behold, now I have begun to speake unto my Lord, What if twentie bee found there? And hee answered, I will not destroy it for twentys sake.

32 Then he said, Let not my Lord be now angry, and I will speake but this ^u once, What if ten be found there? And hee answered, I will not destroy it for tens sake.

33 And

Hebr. 13. 2.
Or, Oke groue.

a That is, three Angels in mans shape.

b Speaking to one of them, in whom appeared to be most maiestie: for hee thought they had bene men, c For men viewed because of the great heate to go bare footed in those parts.

d As sent of God that I should doe my dutie to you.

e Ebr. Seim, c For as God gave them borders for a time, so gave he them the faculties therof, to walke, to eate & drinke, and such like.

Chap. 17. 19. 21. & 21. 2 rom. 9. 9. f That is, about this time, when shee shall be alive, or when the child shall come into this life.

g For she rather had respect to the order of nature, then beleaved the promise of God.

1. Pet 3. 6.

Ebr. No.

h Iehovah the Ebrew word, which we call Lord, sheweth that this Angel was Christ: for this word is only applied to God.

Chap. 12. 3 and 22. 18.

i He sheweth that fathers ought both to know Gods

indgements, and to declare them to their children, k God speaketh after the fashion of men: that is,

I will enter into iudgement with good advice, l For our finnes cry for vengeance, though none accuse vs.

Ebr doe indgement.

m God declareth that his iudgements were done with great mercie, forasmuch as all were so corrupt, that not

only fiftie, but ten righteous men could not be found there:

and also that the wicked are spared for the righteous sake.

n Hereby wee learne that the nearer we approach unto God,

the more doeth our miserable state appeare, & the more are we humbled.

o If God refused the prayer for the wicked

Sodomites, even to the sixteenth, how much more will hee

grauate the prayers of the godly for the afflicted Church?

33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned unto his place.

C H A P. XIX.

3 Lot receiveth two Angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is delivred. 24 Sodom destroyed. 26 Lot's wife is made a pillar of salt. 33 Lots daughters lie with their sisters, of whom come Moab and Ammon.

And in the evening there came two Angels to Sodom, and Lot late at the gate of Sodom, and Lot saw them, and rose up to meet them, and he bowed himself with his face to the ground:

2 And he said, See my Lords, I pray you, turne in now into your servants house, and tarry all night, and wash your feet, and see shall rise by early, and goe your wayes, ¶ They sayd, Nay, but wee will abide in the streete all night.

3 Then he pleased upon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they went to bed, the men of the citie, even the men of Sodom compassed the house round about, from the young even to the olde, all the people from all quarters.

5 Who crying unto Lot, sayd to him, Where are the men which came to thee this night? bring them out unto vs, that we may know them.

6 Then Lot went out at the doore unto them, and shut the doore after him,

7 And said, I pray you, my brethren doe not so wickedly.

8 Behold now, I have two daughters which have not known man: them will I bring out now unto you, and doe to them as seemeth you good, onely unto these men doe nothing: for therefore are they come under the shadow of my roofe.

9 Then they sayd, Away hence. And they sayd, Wee is come alone as a stranger, and shall hee iudge and rule? wee will now deale worse with thee then with them. So they pleased sore upon Lot himselfe and came to breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them, and shut to the doore.

11 ¶ Then they smote the men that were at the doore of the house with blindness both small and great, so that they were waste in seeking the doore.

12 ¶ Then the men sayde unto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes, or thy daughters, or what becomer thou hast in the citie, bring it out of this place.

13 For wee will destroy this place, because the cry of them is great before the Lord, & the Lord hath sent vs to destroy it.

14 Then Lot went out, and spake unto his sonnes in law, which married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hastned Lot, saying, Arise, take thy

wife, and thy two daughters which are here, lest thou be destroyed in the punishment of the citie.

16 And as he prolonged the time, the men caught both him and his wife, and his two daughters by the hand (the Lord being mercifull unto him) and they brought him forth, and let him without the citie.

17 ¶ And when they had brought them out, the Angel sayde, Escape for thy life: looke not behind thee, neither tarry thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot sayd unto them, Not so, I pray thee, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shewed unto mee in saving my life: and I cannot escape in the mountaine, lest some evil take mee, and I die.

20 See now this citie hereby to flee unto, which is a little one: Wilt mee escape thither: is it not a little one, and my soule shall live?

21 Then hee sayd unto him, Behold, I have received thy request also concerning this thing, that I will not overthrow this citie, for the which thou hast spoken.

22 Waite thee, stand thee there: for I can do nothing till thou be comest hither. Therefore the name of the citie was called Zoar.

23 ¶ The sunne did rise upon the earth, when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorah brimstone and fire from the Lord out of heaven.

25 And overthrow those cities, and all the plaine, and all the inhabitants of the cities, and that that grew upon the earth.

26 ¶ Now his wife behinde him looked backe, and she became a pillar of salt.

27 ¶ And Abraham rising by early in the morning went to the place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, & toward all the land of the plaine, he beheld, hee saw the smoke of the land mounting up as the smoke of a furnace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought upon Abraham, and sent Lot out from the mids of the destruction, when hee overthrow the cities, wherein Lot dwelled.

30 ¶ Then Lot went by from Zoar, and dwelt in the mountain with his two daughters: for hee feared to tarry in Zoar; but dwelt in a cave, he and his two daughters.

31 And the elder sayd unto the younger, Our father is old, and there is not a man in the earth to come in unto vs after the manner of all the earth.

32 Come, we will make our father drinke wine, and lie with him, that wee may preserve seede of our father.

33 So they made their father drinke wine that night, and the elder went & lay with her father, but hee perceived not, neither when she lay downe, neither when she rose up.

34 And on the morrow the elder said to the younger, Behold, yesternight lay I with my father:

h The mercy of God sheweth to overcome mans slownesse in following Gods calling. *Wisd. 10. 6.* *i* He willed him to flee from Gods iudgements, and not to be sorry to depart from that rich country and full of vaine pleasures.

k Though it be little, yet it is great enough to save my life: wherein he offendeth in chusing another place then the Angel had appointed him. *IEbr. thy face.*

l Because Gods commandement was to destroy the citie, and to save Lot. *m* Which before was called Bela, *Chap. 14. 2.*

n As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

o Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked.

p Meaning in the country, which the Lord had now destroyed.

q For except he had bene overcome with sinne, he would never have done that abominable father:

a Wherein we see Gods provident care in preserving his, albeit he receiveth not himselfe to all alike: for Lot had but two Angels, and Abraham three, *Chap. 18. 4.* *b* That is, hee prayed them so intently. *c* Not for that they had neede, but because the time was not yet come that they would reueale themselves. *d* Nothing is more dangerous then to dwell where sinne reigneth: for it corrupteth all. *e* He deserueth praise in defending his guests, but he is to be blamed in seeking unlawfull meanes. *f* That I should preferre them from all injury. *1. Pet. 2. 7.*

Wisd. 19. 16.

¶ Ebr. find. ng.

g This prooveth that the Angels are ministers, as well to execute Gods wrath, as to declare his favour. *Chap. 18. 20.* *¶ Or, should mar-*

1 Ebr, keeps alive.
r Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednes of Sodom could not ouercome.
s Who as they were borne in most horrible incest, so were they and their posterity vile and wicked.
t That is, sonne of my people, signifying, that they rather reioyced in their shame, then repented for the same.

father: let vs make him drinke wine this night also, and go thou and lie with him, that we may preserve seed of our father.

35 So they made their father drinke wine that night also, and the ponger arose, and lay with him, but he perceived it not, when shee lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and shee called his name Moab: the same is the father of the Moabites vnto this day.

38 And the ponger bare a sonne also, and shee called his name Ben-ammi: the same is the father of the Ammonites vnto this day.

That is, sonne of my people, signifying, that they rather reioyced in their shame, then repented for the same.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reprimeth the king. 9 And the king, Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the king and his are healed.

Afterward Abraham departed thence toward the South countrey, and dwelled betwene Cadeth and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But GOD came to Abimelech in a dreame by night, and said to him, Behold, thou art but dead, because of the woman which thou hast take: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come nere her.) And he said, Lords, wilt thou slay euery the righteous nation?

5 Said not hee vnto mee, Shee is my sister? yea, and she her selfe said, he is my brother: with an vpright minde, and innocent hands haue I done this.

6 And God said vnto him by a dreame, I know that thou didst this euery with an vpright minde, and I kept thee also that thou shouldst not lyme against mee: therefore suffered I not thee to touch her.

7 Now then deliuer the man his wife againe: for he is a Prophet, and he shall pray for thee that thou mayest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, thou and all that thou hast.

8 Then Abimelech rising vp early in the morning, called all his seruants, and tolde all these things vnto them, and the men were fole afraid.

9 Afterward Abimelech called Abraham and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me and on my kingdom this great sinne: thou hast done things vnto me that ought not to be done.

10 So Abimelech said vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay mee for my wifes sake.

12 So Abimelech said vnto Abraham, I He sheweth that no hope can be hoped for, where the feare of God is not.

12 Pet in very deed she is my sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnesse that thou shalt helpe vnto me in all places where we come, Say thou of me, he is my brother.

14 Then tooke Abimelech her & betnes, and men seruants and woman seruants, and gaue them to Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it pleareth thee. 16 Likewise to Sarah he saie, Behold, I haue giuen thy brother a thousand pieces of siluer: behold, hee is the vale of thine eyes to all that are with thee, & to all others; and she was thus reposed.

17 Then Abraham prayed vnto God, and God healed Abimelech, & his wife, and his women seruants: and they bare children.

18 For the Lord p had shut vp every wombe of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The covenant betwene Abimelech and Abraham. 33 Abraham called vpon the Lord.

Now the Lord visked Sarah, as hee had said, and did vnto her according as hee had promised.

2 For Sarah conceived, and bare Abraham a sonne in his olde age, at the same season that God told him.

3 And Abraham called his sonnes name which was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne when he was eight dayes old, as God had commanded him.

5 So Abraham was an hundred yere old, when his sonne Izhak was borne vnto him.

6 Then Sarah said, God hath made me to reioyce: all that heere will reioyce with me.

7 Againe she said, Altho would haue sayd to Abraham, that Sarah should haue giuen children sucke: for I haue borne him a sonne in his old age.

8 Then the childe grew, and was weaned: and Abraham made a great feast the same day that Izhak was weaned.

9 And Sarah saw the sonne of Hagar the Egyptian (which she had borne vnto Abraham) mocking.

10 Therefore shee sayd vnto Abraham, Cast out this bondwoman and her sonne: for the sonne of this bondwoman shall not be heire with my sonne Izhak.

11 And this thing was very grievous in Abrahams sight because of his sonne.

12 But God said vnto Abraham, Let it not be grievous in thy sight for the childe, and for thy bondwoman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seed be called.

13 As for the sonne of the bondwoman, I will make him a nation also, because he is thy seed.

By sister, he meaneth his cousin germane, and by daughter, Abrahams neece, Chap. 11. 19 for to the Ebrewes vnto these words, Chap. 12. 13. 10r, it as thy commandment, n Such an hee as with whom thou mayest be preferred from all dangers. o God caused this heathen king to reprove her, because the displeased, seeing that god had giuen her an husband, as her vaile and defence. p Had taken away from them the gile of continuing.

Chap. 17. 19, and 18. 10.

Mat. 1. 2. act. 7. 8. gal. 4. 23. iher. 11. 11.

a Therefore the miracle was greater.

Chap. 7. 12.

b She accuseth her selfe of ingratitude that she did not beleue the Angel.

c Hee derided Gods promise made to Izhak, which the Apostle collecth persecution, Gal. 4. 29.

d Galat. 4. 30.

e The promised seed shall be counted from Izhak and not from Ishmael, Rom. 9. 7. heb. 11. 18.

f The Ishmaelites shall come of him,

C H A P. XXII.

14 So Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child also, and sent her away: who departing, wandered in the wilderness of Beer-sheba.

15 And when the water of the bottle was spent, she cast the child under a certain tree.

16 Then she went & sat her over against him afarre off, about a bowe shoot: for she said, I will not see the death of the child: and she laye downe over against him, and lift up her voyce and wept.

17 Then God heard the voyce of the child, and the Angel of God called to Hagar from heaven, and said unto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

18 Arise, take up the child, and hold him in thine hand: for I wil make of him a great people.

19 And God opened her eyes, and she sawe a well of water: so she went and filled the bottle with water, & gave the boy drinke.

20 So God was with the child, and hee grew and dwelt in the wilderness, and was an archer.

21 And he dwelt in the wilderness of Paran, and his motherooke him a wife out of the land of Egypt.

22 And at that same time Abimelech and Phicol his chiefe captaine spake unto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweareth unto mee heere by God that thou wilt not hurt me nor my children, nor my childrens children: thou shalt deale with mee and with the country where thou hast bene a stranger, according unto the kinde of the land that I have shewed thee.

24 Then Abraham said, I will sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs servants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I of it, but this day.

27 Then Abraham took sheepe, and heeues, and gave them unto Abimelech: and they two made a covenant.

28 And Abraham set seven lambs of the flocke by themselves.

29 Then Abimelech said unto Abraham, What meane these seven lambs, which thou hast set by themselves?

30 And he answered, Because thou shalt receive of mine hand these seven lambs, that it may be a witness unto me, that I have digged this well.

31 Wherefore the place is called Beer-sheba, because they both sweare.

32 Thus made they a covenant at Beer-sheba: afterward Abimelech and Phicol his chiefe captaine rose up, & turned againe unto the land of the Philistines.

33 And Abraham planted a grove in Beer-sheba, and called there on the Name of the Lord the everlasting God.

34 And Abraham was a stranger in the land of the Philistines a long season.

1 2 The faith of Abraham is praised in offering his sonne Izhak. 8 Izhak, a figure of Christ. 20 The generation of Nahor Abrahams brother, of whom cometh Rebekah.

And after these things, God did proove Abraham, and said unto him, Abraham, who answered, Here am I.

2 And hee said, Take now thine onely sonne Izhak, whom thou lovest, and get thee unto the land of Moriah, and offer him there for a burnt offering upon one of the mountaines which I will shew thee.

3 Then Abraham rose up early in the morning, and saddled his asse, and took two of his servants with him, & Izhak his sonne, and clove wood for the burnt offering, and rose up, & went to the place, which God had told him.

4 Then the third day Abraham lift up his eyes, and saw the place a farre off.

5 And said unto his servants, Abide you here with the asse: for I and the child will goe yonder and worship, and come againe unto you.

6 Then Abraham took the wood of the burnt offering, and layd it upon Izhak his sonne, and heooke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak unto Abraham his father, and said, My father. And he answered, Here am I, my sonne. And he said, Behold the fire and the wood, but where is the lambe for the burnt offering?

8 Then Abraham answered, My sonne, God will provide him a lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his sonne, and layd him on the altar upon the wood.

10 And Abraham stretching forth his hand, took the knife to kill his sonne.

11 But the Angel of the Lord called unto him from heaven, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand upon the child, neither do any thing unto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine onely sonne.

13 And Abraham lifting up his eyes, looked: and behold, there was a ramme behind him, caught by the hornes in a bush. Then Abraham went and tooke the ramme, and offered him up for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, I Jehouah-steech, as it is said this day. In the mount will the Lord be seene.

15 And the Angel of the Lord cryed unto Abraham from heaven the second time.

16 And said, By my selfe I swear (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne.

17 Therefore will I surely blesse thee, and will greatly multiply thy seede, as the starrs of the heauen, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies.

Hebr. 11. 17, 18. Ebr. Loc. 1.

a Which signifieth the feare of God, in which place he was honored, and Salomon afterward built the temple.

b Herin stood the chiefest point of his tentation, seeing he was commanded to offer

vp him in whom God had promised to blesse all the nations of the world.

c He doubted not, but God would accomplish his promise, though he should sacrifice his son.

d The only way to overcome all tentations, is to test upon Gods providence.

e For it is like that his father had declared to him Gods commandment, whereunto he shewed himself obedient.

f That is, by thy true obedience thou hast declared thy lively faith.

g Or, and hast not withheld thine onely son from me.

h Ebr. thy sonne, thine onely sonne.

i Or, the Lord will see, or provide.

j The name is changed to shew that God doeth both see & provide secretly for his, and also evidently is seene and felt in time convenient.

k Gal. 3. 16. Luke 1. 73. Heb. 11. 32.

l Signifying, that there is no greater than he.

m Or, holdes.

f True faith renounceth all natural affections to obey Gods commandment.

g For his promise sake made to Abraham, and not because the child had discretion to obey, and judgement to pray.

h Except God open our eyes, we can neither see nor vnderstand the meanes which are before vs. i As touching outward things, God caused him to prosper.

|| Or, for in the bow, and was an hunter.

|| Ebr. deale faithfully with me, or lie.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sinceritie. l Wicked servants doe many evils unknowne to their masters

|| Or, well of the oth, or, of shew, meaning lambs. m Thus we see that the godly, as touching outward things may make peace with the wicked that know not the true God. n That is, he worshipped God in all points of true religion.

Chap. 13. 3.
and 18. 18.
ecclus. 4. 22.
ad. 3. 25.
galat. 3. 8.

Or, of the Sy-
riani.

i Concubine is
sometimes taken
in the good part,
for those women
which were infe-
rior to the wives.

† Ebr, she yeeres of
the life of Sarah.

a That is, when
he had mourned:
to the godly may
mourne, if they
passe not mea-
sure: and the na-
tural affection is
commendable.

† Ebr sonnes of
Heath.
b That is, godly
or excellent: for
the Ebrewes to
speak of al things
that are notable,
because all excel-
lencie commeth
of God.

† Ebr, in your soule.

Or, double cause,
because one was
within another.
† Ebr, in full silver.

c Meaning, all
the citizens and
inhabitants.

d To shew that
he had them in
good estimation
and reuerence.

18 And in the seed shall all the nations
of the earth be blessed, because thou hast o-
beyed my voyce.

19 Then turned Abraham againe vnto
his seruants: and they rose vp and went to-
gether to Beer-sheba: and Abraham dwelt
at Beer-sheba.

20 And after these things, one told A-
braham, saying, Behold Hileah, she hath al-
so borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz
his brother, and Kemuel the father, of A-
ram,

22 And Chesed, and Hoz, and Pildash,
and Jildaph, and Bethuel.

23 And Bethuel begate Rebekah: these
eight did Hileah beare to Nahor Abra-
hams brother.

24 And his concubine called Remmah,
she bare also Tebah, and Gahan, and Cha-
haz, and Maachah.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He
buyeth a field to bury her of the Hittites. 13 The e-
quitie of Abraham. 19 Sarah is buried in Mach-
pelah.

When Sarah was an hundred twenty
and seuen yere old (so long lived she)
2 Then Sarah died in Kiriath-arba: the
same is Hebron in the land of Canaan: and
Abraham came to mourne for Sarah, and to
weepe for her.

3 Then Abraham rose vp from the
sight of his corps, and talked with the
Hittites, saying,

4 I am a stranger and a sojournier among
you, give me a possession of buriall with you,
that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham
saying vnto him,

6 Heare vs, my lord: thou art a prince
of God among vs, in the chiefest of our se-
pulchres bury thy dead: none of vs shall for-
bid thee his sepulchre, but thou mayest bury
thy dead therein.

7 Then Abraham stood, and bowed
himselfe before the people of the land of the
Hittites.

8 And he communed with them, saying,
If it be your minde, that I shall bury my
dead out of my sight, heare me, and entreat
for me to Ephron, the sonne of Zohar,

9 That he would giue mee the cause of
Machpelah which he hath in the end of his
field: that he would giue it mee for as much
money as it is worth, for a possession to bu-
rie in among you.

10 (For Ephron dwelt among the Hiti-
tites) Then Ephron the Hittite answered
Abraham in the audience of all the Hiti-
tites that went in at the gates of his cite,
saying,

11 No, my lord, heare me: the field giue
I thee, and the cause that therein is, I giue it
thee: even in the presence of the sonnes of my
people giue I it thee, to bury thy dead.

12 Then Abraham bowed himselfe be-
fore the people of the land,

13 And spake vnto Ephron in the audi-
ence of the people of the countrey, saying,

Seeing thou wilt giue it, I pray thee heare
me, I will giue thee the price of the field: receiue
it of me, and I will bury my dead there.

14 Ephron then answered Abraham, say-
ing vnto him,

15 My lord, hearken vnto me: the land is
worth foure hundred shekels of silver: what
is that betwene me and thee? bury therefore
thy dead.

16 So Abraham hearkened vnto Ephron,
and Abraham wept to Ephron the silver,
which hee had named in the audience of the
Hittites, euen foure hundred silver shekels of
current money among merchants.

17 So the field of Ephron which was
in Machpelah, and ouer against Hamre, e-
uen the field and the cause that was therein,
and all the trees that were in the field, which
were in all the borders round about, was
made sure.

18 Vnto Abraham for a possession, in the
sight of the Hittites, euen of all that went
in at the gates of his cite.

19 And after this, Abraham buried Sa-
rah his wife in the cause of the field of Mach-
pelah, ouer against Hamre: the same is He-
bron in the land of Canaan.

20 Thus the field and the cause that is
therein, was made sure vnto Abraham for a
possession of buriall by the Hittites.

CHAP. XXIII.

2 Abraham causeth his seruant to swear to take
a wife for Israhel in his own kinred. 13 The seruants
prayeth to God. 33 His fidelitie toward his master,
50 The friends of Rebekah commit the matter to
God. 58 They aske her consent, and she agreeth. 67
and is married to Israhel.

Now Abraham was old, and stricken in
yeeres, and the Lord had blessed Abra-
ham in all things.

2 Therefore Abraham layd vnto his el-
dest seruant of his house, which had the rule
ouer all that he had, Put now thine hand
vnder my thigh,

3 And I will make thee swear by the
Lord God of the heauen, & God of the earth,
that thou shalt not take a wife vnto my son
of the daughters of the Canaanites among
whom I dwell.

4 But thou shalt go vnto my countrey,
and to my kinred, and take a wife vnto my
sonne Israhel.

5 And the seruant said to him, What if
the woman will not come with mee to this
land? shall I bring thy sonne againe vnto the
land from whence thou camest?

6 To whom Abraham answered, Be-
ware that thou bring not my sonne thither
againe.

7 The Lord God of heauen, who tooke
me from my fathers house, and from the land
where I was borne, and that spake vnto me,
and that sware vnto me, saying, Vnto thy
seed will I giue this land, hee shall send his
Angel before thee, and thou shalt take a wife
vnto my sonne from thence.

8 Neuerthelesse, if the woman will not
follow thee, then shalt thou be discharged
of this mine oath: onely bring not my sonne
thither againe.

e The common
shekel is about
20 pence, so then
400. shekels
mount to 33.
pound fixe shil-
lings and eight
pence, after five
shillings sterling
the ounce.

Or, citizens.

f That is, all the
people confir-
med the sale.

Chap. 47. 29.

a Which cere-
monie declared
the seruants obe-
dience toward
his master, & the
masters power
ouer the seruant.
b This sheweth
that an oath may
be required in a
lawfull cause.

c He would not
that his sonne
should marry out
of a godly fami-
ly: for the incon-
ueniences that
come by marry-
ing with the vn-

godly are see
forth in sundry
places of the
Scriptures.

d Lest he should
lose the inheri-
tance promised.

Chap. 12. 7. and
13. 5. and 15.
8. and 26. 4.
† Ebr, innocent.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for hee had all his masters goods in his hand:) and so he arole, and went to ¶ Aram Naharaim, vnto the city of Haran.

11 And he made his camels to lye down without the cite by a well of water, at euertide about the time that the women come out to draw water.

12 And he said, O Lord God of my master Abraham, I beseech thee, send me good speed this day, and shew mercy vnto my master Abraham.

13 For, I stand by the well of water, while the mens daughters of this cite come out to draw water.

14 ¶ Grant therefore that the mayd, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke, if she say, Drinke, and I will giue thy camels drinke also: may bee shee that thou hast ordained for thy seruant Israhel: and thereby shall I know that thou hast shewed mercy on my master.

15 ¶ And now ver he had left speaking, behold, Rebekah came out, the daughter of Bethuel, sonne of Bilcah the wife of Haran Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgin, and vnknewen of man) and shee went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to meet her, and said, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke & sit: and she hastned, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when shee had giuen him drinke, she said, I will draw water for thy camels also, vntill they haue drunken enough.

20 And shee polvied out her pitcher into the trough speedily, and ran againe vnto the well to draw water, and she drew for all his camels.

21 So the man wondred at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the manooke a golden & a beilement of halfe a shekel weight, and two bracelets for her hands, of tenne shekels weight of gold:

23 And hee saide, Whose daughter art thou? till me, I pray thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Bilcah, whom she bare vnto Haran.

25 Wherevnto she said vnto him, We haue litter also and prouender enough, and roume to lodge in.

26 And the man bowed himselfe and worshipped the Lord.

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercy and his truth from my master: for when I was in the way, the

Lord brought mee to my masters brethrens house.

28 And the maide ran and told them of her mothers house, according to these words.

29 ¶ Now Rebekah had a brother called Laban, and Laban ran vnto the man to the well.

30 For when hee had seene the earerings, and the bracelets in his sisters hands, and when hee heard the words of Rebekah his sister, saying, Thus said the man vnto me, then he went to the man, and loe, he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house and roume for the camels?

32 ¶ Then the man came into the house, and he vnloadeth the camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 Afterward the meate was set before him: but he said, I wil not eat, vntill I haue laid my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant.

35 And the Lord hath blessed my master wonderfully, that he is become great, for he hath giuen him sheepe, and oxen, and siluer and gold, and men seruants, and mayd seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sonne to my master, when shee was old, vnto him hath he giuen al that he hath.

37 Now my master made me to wear, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whole land I dwell:

38 But thou shalt goe vnto my fathers house, and to my kindred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman will not follow me?

40 ¶ Who answered me, The Lord, before whom I walke, will send his Angel with thee and prosper thy iourney, and thou shalt take a wife for my sonne of my kindred, and my fathers house.

41 Then shalt thou bee discharged of mine oath when thou comest to my kindred: and if they giue thee not one, thou shalt bee free from mine oath.

42 So I came this day to the well, and said, O Lord the God of my master Abraham, if thou now prosper my iourney, which I goe,

43 Behold, I stand by the well of water, when a virgin cometh forth to draw water, and I say vnto her, Giue me, I pray thee, a little water of thy pitcher to drinke,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lord hath prepared for my masters sonne.

45 And before I had made an ende of speaking in mine heart, behold, Rebekah came forth and her pitcher on her shoulder, and she went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke I pray thee.

46 And she made haste, and tooke downe

n For he waited on Gods hand, who hath now heard his prayer,

o To wit, Laban, p The gentle entertainment of strangers vsed among the godly fathers,

q The fidelitie that seruants owe to their masters, cauleth them to presterre their masters businesse to their owne necessity.

r To besse, signifie here to enrich or increase with substance, as the text in the same verse declareth.

s The Canaanites were accursed, and therefore the godly could not ioyne with them in mariage.

t Meaning, among his kindfolke, as verse 40.

u Which by mine authority I caused thee to make, ¶ Or, way.

Verse 13.

x Signifying, that this prayer was not spoken by the mouth, but onely meditate in his heart.

¶ Or, Mesopotamia, Syria of the two floods, to wit, of Tigris and Euphrates, e That is, to Charan. f He groundeth his prayer vpon Gods promise made to his master. g The seruant moved by Gods spirit, desired to be assured by a signe whether God prospered his iourney or no. h God giueth good successe to all things that are vnder taken for the glory of his Name and according to his word. i Here is declared that God neuer heareth the prayers of his, and granteth their requests. j Ebr. my lord. k Ebr. he made an end of drinking. l Or, euering. m God permitted many things both in apparell and other things which are now forbid: especially when they appertaine not to our mortification. n The golden shekel is here meant, and not that of silver. o He boasteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.

her pitcher from her shoulder, and sayde, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, and sayd, Whose daughter art thou? And she answered, The daughter of Bethuel Nabors sonne, whom Milcah bare vnto him. Then I put the abilliment vpon her face, and the bracelets vpon her hands:

48 And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the right way, to take my masters brothers daughter to his sonne.

49 Now therefore if ye will deale mercifully and truly with my master, tell mee: and if not, tell me, that I may turne mee to the right hand, or to the left.

50 Then answered Laban and Bethuel, and said, This thing is proceeded of the Lord: wee cannot therefore say vnto thee, neither cuill nor good.

51 Behold, Rebekah is before thee, take her and goe, that shee may bee thy masters sonnes wife, euen as the Lord hath sayd.

52 And when Abrahams seruant heard theise words, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke forth iewels of silver, and iewels of golde, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate and drinke both her, and the men that were with him, and caried all night: and when they rose vp in the morning, he said, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs at the least ten dayes: then shall shee goe.

56 But hee said vnto them, hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.

57 Then they said, We will call the maid and aske her consent.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I will goe.

59 So they let Rebekah their sister goe, and her nurse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, grow into thousand thousands, and thy seede possesse the gate of his enemies.

61 ¶ Then Rebekah arose, & her maides, and rode vpon the camels, and followed the man: and the seruant tooke Rebekah, and departed.

62 Now Izhak came from the way of Beer-lahai-roi, (for he dwelt in the South country)

63 And Izhak went out to pray in the field toward the evening: who lift vp his eyes, and looked, & beheld, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camel.

65 (For she had said to the seruant, Who

is yonder man, that commeth in the fildes to meete vs? and the seruant had said, It is my master.) So shee tooke a vaille, and covered her.

66 And the seruant told Izhak all things that he had done.

67 Afterward Izhak brought her into the tent of Sara his mother, and hee tooke Rebekah, and she was his wife, and hee loued her: So Izhak was comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dieth. 12 The genealogie of Ishmael. 25 The birth of Iakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

NOW Abraham had taken him another wife called Keturah.

2 Which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begate Sheba, and Dedan: And the sonnes of Dedan were Asshurim, and Letuim, and Lemmin.

4 Also the sonnes of Midian were Ephah, and Ephher, and Hanoch, and Abida, & Shaddai. All these were the sonnes of Keturah.

5 ¶ And Abraham gaue all his goods to Izhak:

6 But vnto the sonnes of the concubines which Abraham had, Abraham gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East country.

7 And this is the age of Abrahams life which he liued, an hundredthenty and five yeere.

8 Then Abraham reelected the spirit, and died in a good age, an olde man, and of great yeeres, and was gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zoar the Hittite, before Hainre.

10 Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham, God blessed Izhak his sonne, and Izhak dwelt in Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian, Sarahs handmaid, bare vnto Abraham.

13 ¶ And these are the names of the sons of Ishmael, name by name, according to their kindreds: the eldest sonne of Ishmael was Nebaioth, then Kedear, and Adbeel, and Mibsam.

14 And Mishma, and Dumah, & Massa, 15 Hader, and Tema, Ketur, & Zaphiz, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundred thirty and seven yeere, and he reelected the spirit, and died, and was gathered vnto his people.)

y He sheweth what is our duty, when we haue receiued any benefit of the Lord, *¶ Ebr. in the way of truth.*

z If you will freely and faithfully giue your daughter to my masters sonne.

a That is, that I may prouide elsewhere.

b So soone as they perceiue that it is Gods ordinance, they yeelde.

¶ Or, at thy commandment.

¶ Or, ordained.

1st of 56. & 59.

¶ Ebr. dayes, or sonnes.

c This sheweth that parents haue not authoritie to marry their children without consent of the parties.

¶ Ebr. her mouth.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

Chap. 16. 14. and 25. 11.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was, that the spouse was brought to her husband, her head being covered, in token of shamefastnesse and chastitie. *¶ Or, had left mourning for his mother.*

a While Sarah was yet aliue.

1. Chron. 1. 32.

¶ Ebr. all that he had.

b For by the vertue of Gods word he had not only Izhak, but begat many more. *c Reade Chap. 22. 34*

d To auoide the dissention that els might haue come because of the heritage.

e Hereby the ancients signified that man by death perished not wholly: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine. *Chap. 2. 3. 16. Chap. 16. 14. and 14. 6. 2. 1. Chron. 1. 29. ¶ Ebr. first borne.*

f Which dwelt among the Arabians, and were separate from the blessed seede.

18 And they dwelt from Baullath unto Shur, that is toward Egypt, as thou goest to Ashur. I Shmael dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak, Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fortie yeere old, when hee tooke Rebekah to wife, the daughter of Bethuel the sonne of Amame of Hadan Aram, and sister to Laban the Aramite.

21 And Izhak prayed unto the Lord for his wife, because shee was barren: and the Lord was intreated of him, and Rebekah his wife conceived,

22 But the children strove together within her: therefore shee sayd, Seeing, it is so, why am I thus? wherefore shee went to aske the Lord.

23 And the Lord said to her, Two nations are in thy wombe, and two manner of people shall be divided out of thy bowels, and the one people shall be mightier then the other, and the elder shall serue the younger.

24 ¶ Therefore when her time of deliverance was fulfilled, behold, twinnnes were in her wombe.

25 So hee that came out first, was red, and hee was as alouer as a rough garment, and they called his name Esau.

26 And after ward came his brother out, and his hand held Esau by the heele: there fore his name was called Jaakob. Now Izhak was threescore yeere olde when Rebekah bare them

27 And the boyes grew, and Esau was a cunning hunter: & lived in the fields: but Jaakob was a plain man, & dwelt in tents.

28 And Izhak loved Esau, for hee was his meate, but Rebekah loved Jaakob.

29 Now Jaakob sod portage, and Esau came from the field and was weary.

30 Then Esau said to Jaakob, Let me eate, I pray thee, of that portage I red, for I am wearie. Therefore was his name called Edom.

31 And Jaakob said, Sell me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what is then this birthright to me?

33 Jaakob then said, Swear to me euen now. And hee swore to him, and solde his birthright unto Jaakob.

34 Then Jaakob gaue Esau bread and portage of lentils: and hee did eate & drinke and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God provideth for Izhak in the famine. 3 He renoueth his promise. 4 The king blameth him for denying his wife. 14 The Philistims hate him for riches, 15 stoppe his welles, 16 and driue him away. 24 God comforteth him. 31 Hee maketh alliance with Abimelech.

AND there was a famine in the land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims unto Gerar.

2 For the Lord appeared unto him, and said, Doe not downe into Egypt, but abide

in the land which I shall shew unto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for thou art, and to thy seede I will giue all these countreys: and I will performe the othe which I swore unto Abraham thy father.

4 Also I will canse thy seede to multiply as the starrs of heauen, and will giue vnto thy seede all these countreys: and in thy seede shall all the nations of the earth be blesseed.

5 Because that Abraham obeyed my voyce, and kept mine ordinance, my commandments, my statutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and hee said, Shee is my sister: for hee feared to say, Shee is my wife, lest they should kill mee, because of Rebekah: for shee was beautifull to the eye.

8 So after hee had bene there long time, Abimelech king of the Philistims looked out at a window, and loe, hee saw Izhak sportyng with Rebekah his wife.

9 Then Abimelech called Izhak and said, Lo, thee is of a lareine thy wife, and why saydest thou, Shee is my sister? To whom Izhak answered, Because I thought this, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldst thou haue brought sinne vpon vs.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an hundred fold by estimation: and so the Lord blessed him.

13 And the man waxed mightie, and his til increased, till hee was exceeding great.

14 For hee had flocks of sheepe, and herds of cattell, and a mightie household: therefore the Philistims had enuie at him.

15 Insomuch that the Philistims stoped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, and hee gaue them the same names which his father gaue them.

19 Izhaks seruants then digged in the balley, and found there a well of liuing water.

20 But the herdmen of Gerar did strue with Izhaks herdmen, saying, The water is ours: therefore called hee the name of the well Czek, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and hee called the name

Chap. 13. 15. and 15. 18.

Chap. 12. 3 and 15. 14. and 18. 18. and 22. 18. and 28. 14.

c Hee commended Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercie, so doth the confirmation thereof procede of the same fontaine.

¶ Ebr. my keeping. d Whereby we see that feare and distrust is found in the most faithfull.

e Or, shewing some familiar signe of loue, whereby it might be knowne that hee was his wife.

f In all ages men were persecuted that Gods vengeance should light vpon wedlocke breakers.

¶ Or, an hundred measures.

¶ Ebr. he went forth going and increasing.

g The malicious enuie alwayes the graces of God in others.

h The Hebrew word signifieth a flood or valley where water at any time runneth.

¶ Or, springing.

¶ Or, contention, first.

¶ Or, hee lot fell.

¶ Hee meaneth that his lot fell

to dwell among his brethren as the Angel promised, Chap. 16.

12. ¶ Or Syrian of Mesopotamia.

¶ Or, haue hurt one another.

h That is, with child, seeing one shall destroy another.

i For that is the onely refuge in all our miseries.

Rom. 9. 12.

Hose 12. 3. math. 1. 2.

¶ Ebr. a man of the field.

¶ Or, simple and innocent.

¶ Ebr. venison in his mouth.

¶ Or, feed me quickly.

k The reprobate esteeme not Gods benefites, except they seele them presently, and therefore they preferre present pleasures.

Hebr. 12. 16.

l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

a In the land of Canaan.

b Gods providence alwayes watcheth to direct the wayes of his children,

Or, haſted.

name of it *ſt* *Stnuh.*

22 Then he remoued thence, and digged another well, for the which they ſtroue not: therefore called hee the name of it *ſt* *Rehoboth*, and ſaid, Becauſe the Lord hath now made vs rouine, wee ſhall increaſe vpon the earth.

23 So he went by thence to Beer-ſheba.

24 And the Lord appeared vnto him the ſame night, and ſaid, I am the God of Abraham thy father: feare not, for I am with thee, and will bleſſe thee, and multiply thy ſeed for my ſervant Abrahams ſake.

25 Then he built an altar there, and called vpon the Name of the Lord, and there ſpread his tent: where alſo Iſhaks ſervants digged a well.

26 ¶ Then came Abimelech to him from Gerar: and Abuzath one of his friends, and Phiſchole the captain of his armie.

27 To whom Iſhak ſaid, Wherefore come ye to me, ſaying ye hate me, and haue put me away from you?

28 Who answered, We ſaw certainly that the Lord was with thee, & we thought thus, Let there be now an oath betwene vs, euen betwene vs and thee, and let vs make a covenant with thee.

29 ¶ If thou ſhalt doe vs no hurt, as wee haue not touched thee, and as we haue done vnto thee nothing but good, and ſent thee away in peace: thou now, the bleſſed of the Lord, doe this.

30 Then he made them a feaſt, and they did eate and drinke.

31 And they roſe by beſtimes in the morning, and ſware one to another: then Iſhak let them goe, and they departed from him in peace.

32 And that ſame day Iſhaks ſervants came and told him of a well, which they had digged, and ſaid vnto him, Wee haue found water.

33 So hee called it *ſt* *Shibah*: therefore the name of the citie is called *ſt* *Beer-ſheba* vnto this day.

34 ¶ Now when Eſau was fourtie yeere old, he tooke to wife Judith the daughter of Beeri, an Iſtite, & Baſhemath the daughter of Elon an Iſtite alſo.

35 And they were *ſt* *a* griefe of minde to Iſhak, and to Rebekah.

CHAP. XXVII.

1 Iaakob getteth the bleſſing from Eſau by his mothers counſell. 38 Eſau by weeping moueth his father to pitie him. 41 Eſau hateth Iaakob, and threatneth his death. 43 Rebekah ſendeth Iaakob away.

¶ Ad when Iſhak was olde, and his eyes were dimme, (ſo that hee could not ſee) he called Eſau his eldeſt ſonne, and ſaid vnto him, My ſonne. And he answered him, I am here.

2 Then he ſaid, Behold, I am now old, and know not the day of my death.

3 Wherefore now I pray thee, take thine instruments, thy quinner and thy bowe, and get thee to the field, that thou mayeſt take me ſome veniſon.

4 Then make me ſauourie meat, ſuch as I loue, and bring it me that I may eate, and that my ſoule may bleſſe thee before I die.

5 ¶ Now Rebekah heard, when Iſhak ſpake to Eſau his ſonne, and Eſau went into the ſelds to hunt for veniſon, and to bring it.

6 ¶ Then Rebekah ſpake vnto Iaakob her ſonne, ſaying, Behold, I haue heard thy father talking with Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſauourie meate that I may eate, and bleſſe thee before the Lord afore my death.

8 Now therefore, my ſonne, heare my voyce in that which I command thee.

9 ¶ Get thee now to the ſlocke, and bring me thence two good kids of the goates, that I may make pleaſant meate of them for thy father, ſuch as hee loueth.

10 Then thou ſhalt bring it to thy father, and hee ſhall eate, to the intent that hee may bleſſe thee before his death.

11 ¶ But Iaakob ſaid to Rebekah his mother, Behold, Eſau my brother is rough, and I am ſmooth.

12 My father may poſſibly ſeele me, and I ſhall ſeeme *ſt* *to* him to be a mocker: ſo ſhall I bring a curſe vpon me, and not a bleſſing.

13 But his mother ſaid vnto him, ¶ Upon me be thy curſe, my ſonne: onely heare my voyce, and goe and bring me them.

14 So he went and ſet them, and brought them to his mother: and his mother made pleaſant meat, ſuch as his father loued.

15 And Rebekah tooke faire clothes of her elder ſonne Eſau, which were in her houſe, and clothed Iaakob her yonger ſonne:

16 And ſhee covered his hands and the ſmooth of his necke with the ſkinnes of the kids of the goates.

17 Afterward ſhe put the pleaſant meate and bread, which they had prepared, in the hand of her ſonne Iaakob.

18 ¶ And when he came to his father, he ſaid, My father. Who answered, I am here: who art thou, my ſonne?

19 And Iaakob ſaid to his father, I am Eſau thy firſt borne, I haue done as thou baideſt me, ariſe, I pray thee: ſit up and eate of my veniſon, that thy ſoule may bleſſe me.

20 Then Iſhak ſaid vnto his ſonne, How haſt thou found it ſo quickly my ſonne? Who ſaid, Becauſe the Lord thy God brought it to mine hand.

21 Againe Iſhak ſayde vnto Iaakob, Come nexe now, that I may ſeele thee, my ſonne, whether thou be that my ſonne Eſau or not.

22 Then Iaakob came neere to Iſhak his father, and hee felt him, and ſayd, The voyce is Iaakobs voyce, but the hands are the hands of Eſau.

23 ¶ For hee knew him not, becauſe his handes were rough as his brother Eſaus handes: wherefore hee bleſſed him.

24 Againe he ſayde, Art thou that my ſonne Eſau: Who answered, ¶ Yea.

25 Then ſaid he, Bring it me hither, and I will eate of my ſonnes veniſon, that my ſoule may bleſſe thee. And hee brought it to him, and he ate: alſo he brought him wine, and he dranke.

26 Afterward his father Iſhak ſayde vnto

b The ſubtilty is blame worthy, becauſe he ſhould haue tarried til God had performed his promiſe.

† Ebr. before his eyes.

† Or, as though I would deceiue him.

† Or, I will take the danger on me.

c The aſſurance of Gods decree made her bold.

d Although Iaakob was aſſured of this bleſſing by faith: yet hee did euil to ſeek it by lies, and the more, becauſe he abuſeth Gods Name thereunto.

e This declareth that he ſuſpected ſomething, yet God would not haue his decree altered.

† Ebr. I am.

i God aſſureth Iſhak againſt all feare by rehearſing the promiſe made to Abraham.

k To ſignifie that he would ſerue none other God, but the God of his father Abraham.

l The Hebrewes in ſwearing begin commonly with If and vnderſtand the reſt: that is that God ſhall puniſh him that breaketh the oath: heere the wicked ſhew that they are afraid left that come to them, which they would do to other.

† Or, oath.

† Or, the will of the oath.

Chap 27. 46.

† Or, diſobedient and rebellious.

† Ebr. Lee, I

† Ebr. hunt.

a The carnall aſſection which he bare to his ſonne, made him forget that which God ſpake to his wife, Chap. 25. 23.

unto him, Come neere now, and kisse mee, my sonne.

27 And hee came neere and kissed him. Then he smelled the sauor of his garments, and blessed him, and said, Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

28 * God giue thee therefore of the draw of heauen, and th: farnesse of the earth, and plentie of wheate and wine.

29 Let people bee thy seruants, and nations bow vnto thee: be lord ouer thy brethren, and let thy mothers childzen honour thee. Cursed be he that curseth thee, and blessed be he that blesteth thee.

30 ¶ And when Izhak had made an end of blessing Iakob, and Iakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting.

31 And he also prepared sauozie meat, and brought it to his father, and said vnto his father, Let my father arise, & eate of his sonnes venison, that thy soule way bleste me.

32 But his father Izhak said vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

33 Then Izhak was stricken with a marvellous great feare, and said, Who art, and where is hee that hunted venison, & brought it me, and I haue eate of all before thou camest? and I haue blessed him, therefore hee shall be blest.

34 When Esau heard the words of his father, he cried out with a great crye and bitter, out of measure, and said vnto his father, Bleste me, euen me also, my father.

35 Esau answered, Thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he said, Was he not iustly called Iakob? for he hath decieued me these two times: he tooke my birthright, and loe, now hath he taken my blessing. Alfo he said, Wait thou not referred a blessing for me?

37 Then Izhak answered, and said vnto Esau, Behold, I haue made him thy lord, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, and vnto thee now what shall I doe, my sonne?

38 Then Esau said vnto his father, Hast thou but one blessing, my father? bleste mee, I euen me also my father: and Esau lifted vp his voyce, and wept.

39 Then Izhak his father answered, and said vnto him, Behold, the farnesse of the earth shall bee thy dwelling place, and thou shalt haue of the draw of heauen from above.

40 And by thy sword shalt thou liue, and shalt be thy brothers seruant. But it shall come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iakob because of the blessing, wherewith his father blessed him. And Esau thought in his mind, * The dayes of mourning for my father will come shortly, then I will slay my brother Iakob.

42 And it was tolde to Rebekah of the

words of Esau her elder sonne, and she sent and called Iakob her younger sonne, & said vnto him, Behold, thy brother Esau is comforted against thee, meaning to kill thee:

43 Now therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban.

44 And tarry with him a while, vntill thy brothers fiercerneesse be swaged,

45 And till thy brothers wzath turne away from thee, & he forget the things which thou hast done to him: then will I send and take thee from thence: why should I be de- priued of you both in one day?

46 Alfo Rebekah said to Izhak, * I am weary of my life, for the daughters of Beth. If Iakob take a wife of the daughters of Beth like these of the daughters of the land, what auaileth it me to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iakob to take a wife of the Canaanites. 2 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iakob asketh of God only meate and clothing.

Then Izhak called Iakob, and blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

2 Arise, * Get thee to * Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God shall sufficient bleste thee, and make thee to increase, and multiply thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, euen to thee, and to thy seede with thee, that thou mayest inherite the land (wherin thou art a stranger,) which God gaue vnto Abraham,

5 Thus Izhak sent forth Iakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah Iakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iakob, and sent him to Padan Aram, to see him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alfo Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and toke I vnto the wiuers, which hee had, Rebekah the daughter of Ishmael Abrahams sonne, the sister of Rabaoth, to be his wife.

10 ¶ Now Iakob departed from Beer- sheba, and went to Haran.

11 And he came vnto a certaine place, and tarried there all night, because the Sun was downe, and toke of the stones of the place, and layd vnder his head, and slept in the same place.

12 Then hee dreamed, and beheld, there stood a ladder vpon the earth, and the top

m He hath good hope to recover his birthright by killing thee.

n For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked sonne

chap. 26. 35. a Which were Esaus wiuers.

p Hereby shee perswaded Izhak to agree to Iakobs departing.

a This second blessing was to confirme Iakobs faith, lest he should thinke that his father had giuen it without Gods motion.

Hose. 12. 12. chap. 24. 10. Or, Almighty.

b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should liue vp their eyes to heauen, where they should haue a sure dwelling. Or, beside his wiuers.

c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the euill. d Christ is the ladder, whereby God and man are ioyned together, and by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, &c. we by him ascend into heauen.

Hebr. 11. 20.

f In perceiuing his errour, by appointing his heir against Gods sentence pronounced before.

g Or, sufficiently.

h In the Chap. 25. hee was so called, because he held his brother by the heele, as

though he would ouerthrow him: and therefore he is here called an overthrower, or deceiver.

h For Izhak did this as he was the minister and Prophet of God.

i Or, I am also (thy sonne.)

Hebr. 12. 17. i. Because thine enemies shall be round about thee.

k Which was fulfilled in his posteritie, the Idumeans: who were tributaries for a time to Izhak, and after, came to liberty. Obad. 1. 10.

l Hypocrites onely attaine from doing euil for feare of men.

Chap. 33. 1. and
48. 3.

e He felt the
force of this pro-
mise onely by
faith: for all his
life time he was
but a stranger in
this land.

Deut. 12. 20.
and 19. 14.
Chap. 13. 8.
and 18. 18.
and 22. 18.
and 26. 4.

f He was tou-
ched with a
godly feare and
reuerence.

g To be a re-
membrance onely
of the vision
shewed vnto
him.

Chap. 31. 13.
|| Or, house of God
h He bindeth
not God vnder
this condition,
but acknow-
ledgeth his in-
firmity, and pro-
miseth to be
thankfull.

top of it reached vnto heauen: and loe, the
Angels of God went vp and downe by it.

13 * And behold, the Lord stood aboue
it, and said, I am the Lord God of Abraham
thy father, and the God of Isaac: the land,
vpon the which thou sleepest: will I giue
thee and thy seed.

14 And thy seed shall be as the dust of the
earth, and thou shalt spread abroad * to the
West, and to the East, and to the North, and
to the South, and in thee and in thy seed
shall all the * families of the earth be blessed.

15 And lo, I am with thee, and will keepe
thee whithersoener thou goest, and wil bring
thee againe into this land: for I will not
forsake thee vntill I haue performed that,
that I haue promised thee.

16 ¶ Then Iakob awoke out of his
sleep, and said, Surely the Lord is in this
place, and I was not aware.

17 And he was * afraide and saide, How
fearefull is this place! this is none other but
the house of God, and this is the gate of hea-
uen.

18 Then Iakob rose vp early in the mo-
rning, and toke the stone that he had laide
vnder his head, and set it vp as a * pillar
and poured oyle vpon the top of it.

19 And he called the name of that place
|| Beth-el: notwithstanding the name of the
citie was at the first called Luz.

20 Then Iakob bowed a vow, saying
|| If God will be with me, and will keepe me
in this iourney whither I goe, and will giue
me bread to eate, and clothes to put on.

21 So that I come againe vnto my fa-
thers house in safety, then shall the Lord be
my God.

22 And this stone, which I haue set vp as
a pillar, shall be Gods house: and of all that
thou shalt giue me, will I giue the tenth vn-
to thee.

CHAP. XXIX.

13 Iakob cometh to Laban and serueth seven
yeeres for Rachel. 23 Leah brought to his bed in stead
of Rachel. 27 He serueth seven yeeres more for Ra-
bel. 32 Leah conceiveth and beareth foure sonnes.

T hen Iakob * lift vp his feete and came
into the * East country.

2 And as he looked about, behold, there
was a well in the field, * and lo, three flocks
of sheepe lay thereby, (for at that well were
the flocks watered) and there was a great
stone vpon the wels mouth.

3 And thither were all the flocks gather-
ed, and they rolled the stone from the wels
mouth, & watered the sheepe, & put the stone
againe vpon the wels mouth in his place.

4 And Iakob saide vnto them, * My
brethren, whence be ye? And they an-
swered, We are of Haran.

5 Then he saide vnto them, Know ye
Laban the sonne of Nahor? Who saide, We
know him.

6 Again he saide vnto them, * Is hee in
good health? and they answered, Hee is in
good health, and behold, his daughter Ra-
bel cometh with the sheepe.

7 Then he saide, Lo, is yet his day, nei-
ther is it time that the cattell should be ga-
thered together: water ye the sheepe and

goe feede them.

8 But they said, We may not vntill all
the flocks be brought together, and will men
rolle the stone from the wels mouth, that we
may water the sheepe.

9 ¶ While he talked with them, Rachel
also came with her fathers sheepe, for shee
kept them.

10 And as soon as Iakob saw Rachel
the daughter of Laban his mothers brother,
and the sheepe of Laban his mothers brother,
then came Iakob neere, and rolled the stone
from the wels mouth, and watered the flock
of Laban his mothers brother.

11 And Iakob kissed Rachel, and lift vp
his voice and wept.

12 ¶ For Iakob told Rachel that he was
her fathers brother, and that hee was Re-
bekahs sonne) then shee raine and told her
father.

13 And when Laban heard tell of Iaa-
kob his sisters sonne, he ranne to meete him,
and embraced him, and kissed him, & brought
him to his house: and he told Laban * all
these things.

14 To whom Laban saide, Well, thou art
my * bone and my flesh, and hee abode with
him the space of a moneth.

15 ¶ For Laban sayde vnto Iakob,
Though thou be my brother, shouldest thou
therefore steale me for nought? Tell me what
thou be thy wages.

16 Now Laban had two daughters, the
elder called Leah, and the yonger called Ra-
bel.

17 And Leah was * tender eyed, but Ra-
bel was beautifull and faire.

18 And Iakob loued Rachel, and saide, I
will serue thee seven yeeres for Rachel thy
yonger daughter.

19 Then Laban answered, It is better
that I giue her thee, then that I should giue
her to another man: abide with me.

20 And Iakob serued seven yeeres for
Rachel, and they seemed vnto him but a few
dayes, because hee loued her.

21 ¶ Then Iakob said to Laban, Giue
me my wife that I may goe in to her: for my
time is ended.

22 Wherefore Laban gathered together
all the men of the place, and made a feast.

23 But * when the euening was come,
hee toke Leah his daughter, and brought
her to him, and hee went in vnto her.

24 And Laban gaue his maide Zilpah to
his daughter Leah to be her seruant.

25 But when the morning was come, be-
hold, it was Leah. Then said he to Laban,
Wherefore hast thou done thus to me? Did
not I serue thee for Rachel? wherefore then
hast thou beguiled me?

26 And Laban answered, It is not the
maner of this place, to giue the yonger be-
fore the elder.

27 Fulfill thou seven yeeres for her, and we will
also giue thee this for the seruice which thou
hast serued me yet seven yeeres more.

28 Then Iakob did so, and fulfilled her
seven yeeres, to haue gaue him Rachel his
daughter to be his wife.

29 Laban also gaue to Rachel her daugh-

|| Or, nee h w.

e That is, the
cause why he de-
parted from his
fathers house,
and what he saw
in the way.
f That is, of my
blood and kin-
red.

|| Or, bleare eyed.

g Meaning, after
that the yeeres
were accomplish-
ed.
|| Ebr. my dayes
are full.

h I the cause why
Iakob was de-
ceiued, was, that
in old time the
wife was coue-
red with a vaille
when she was
brought to her
husband, in signe
of chastitie and
shamefastnesse.

i He esteemed
more the promise
that he had of
Iakobs seruice,
then either his
promise or the
maner of the
country, though
he alledged cus-
tome for his ex-
cuse.

a That is, hee
went forth on
his iourney.

|| Ebr. to the land
of the children of
the East.

b Thus he was
directed by the
only prouidence
of God, who
brought him
also to Labans
house.

c It seemeth
that in those
dayes the cus-
tome was to cal
euen strangers
brethren.

d Or, is he in
peace by the
which word the
Ebrewes signifie
all prosperitie.

ter Bilhah his maide to be her servant.

30 So entered he into Rahel also, and loved also Rahel more then Leah, and served him yet ten yeeres moe.

31 ¶ When the Lord saw that Leah was despised, he ^f made her ^f fruitfull: but Rahel was barren.

32 And Leah conceived and bare a sonne, and she called his name Reuben: for she said, Because the Lord hath looked upon my tribulation, now therefore mine husband will love me.

33 And she conceived againe, and bare a sonne, and said, Because the Lord heard that I was hated, he hath therefore given me this sonne also, and she called his name Simeon.

34 And she conceived againe, and bare a sonne, and said, Now at this time will my husband keepe me company, because I have borne him three sonnes: therefore was his name called Levi.

35 Whereover she conceived againe, and bare a sonne, saying, Now will I praise the Lord: therefore she called his name Judah, and ^f left bearing.

CHAP. XXX.

4 9 Rahel and Leah bring both barren, give their maides unto their husband, and they beare him children. 15 Leah giveth Mandrakes to Rahel, that Iakob might lie with her. 27 Laban enriched for Iakobs sake. 43 Iakob is made very rich.

¶ When Rahel saw that she bare Iakob no children, Rahel envied her sister and said unto Iakob, Give me children, or else I die.

2 Then Iakobs anger was kindled against Rahel, and he said, Am I in Gods stead, which hath withhelden from thee the fruit of the wombe?

3 And she said, Behold my maide Bilhah, goe in to her, and she shall beare upon my knees, and I shall have children also by her.

4 Then she gave him Bilhah her maide to wife, and Iakob went in to her.

5 So Bilhah conceived and bare Iakob a sonne.

6 Then said Rahel, God hath given sentence on my side, and hath also heard my voice, and hath given me a sonne: therefore called she his name Dan.

7 And Bilhah Rahels maide conceived againe, and bare Iakob the second sonne.

8 Then Rahel said, With ^f excellent wrestlings have I wrestled with my sister, and have gotten the upper hand: and she called his name Naphtali.

9 And when Leah saw that she had left bearing, she took Zilpah her maide, and gave her Iakob to wife.

10 And Zilpah Leahs maide bare Iakob a sonne.

11 Then said Leah, A company cometh: and she called his name Gad.

12 Againe Zilpah Leahs maide bare Iakob another sonne.

13 Then said Leah, Ah, blessed am I, for the daughter will bless me: and she called his name Aser.

14 ¶ Now Reuben went in the dayes of

the wheat harvest, and found Mandrakes in the field, and brought them unto his mother Leah: Then said Iakob to Leah, Give mee, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then said Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iakob came from the field in the evening, and Leah went out to meete him, and said, Come in to me, for I have bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, and she conceived, and bare unto Iakob the sixth sonne.

18 Then said Leah, God hath given mee my reward, because I gave my maide to my husband, and she called his name Issachar.

19 After, Leah conceived againe, and bare Iakob the seventh sonne.

20 Then Leah said, God hath induced me with a good dowrie: now will mine husband dwell with me, because I have borne him six sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and said, God hath taken away my rebuke.

24 And she called his name Ioseph, saying, The Lord will give me yet another sonne.

25 ¶ And as soone as Rahel had borne Ioseph, Iakob said to Laban, Send me away that I may go unto my place, and to my countrey.

26 Give me my wines and my children, for whom I have served thee, and let me goe: for thou knowest what service I have done thee.

27 To whom Laban answered, If I have now found favour in thy sight, as I have, I perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint unto me thy wages, and I will give it thee.

29 But he said unto him, Thou knowest what service I have done thee, and in what taking thy cattel hath bene ^f under me.

30 For the little that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now when shall I trauell for mine owne house also?

31 Then he said, What shall I give thee? And Iakob answered, Thou shalt give me nothing at all: if thou wilt do this thing for me, I will returne, feede, and keepe thy sheepe.

32 I will passe thorow all thy flocks this day, and I will separate from them all the sheepe with little spots and great spots, and all the blacke lambs among the sheepe, and the great spotted, and little spotted among the goates: and it shall be my wages.

33 So shall my righteousnes answer for me

Which is a kinde of herbe whose root hath a certaine likeness of the figure of a man.

Leah buyings I have bought.

In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

Or, made her fruitful.

Because fruitfulness came of Gods blessing, who saide, Increase and multiply: barrenesse was counted as a curse.

Or, tried by experience.

Or, with me.

Or, as my footstool. The order of nature requires that every one provide for his owne family.

Or, separate thou.

Or, red.

That which shall hereafter be thus spotted. God shall suffice for my righteous dealing by rewarding my labours.

Leah opened her womb.

This declareth that oft times they which are despised of men, are favoured of God.

Hereby appeareth, that she had recourse to God in her affliction.

For children are a great cause of mutuall love betweene man and wife.

Or, confesse.

Math. 1. 2.

Leah stood from bearing.

It is only God that maketh barren and fruitfull and therefore I am not in fault.

I will receive her children on my lap, as though they were mine owne.

Leah, I shall be builded.

Leah, wrestlings of God.

The arrogancy of mans nature appeareth in that she contemneth her sister, after she hath received this benefit of God to beare children.

That is, God doth increase me with a multitude of children: for so Iakob doth expound this name God, Chap. 42. 12.

mee hereafter, when it shall come for my reward before thy face, and every one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be a theft with me.

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore he tooke out the same day the hee goates, that were partly coloured and with great spots, and all the three goats with little and great spots, and all that had white in them, and all the black among the sheepe, and put them in the keeping of his sonnes.

36 And hee let three dayes journey betwene himselfe and Iakob. And Iakob kept the rest of Labans sheepe.

37 Then Iakob tooke rods of greene poplar, and of hach, and of the chesnut tree, and piled white streakes in them, and made the white appeare in the rods.

38 Then hee put the rods, which he had piled in the gutters and watering troughs, when the sheepe came to drinke, before the sheepe: (for they were in heat, when they came to drinke.)

39 And the sheepe were in heat before the rods, and afterward brought forth young of party colour, and with small and great spots.

40 And Iakob parted these lambs, and turned the faces of the flocke towards these lambs partly coloured, & all manner of blacke, among the sheepe of Laban: to keepe his owne flockes by themselves, and put them not with Labans flocke.

41 And in every ramming time of the stronger sheepe, Iakob laid the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feeble were Labans, and the stronger Iakobs.

43 So the man encreased exceedingly, and had many flockes, and made servants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 Labans children murmur against Iakob.

2 God commandeth him to returne to his country.

3, 4 The care of God for Iakob. 5 Rachel stealeth her fathers idols. 6 Laban followeth Iakob.

7 The covenant betwene Laban and Iakob.

Now hee heard the wordes of Labans sonnes, saying, Iakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

2 Also Iakob beheld the countenance of Laban, & that it was not towards him as in times past:

3 And the Lord had sayd vnto Iakob, Turne againe into the land of thy fathers, and to thy kinsred, and I will be with thee.

4 Therefore Iakob sent and called Rachel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not toward me: as it was wont, and the God of my fathers hath bene with me.

6 And ye know that I haue serued your father with all my might.

7 But your father hath deceived me, and changed my wages senn times: but God hath suffered him not to hurt me.

8 If he thus said, The spotted shall bee thy wages, then all the sheepe were spotted: and if hee sayd thus, The partie coloured shall be thy reward, then bare all the sheepe partie coloured.

9 Thus hath God taken away your substance, and giuen it me.

10 For in ramming time I lifted vp mine eyes, and saw in a dreame, & beheld, the hee goates leaped vpon the shee goates, that were partie coloured with little and great spots spotted.

11 And the Angel of God said to me in a dreame, Iakob. And I answered, Lo, I am here.

12 And hee sayde, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with little and great spots: for I haue seene all that Laban doeth vnto thee.

13 I am the God of Beth-el, where thou anointedst the pillar, where thou bowedst a bow vnto mee. Now rise, get thee out of this country, and returne vnto the land where thou wast borne.

14 Then answered Rachel and Leah, and layd vnto him, I haue wee an more portion and inheritance in our fathers house?

15 Doeth not he count vs as strangers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: now then whatsaueuer God hath layd vnto thee, do it.

17 Then Iakob rose vp, and set his sonnes and his wines vpon camels.

18 And hee caried away all his flockes, and all his substance which hee had gotten, to wit, his riches which hee had gotten in Padan Aram, to go to Izhak his father vnto the land of Canaan.

19 When Laban was gone to sheare his sheepe, then Rachel stole her fathers' idols.

20 Thus Iakob stole away the heart of Laban the Aramite: for hee told him not that he fled.

21 So fled he with all that he had, and he rose vp, and passed the Iurrier, and let his face toward mount Gilead.

22 And the third day after was it tolde Laban, that Iakob fled.

23 Then hee tooke his brethren with him, and followed after him seven dayes journey, and ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, and layd vnto him, Take heede that thou speake not to Iakob: for I haue said good.

25 Then Laban ouertooke Iakob, and Iakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban said to Iakob, What hast thou done? thou hast euen stolen away mine heart, and carried away my daughters

c This declareth that the thing which Iakob did before, was by Gods commandement, and not through deceit.

d Or, cattell.

d This Angel was Christ which appeared to Iakob in Beth-el, & hereby appeareth he had taught his wines the feare of God: for hee talketh as though they knew this thing. Chap. 28. 18.

e For they were giuen to Iakob in recompence of his seruice, which was a kinde of sale.

f For so the word here signifyeth, because Laban calleth them gods, verse 30.

g Or, went an ay primsly from Laban.

h Or, Euphrates, and friends.

i Or, ioyned with him.

j Ebr. from good to euill.

k Or, conveyed thy selfe away primsly.

Or, counted theft.

Or, Laban.

Or, redde, or, browne.

I Iakob herein vsed no deceit: for it was Gods commandement, as he declarerh in the next chapter, verse 9. & 11.

Or, conceiued.

m As they which tooke the ram about September, & brought forth about March: so the feeble in March, and lambs in September.

a The children vetered in words that which the father assembled in heart, for the conuention shinke that whatsoeuer they cannot search, is plucked from them.

b Ebr. and lo, not he with him: yesterday, and yesterday.

c The God who my father worshipped.

e By earnest entreatie.

brought thee: for God hath had meritt on mee, and therefore I haue all things: so hee compelled him, and heooke it.

12 And he said, Let vs take our iourney and goe, and I will goe before thee.

13 Then hee answered him, My lord knoweth, that the children are tender, and the ewes and kine with young vnder mine hand, and if they should ouerdrine them one day, all the flocke would die.

14 Let now my lord go before his seruant, and I will drine softly, according to the pace of the cattell, which is before me, and as the children be able to endure, untill I come to my lord vnto Seir.

f He promised that which (as seeweth) his minde was not to performe.

15 Then Elau sayd, I will leaue then some of my folk with thee. And he answered, What needeth this: let me finde grace in the light of my lord.

16 ¶ So Elau returned, and went his way that same day vnto Seir.

17 And Jaakob went forward toward Succoth, and built him an house, and made bowches for his cattel: therefore he called the name of the place ¶ Succoth.

¶ Or, tents.

18 ¶ Afterward, Jaakob came safe to Shechem a city, which is in the land of Canaan, when he came from ¶ Padan Aram, and pitched before the city.

¶ Or, lambes, or money so marked.

19 And there he bought a parcel of ground where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred ¶ pieces of money.

g He calleth the signe, the thing which it signifieth, in token that

20 And he set vp there an altar, and called it, The mighty God of Israel.

h God had mightily deliuered him,

CHAP. XXXIIII.

2 Dinah is rauished. 2 Hamor asketh her in marriage for his sonne. 2 The Shechemites are circumcised at the request of Jaakobs sonnes and the perswasion of Hamor. 25 The whoredome is reuenged. 28 Jaakob reprehendeth his sonnes.

Then Dinah, the daughter of Leah, which she bare vnto Jaakob, went out to see the daughters of that country.

a This example teacheth that too much liberie is not to be giuen to youth, ¶ Ebr, humbled her.

2 Whom when Shechem the sonne of Hamor the Hittite lord of that country saw, heooke her, and lay with her, and he desired her.

3 So his heart claue vnto Dinah the daughter of Jaakob: and he loued the maide, and he spake kindly vnto the maide.

4 Then said Shechem to his father Hamor, saying, Get me this maide to wife.

5 ¶ Now Jaakob heard that he had desired Dinah his daughter, and his sonnes were with his cattell in the field: therefore Jaakob held his peace, untill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Jaakob to commune with him.

7 And when the sonnes of Jaakob were come out of the field and heard it, it grieved the men, and they were very angry, because he had wrought villeny in Israel, in that he had lien with Jaakobs daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

¶ Or folly. ¶ Ebr and it shall not be done.

9 So make ¶ affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

¶ Or, marriages.

10 And yet shall dwell with vs, and the land shall be before you: dwell, ¶ doe your businesse in it, ¶ haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, ¶ Let me finde fauour in your eyes, and I will giue whatsoeuer ye shall appoint me.

¶ Or, grant my request.

12 ¶ Like of me abundantly both dowry and gifts, and I will giue as ye appoint me, so that ye giue me the maide to wife.

¶ Ebr, multiply greatly the dowrie.

13 Then the sonnes of Jaakob answered Shechem and Hamor his father, talking deceitfully, because he had desired Dinah their sister.

14 And they saide vnto them, We cannot doe this thing, to giue our sister to an uncircumcised man: for that were a reproche vnto vs.

c They made the holy ordinance of God, a meane to compasse their wicked purpose.

15 But in this wil we consent vnto you, if ye will be as we are, that euery man child among you be circumcised,

d As it is abomination for them that are baptized to ioine with infidels.

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

e Their fault is the greater in that they make religion a cloke for their craft.

17 But if ye will not hearken vnto vs to be circumcised, then wil we take our daughter, and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the young man deferred not to doe the thing, because he loued Jaakobs daughter: he was also the ¶ most set by of all his fathers house.

¶ Or, most honourable.

20 ¶ Then Hamor and Shechem his sonne went vnto the gate of their cite, and communed with the men of their cite, saying,

f For the people vsed to assemble there, and iustice was also ministered.

21 These men are peaceable with vs: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath rounne enough for them) let vs take their daughters to wiues, and giue them our daughters.

g Thus many pretend to speake for a publike profite, when they only speake for their owne priuate gaine and commodity.

22 Nely herein wil the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

h Thus they lacke no kinde of perswasion, which perferre their owne commodities before the common wealth.

23 Shall not ¶ their flocks and their substance and all their cattel be ours? only let vs consent herein vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened at that went out of the gate of his cite: and all the men children were circumcised, even all that went out of the gate of his cite.

25 And on the third day (when they were sore) two of the sonnes of Jaakob, ¶ Simcon and Leui Dinahs brethren,ooke either of them his sword and went into the cite boldly, and ¶ slew ¶ euery male.

i For they were the chiefe of the company. Chap. 49. 6.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, andooke Dinah out of Shechems house, and went their way.

k The people are punished with their wicked princes.

27 Again the other sonnes of Jaakob came vpon the dead, and spoiled the cite, because they had desired their sister.

¶ Ebr, mouth of the sword.

28 They tooke their ſheepe, and their heeues, and their aſſes, and whatſocuer was in the city, and in the fields.

29 Alſo they caried away captiue and ſpoyled all their goods, and all their children and their wiues, and all that was in the houſes.

30 Then Jaakob ſayd to Simeon and Leui, Ye haue troubled mee, and made mee ſtinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, and I being few in number, they ſhal gather themſelues together againſt mee, and ſlay mee, and ſo ſhall I and my houſe be deſtroyed.

31 And they answered, Should he abuse our ſiſter as an whore?

CHAP. XXXV.

1 Jaakob at Gods commandement goeth vnto Beth-el to build an altar. 2 He reformeth his houſhold. 3 God maketh the enemies of Jaakob afraid. 8 Deborah dieth. 12 The land of Canaan is promiſed him. 18 Rahel dieth in labour. 22 Reuben lieth with his fathers concubine. 23 The ſonnes of Jaakob. 29 The death of Iſhak.

Then God ſayd to Jaakob, Ariſe, goe vnto Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, when thou fleddeſt from Elau thy brother.

2 Then ſaid Jaakob vnto his houſhold, and to all that were with him, Put away the ſtrange gods that are among you, and cleaneſe your ſelues, and change your garments:

3 For we will ariſe, and goe to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, & was with me in the way which I went.

4 And they gaue vnto Jaakob all the ſtrange gods, which were in their hands, and all their euerings which were in their eares, and Jaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their journey, and the feare of God was vpon the cities that were round about them: ſo that they did not follow after the ſonnes of Jaakob.

6 So came Jaakob to Luz, which is in the land of Canaan: (the ſame is Beth-el) he and all the people that was with him.

7 And he built there an altar, and had called the place, The God of Beth-el, becauſe that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse died, and was buried beneath Beth-el vnder an oke: and hee called the name of it Allon Bachuth.

9 Againſt God appeared vnto Jaakob, after he came out of Padan Aram, and bleſſed him.

10 Moreover God ſayd vnto him, Thy name is Jaakob: thy name ſhall be no more called Jaakob, but Iſrael ſhalbe thy name: and he called his name Iſrael.

11 Againſt, God ſayd vnto him, I am God: all ſufficient, grow, and multiply, a nation & a multitude of nations ſhall ſpring of thee, and Kings ſhall come out of thy loynes.

12 Alſo I will giue the land, which I gaue

to Abraham, and Iſhak, vnto thee: and after thee will I giue that land.

13 So God aſcended from him in the place where he had talked with him.

14 And Jaakob ſet vp a pillar in the place where he talked with him, a pillar of ſtone, and poured drinke offering thereon: alſo he poured oyle thereon.

15 And Jaakob called the name of the place where God ſpake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was about halfe a dayes journey of ground to come to Ephrath, Rahel trauailed, and in trauailing ſhe was in perill.

17 And when ſhe was in paines of her labour, the midwife ſaid vnto her, Feare not: for thou ſhalt haue this ſonne alſo.

18 Then as ſhe was about to yeelde vnto the gholt (for ſhe died) ſhe called his name Ben-oni, but his father called him Benjamin.

19 Thus died Rahel, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jaakob ſet a pillar vpon her graue: this is the pillar of Rahels graue vnto this day.

21 ¶ Then Iſrael went forwards, and pitched his tent beyond Migdal-eder.

22 Now when Iſrael dwelt in that land, Reuben went, and lay with Bilhah his fathers concubine, and it came to Iſraels eare. And Jaakob had twelue ſonnes.

23 The ſonnes of Leah: Reuben Jaakobs eldeſt ſonne, and Simeon, and Leui, and Iudah, and Iſſachar, and Zebulun.

24 The ſonnes of Rahel: Joſeph and Benjamin.

25 And the ſonnes of Bilhah Rahels maide: Dan, and Naphtali.

26 And the ſons of Zilpah Leahs maide: Gad, and Aſher. Theſe are the ſonnes of Jaakob, which were borne him in Padan Aram.

27 ¶ Then Jaakob came vnto Iſhak his father to Ramra a citie of Arbah: this is Hebron, where Abraham and Iſhak were ſtrangers.

28 And the dayes of Iſhak were an hundred and foureſcore yeres.

29 And Iſhak gaue by the gholt, and died, and was gathered vnto his people, being old and full of dayes: and his ſonnes Elau and Jaakob buried him.

CHAP. XXXVI.

1 The wiues of Elau. 7 Jaakob & Elau are rich. 9 The genealogie of Elau. 24 The finding of mules.

Now theſe are the generations of Elau, which is Edom.

2 Elau tooke his wiues of the daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Iſuite.

3 And tooke Baſemath Iſhmaels daughter, ſiſter of Debaioth.

4 And Adah bare vnto Elau, Eliphaz: and Baſemath bare Reuel.

5 Alſo Aholibamah bare Iuſh, and Iſſak, and Korah: Theſe are the ſonnes of Elau, which were borne to him in the land

As God is ſaid to deſcend, when he ſheweth ſome ſigne of his preſence, ſo hee is ſaid to aſcend, when the viſion is ended.

The Ebrew word ſigniſieth as much ground as one may goe from baite to bait, which is taken for halfe a dayes journey.

Chap. 48. 7.

The ancient fathers vied this ceremony to teſtifie their hope of the reſurrection to come, which was not generally reuealed.

This teacheth that the fathers were not choſen for their merits, but by Gods onely mercies, whole election by their faults was not changed.

Chap. 49. 4.

Chap. 35. 8.

This genealogie declareth that Elau was bleſſed temporally, and that his fathers bleſſing tooke place in worldly things.

Befides thoſe wiues whereof is ſpoken, Chap. 26. 34.

Chron. 1. 35.

For, to be abhorred.

a God is euer at hand to ſuccour his in their troubles. Chap. 28. 13.

b That by this outward act they ſhould ſhew their inward repentance.

c For therein was ſome ſigne of ſuperſtition, as in tablets and Agnus deis.

d Thus notwithstanding the inconvenience that came before, God delivered Jaakob. Chap. 28. 19.

For, oke of lamentation.

Chap. 32. 28.

For, almighty.

c Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Iakob might enjoy Canaan, according to Gods promise. *Josh. 24. 4.*
||Or, the Edomites, *1. Chron. 1. 35.*

||Or, nephewes.

||Or, neece.

||Or, chiefe men. d If Gods promise be so sure towards them which are not of his household, how much more will he performe the same to vs?
||Or, nephewes.

||Or, nephewes.

1. Chron. 1. 38.
e Before that Esau did there inhabite.

f Who not contented with those kinds of beastes which God had created, found out the monstrous generation of mules betweene the asse and the mare.

land of Canaan.
6 So Esau tooke his wives, & his sonnes and his daughters, and all the soules of his house, and his flocks, and all his cattel, and all his substance which he had gotten in the land of Canaan, and went into another country from his brother Iakob.
7 For their riches were so great, that they could not dwell together, and the land wherein they were strangers, could not receive them because of their flocks.
8 Therefore dwelt Esau in mount Seir: this Esau is Edom.
9 So these are the generations of Esau father of || Edom in mount Seir.
10 These are the names of Esaus sonnes: * Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath the wife of Esau.
11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Eliphaz Esaus sonne, and bare unto Eliphaz Amalek: these be the sonnes of Adah Esaus wife.
13 And these are the || sonnes of Reuel: Nabath, and Zerah, Shammah, and Hizzah: these were the sonnes of Basemath Esaus wife.
14 And these were the sonnes of Aholibamah the daughter of Anah, || daughter of Zibion Esaus wife: for she bare unto Esau Iush, and Jaalam, and Kozah.
15 These were || Dukes of the sonnes of Esau, the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.
16 Duke Kozah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the || sonnes of Adah.
17 And these are the sonnes of Reuel Esaus sonne: Duke Nabath, Duke Zerah, Duke Shammah, Duke Hizzah: these are the Dukes that came of Reuel in the land of Edom: these are the || sonnes of Basemath Esaus wife.
18 Likewise these were the sonnes of Aholibamah Esaus wife: Duke Iush, Duke Jaalam, Duke Kozah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.
19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.
20 * These are the sonnes of Seir the Horite, which inhabited the land before, Lotan, and Shobal, and Zibion, and Anah.
21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sons of Seir in the land of Edom.
22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister was Timna.
23 And the sonnes of Shobal were these: Aluan, and Hanabath, and Ebal, Shepho, and Onam.
24 And these are the sonnes of Zibion: both Aiah and Anah: this was Anah that found mules in the wilderness, as hee fed his father Zibions asses.
25 And the children of Anah were these:

Dishon, and Aholibamah the daughter of Anah.
26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Iezban, and Cheran.
27 The sonnes of Ezer are these: Bilhan, and Jaauan, and Akan.
28 The sonnes of Dishan are these: Uz, and Aran.
29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibion, Duke Anah,
30 Duke Dishon, Duke Ezer, Duke Dishan. These be the Dukes of the Horites, after their Dukedomes in the land of Seir.
31 And these are the 6 Kings that reigned in the land of Edom, before these reigned any King over the children of Israel.
32 Then Bela the sonne of Beor reigned in Edom, and the name of his city was Dinhabab.
33 And when Bela died, Jobab the sonne of Zerah, of Bozrah reigned in his stead.
34 When Jobab also was dead, Husam of the land of Temani reigned in his stead.
35 And after the death of Husam, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Auir.
36 When Hadad was dead, then Samlah of Maalekah reigned in his stead.
37 When Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.
38 When Shaul died, Baal-hanan the sonne of Achboz reigned in his stead.
39 And after the death of Baal-hanan the sonne of Achboz, Hadad reigned in his stead, and the name of his city was Iau: and his wives name Ohehabel the daughter of Batred, the || daughter of Mezahab.
40 Then these are the names of the Dukes of Esau according to their families, their places, and by their names: Duke Timna, Duke Anah, Duke Iecherth,
41 Duke Aholibamah, Duke Elah, Duke Pinon,
42 Duke Kenaz, Duke Teman, Duke Dibzar,
43 Duke Hagdiel, Duke Iram, these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth ever, *Psalm. 102.*

h Which city is by the river Euphrates.

||Or, neece.

i Of Edom came the Idumeans.

CHAP. XXXVII.

2 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmeelites. 34 Iakob bewaileth Ioseph.
Iakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.
2 These are the 3 generations of Iakob: when Ioseph was threene yeere old, hee kept sheepe with his brethren: and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah his fathers wives. And Ioseph brought unto their father their 6 enill saying.
3 Now Israel loved Ioseph more than all his sonnes, because hee begate him in his olde age, and he made him a coate of many colours.

a That is, the story of such things as came to him and his family, as Chap. 5. 1.
||Or, slander.
b He complained of the enill words, and injuries which they spake and did against him.
||Or, pieces.

c God revealed to him by a dream, what should come to passe,

d The more that God theweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.
e Not desiring the vision, but seeking to appease his brethren.

¶ Or, kept diligently.
f He knew that God was author of the dream, but he understood not the meaning.

g The holy Ghost couereth not mens faults as doe vaine writers, which make vice vertue.
¶ Or, master of dreames.

Chap. 42. 23.
1 Ebr. let us not fraise his life.

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Joseph dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the field: and loe, my sheafe arose, and also stood upright, and behold, your sheaues compassed round about, and did reverence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, & rule vs? or shalt thou haue altogether dominion ouer vs? and they hated him so much the more for his dreames, and for his words.

6 ¶ Again he dreamed another dreame, and told it his brethren, and said, Behold, I haue had one dreame more, and behold, the sunne and the moone and eleuen starres did reverence to mee.

10 Then he told it vnto his father, and to his brethren, and his father rebuked him, and said vnto him, What is this dreame, which thou hast dreamed? Shall I, and thy mother and thy brethren come in dede and fall on the ground before thee?

11 And his brethren enuied him, but his father ¶ noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Joseph, Doe not thy brethren keepe in Shechem: come, and I will send thee to them.

14 And hee answered him, I am heere. Then he said vnto him, Goe now, see whether it bee well with thy brethren, and how the flockes prosper, and bring mee word againe: so hee sent him from the vale of Ier-don, and he came to Shechem.

15 ¶ Then a man found him: for loe, hee was wandring in the field, and the man asked him, saying, What seekst thou?

16 And hee answered, I seeke my brethren: tell me I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Joseph after his brethren, and found them in Dothan.

18 And when they saw him as farre off, euen before he came at them, they conspired against him for to slay him.

19 For they said one to another, Behold, this ¶ dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then we shall see what will come of his dreames.

21 ¶ But when Reuben heard that, he desired him out of their hands, and said, ¶ Let vs not kill him.

22 Also Reuben sayd vnto them, Shed not blood, but cast him into this pit that is in the wilderness, and lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, & restore him to his father again.

23 ¶ Now when Joseph was come vnto his brethren, they stript Joseph out of his coate, his particoloured coate that was vpon him.

24 And they toke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they sate them downe to eate bread: and they lift vp their eyes, and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spicers, and balsme, and myrrhe, and were going to carry it downe into Egypt.

26 Then Iudah said vnto his brethren, What auailleth it, if we slay our brother, though we keepe his blood secret?

27 Come, and let vs sell him to the Ishmeelites, & let not our hands be vpon him: for hee is our brother and our flesh: and his brethren obeyed.

28 Then the Midianites merchantmen passed by, and they drew forth, and lift Joseph out of the pit, and sold Joseph vnto the Ishmeelites for twenty pieces of silver: who brought Joseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Joseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The child is not yonder, and I, whither shall I goe?

31 And they toke Josephs coate, and killed a kid of the goats, and dipped the coate in the blood.

32 So they sent that particoloured coate, and they brought it vnto their father, and said, This haue we found: see now, whether it be thy sonnes coate, or no.

33 Then hee knew it, and sayd, It is my sonnes coate: a wicked beast hath ¶ deuoured him: Joseph is surely torne in pieces.

34 And Iacob rent his clothes, and put sackcloth about his loynes, and sorrowed for his sonne a long season.

35 Then all his sonnes, and all his daughters rose vp to comfort him, but hee would not be comforted, but sayd, ¶ Surely, I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar an Eunuch of Pharaohs, and his ¶ chiefe steward.

CHAR. XXXVIII.

2 The marriage of Iudah. 7. 9 The trespass of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law Tamar. 24 Tamar is indged to bee burnt for whoredome. 29: 30 The birth of Pharez, and Zarah.

AND at that time ¶ Iudah went downe from his brethren, & turned in to a man called Hirah an Aduanite.

2 And Iudah saw there the daughter of a man called ¶ Shuah a Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceived, and bare a sonne, and he called his name Er.

4 ¶ And she conceived againe, and bare a sonne, and shee called his name Onan.

5 Wherefore hee bare yet a sonne whom

h Their hypocrisis appeareth in this, that they feared man more then God: and though it was not murder, if they shed not his blood: or els had an excuse to couer their fault.
¶ Or, of sin, surpense, or triacle.

Wisd. 10. 13.
¶ Gal. 10. 5. 19.
i Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here confound their names: as also appeareth, ver. 36 & chap. 39. 1. or else hee was first offered to the Midianites, but sold to the Ishmeelites.
k To wit, the messengers which were sent.
Chap. 44. 28.
¶ Or, I will measure for him so long as I live.
l. Which word doth not alway signifie him ¶ is gelded, but also him that is in some hie dignity.
¶ Or, captaine of the guard.

a Moser describeth the genealogie of Iudah, because the Mes-sis should come of him.
1. Chron. 2. 3.
b Which affinity notwithstanding was condemned of God.
Numb. 36. 19.

he called Shelah: and Judah was at Chesib, when she bare him.

6 Then Judah took a wife to Er his first borne sonne, whose name was Tamar.

7 Now Er the first borne of Judah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Judah said to Dnan, See in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vs seed vnto thy brother.

9 And Dnan knew that the seed should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground lest he should giue seed vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then sayde Judah to Tamar his daughter in law, Remain a widow in thy fathers house, till Shelah my sonne grow vp (for hee thought thus, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 And in procelle of time also the daughter of Shuah Judahs wife died. Then Judah, when he had left mourning, went vp to his shep-shearers to Timnah, he, and his neighbour Uriah the Aduallamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah to sheare his sheepe.

14 Then she put her widowes garments off from her, and couered her with a vaille, and wapp'd her selfe, and late downe in Bethshaim, which is by the way to Timnah because shee sawe that Shelah was growen, and shee was not giuen vnto him to wife.

15 When Judah sawe her, he iudged her a whore: for she had couered her face.

16 And he turned to the way toward her, and said, Come, I pray thee, let me lie with thee, (for hee knew not that shee was his daughter in law.) And she answered, What wilt thou giue me for to lie with thee?

17 Then said he, I will send thee a kid of the goats from the flocke: and she said, Well, if thou wilt giue me a pledge till thou send it.

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and shee was with child by him.

19 Then she rose, & went and put her balle from her, and put on her widowes raiment.

20 Afterward Judah sent a kidde of the goats by the hand of his neighbour the Aduallamite, for to receive his pledge from the womans hand: but hee found her not.

21 Then asked he the man of that place, saying, Where is the whore that fate in Enaim by the wayes side? And they answered, There was no whore here.

22 Vee came therefore to Judah againe, and said, I cannot finde her, and also the men of the place sayd, There was no whore there.

23 Then Judah said, Let her take it to her, lest we be shamed, behold, I sent this kid, and thou hast not found her.

24 Now after three moneths, one tolde Judah, saying, Tamar thy daughter in law hath play'd the whore, and loe, with playing the whore, she is great with child. Then Judah said, Bring ye her forth, and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man vnto whom these things pertaine, am I with child: and said also, Looke, I pray thee, whose these are, the scale, and the cloake, and the staffe.

26 Then Judah knew them, & sayd, Shee is more righteous then I: for she hath done it, because I gaue her not to Shelah my son. So he lay with her no more.

27 Now when the time was come, that she should be deliuered, behold, there were twinnes in her wombe.

28 And when she was in trauell, the one put out his hand: and the midwife toke and bound a red threed about his hand, saying, This is come out first.

29 But when he plucked his hand back againe, so, his brother came out, and the midwife said, How hast thou broken the breach vpon thee: and his name was called Phares.

30 And afterward came out his brother that had the red threed about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph sold to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20 He is accus'd, and cast in prison. 21 God sheweth him fauour.

Now Joseph was brought downe into Egypt: and Potiphar an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had bought him thither.

2 And the Lord was with Joseph, and he was a man that prospered, and was in the house of his master the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that he did, to prosper in his hand.

4 So Joseph found fauour in his sight, and lerned him: and hee made him ruler of his house, and put all that hee had in his hand.

5 And from that time that he had made him ruler ouer his house, and ouer all that hee had, the Lord blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon all that hee had in the house, and in the field.

6 Therefore hee left all that hee had, in Josephs hand, and tooke account of nothing that was with him, save onely of the bread which hee did eate. And Joseph was a faire person, and well fauoured.

7 Now therefore after these things, his masters wife cast her eyes vpon Joseph, and said, Lie with me.

8 But he refused, and said to his masters wife, Behold, my master knoweth not what hee hath in the house with me, but hath committed all that hee hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

h We see that the Law, which was written in mans heart, taught that whoredom should be punished with death: albeit no law as yet was giuen.

i That is, shee ought rather to accuse me, then I her.

k For the horror of the sinne condemned him.

l Their hainous sinne was signified by this monstrous birth.

m Or the separation betwene thee and thy brother.

1 Chron. 2. 4. matth. 1. 3.

a Keade Chap. 37-36.

b The fauour of God is the fountaine of all prosperity.

c Because God prospered him: and so he made religion to lerne his profit.

d The wicked are blessed by the company of the godly.

e For he was assured that all things should prosper well: therefore hee ate and dranke, and tooke no care.

f In this world hee declareth the summe whereunto all her streries did tend.

c This order was for the preferuation of the stocke, that the child begotten by the second brother, should haue the name and inheritance of the first: which is in the New Testament abolished.

d For hee could not marry in any other family so long as Judah would retaine her in his.

2 Ebr. was comforted.

For, in the doore of the fountains, or, where were two wayes.

e God had wonderfully blinded him, that hee could not know her by her talke.

Or, tire of thine head.

f That his wickednesse might not be knowne to others.

2 Ebr. in contempt. g He seareth man more then God.

g The feare of God preferred him against her continual tentations.

from me, but onely thee, because thou art his wife: how then can I do this great wickedness and so sinne against God?

10 And albeit she spake to Joseph day by day, yet hee bearkened not unto her to lie with her, or to be in her company.

11 Then on a certaine day Joseph entred into the house, to doe his busines: and there was no man of the household in the house.

12 Therefore she caught him by his garment, saying, Sleep with mee: but hee left his garment in her hand, and fled, and got him out.

13 Now when she saw that he had left his garment in her hand, and was fled out,

14 She called unto the men of her house, and tolde them, saying, Behold, hee hath brought in an Ebrew unto vs, // to mocke vs: who came in to me, // to haue slept with me, but I cried with a loud voyce.

15 And when hee heard that I lift vp my voyce and cried, hee left his garment with me, and fled away, and got him out.

16 So she laid vp his garment by her, until her lord came home.

17 Then she told him // according to these words, saying, The Ebrew servant, which thou hast brought unto vs, came in to me, to mocke me.

18 But assoone as I lift vp my voyce and cried, he left his garment with mee, and fled out.

19 Then when his master heard the words of his wife which shee told him, saying, After this manner did thy seruant to me, his anger was kindled.

20 And Josephs master tooke him and put him in // prison, in the place, where the kings prisoners lay bound: and there hee was in prison.

21 But the Lord was with Joseph, and // shewed him mercy, and got him fauour in the sight of the // master of the prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison, and // whatsoeuer they did there; that did hee.

23 And the keeper of the prison looked unto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer hee did, the Lord made it to prosper.

CHAP. XL.

8 The interpretation of dreames is of God. 12. 19 Joseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

And after these things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two // officers, against the chiefe butler, and against the chiefe baker.

3 Therefore hee put them in ward in his chiefe stewards house, in the prison and place where // Joseph was bound.

4 And the chiefe steward gaue Joseph charge ouer them, and he serued them: and they continued a season in ward.

5 And they both dreamed a dreame; either of them his dreame in one night, // each one according to the interpretation of his dreame, both the butler and the baker of the

king of Egypt, which were bound in the prison.

6 And when Joseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And hee asked Pharaohs officers, that were with him in his masters ward, saying, // Therefore looke ye so sadly to day?

8 Who answered him, // We haue dreamed each one a dreame, and there is none to interpret the same. Then Joseph said vnto them, // Are not interpretations of God? tell them me now.

9 So the chiefe butler tolde his dreame to Joseph, and laide vnto him, In my dreame behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her floure came forth: and the clusters of the grapes ward ripe.

11 And I had Pharaohs cup in mine hand, and Iooke the grapes and wung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Joseph said vnto him, This // is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine // office, and thou shalt giue quene Pharaohs cup into his hand after the olde manner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shewe mercy, I pray thee, vnto me, and // make mention of mee to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me // in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Joseph, Also me thought in my dreame, that I had three // white baskets on mine head.

17 And in the vppermost basket there was of all manner baken meats for Pharaoh: and the birds did eat them out of the basket vpon mine head.

18 Then Joseph answered, // and said, This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

20 And so to the third day, which was Pharaohs // birth day, hee made a feast vnto all his seruants: and hee lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

22 But hee hanged the chiefe baker, as Joseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Joseph, but forgate him.

CHAP. XI.

26 Pharaohs dreames are expounded by Joseph. 40 Hee is made ruler ouer all Egypt. 43 Josephs name is changed. 50 Hee hath two sonnes: Manasseh

Or, to doe vs violence and shame. h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft. Or, after this manner.

Or, in the prison house. i His euill entertainment in the prison may be gathered of the Psal, 105. 18. Or, inclined mercy vnto him. Or, lord. k That is, nothing was done without his commandement.

Or, eunuches: the word signifieth them that were in high estate, or them that were gelded. a God worketh many wonderful meanes to deliuer his. b That is, every dreame had his interpretation, as the thing afterward declared.

Or, we are your faces enill?

c Cannot God raise vp such as shall interpret such things?

d He was assured by the Spirit of God, that his interpretation was true. Or, place.

e He refused not the meanes to be deliuered, which he thought God had appointed.

Or, in the pit.

f That is, made of white twigs, or as some read, baskets full of holes.

g He sheweth that the Ministers of God ought not to conceale that which God reuealeth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

Chap. 37. 21.

g God will take vengeance vpon vs, and measure vs with our own measure.

†Ebr. an interpreter between them

b Though he shewed himselfe rigorou, yet his brotherly affection remained.

¶ Earned I not you, saying, * Sinne not against the child, and yee would not heare; and loe, his blood is now required.

23 And they were not aware that Joseph vnderstood them: for hee spake vnto them by an interpreter.)

24 Then hee turned from them, b and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Joseph commanded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them victuall for the iourney: and thus did he vnto them.

26 And they laid their victuall vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse pender in the inne, he espied his money: for loe, it was in his sackes mouth

28 Then he sayd vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart failed them, and they were astonished, and said one to another, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the countrye.

31 And wee said vnto him, We are true men, and are no lyes.

32 Wee be twelue brethren, sons of one father: one ¶ is not, and the yongest is this day with our father in the land of Canaan.

33 Then the lord of the countrye said vnto vs, Whereby shall I knowe if yee be true men: Leane one of your brethren with mee, and take food for the famine of your houses, and depart.

34 And bring your yongest brother vnto mee, that I may know that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sackes, behold, euery mans bundle of money was in his sacke: and when they and their father saw the bundles of their money, they were afraid.

36 Then Iaakob their father sayd to them, Yee haue robbed me of my children: Joseph is not, and Simeon is not: and ye will take Benjamin: all these things ¶ are against mee.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not vnto thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But hee sayd, My sonne shall not goe downe with you: for his brother is dead, and hee is left alone: if death come vnto him by the way which ye goe, then yee shall bring my gray head with sorrow vnto the graue.

30 Joseph goeth aside and weepeth. 32 They feast together.

NOW great famine was in the land.

2 And when they had eaten by the victuall, which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little foode.

3 And Judah answered him, saying, The man charged vs by an oath, saying, I seeuer for my face, except your brother bee with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee fode:

5 But if thou wilt not send him, we will not goe downe for the man sayde vnto vs, * Looke me not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so euill with me, as to tell the man, whether yer had yet a brother or no?

7 And they answered, The man asked straitly ¶ of our selues and of our kined, saying, Is your father yet aliu? haue yee any brother? And we tolde him according to these wordes: could wee know certainly that hee would say, Bring your brother downe.

8 Then said Judah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, and let him before thee, then let me beare the blame for euer.

10 For except we had made this tarying, doubtlesse by this wee had returned the second time.

11 Then their father Israel sayde vnto them, If it must needs be so now: doe thus; take of the best fruits of the land in your vessels, and bring the man a present, a little rosen, and a little hony, ¶ spices and myrthe, nuts and almonds:

12 And take b double money in your hand, and the money that was brought againe in your sackes mouthes: cary it againe in your hand, lest it were some ouersight.

13 Take also your brother and arise, and goe againe to the man.

14 And God Almighty giue you mercie in the sight of the man, that he may deliuer you your other brother, and Benjamin: but I shall be d robbed of my child, as I haue bene.

15 ¶ Thus the men tooke this present, and tooke twice so much money in their hand with Benjamin, and rose vp, & went downe to Egypt and stood before Joseph.

16 And when Joseph sawe Benjamin with them, he said ¶ to his steward, Bring these men home, and kill meate, and make ready: for the men shall eate with mee at none.

17 And the man did as Joseph bad, and brought the men vnto Josephs house.

18 Now when the men were brought into Josephs house, they were afraid, and said, Because of the money that came in our sackes mouthes at the first time, are we

a This was a great temptation to Iaakob to suffer to great a famine in that land where God had promised to blesse him.

Chap. 42. 20.

¶ Or, of our estate and condition.

†Ebr. to the mouth of these words: that is, that king which he asked vs.

Chap. 44. 32.

¶Ebr. I will sinne to thee.

¶ Or, sweet smells.

b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

c Our chiefe trust ought to be in God, and not in worldly meanes.

d He speaketh these words not so much of despair, as to make his sonnes more carefull to bring againe their brother.

¶ Or, to the ruler of his house.

e So the iudgement of God pressed their conscience.

¶ Or, went out.

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

¶ Or, cannot be found.

¶ Or, light vpon me.

k For they seemed not to be touched with any loue toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Joseph.

Chap. XLIII.

33 Iaakob suffereth Benjamin to depart with his children. 23 Simeon is deliuered out of prison.

¶ Ebr. roll himselfe upon vs.
¶ Ebr. cast himselfe upon vs.

Chap. 42. 3.

¶ Or, you are well.
f Notwithstand-
ing the corrup-
tions of Egypt,
yet Ioseph taught
his family to
feare God.

¶ Ebr. peace.

g For they two
only were borne
of Rahel.

¶ Ebr. bowels.

¶ Ebr. bread.
h To signifie his
dignity.
i The nature of
the superstitious
is to condemne
all other in re-
spect of them-
selues.
k Sometime this
word signifieth
to be drunken,
but here it is
meant that they
had enough, and
drunke of the
best wine.

we brought, that he may pick a quarell a-
gainst vs, & lay some thing to our charge,
and bring vs in bondage and our asses.
19 Therefore came they to Iosephs stew-
ard, and communed with him at the doore of
the house,
20 And said, Oh sir, * wee came indered
downe hither at the first time to buy food,
21 And as we came to an Inne, and ope-
ned our sackes, behold, every mans money
was in his sacks mouth, even our money in
his weight, but we haue brought it againe in
our hands.
22 Also other money haue we brought in
our hands to buy food, but we cannot tel who
put our money in our sacks.
23 And he said, ¶ Peace be vnto you, feare
not: for your God and the God of your father
hath giuen you that treasure in your sacks, I
had your money: and hee brought forth Si-
meon to them.
24 So the man ledde them into Iosephs
house, and gaue them water to wash their
feete, and gaue their asses pourender.
25 And they made ready their present a-
gainst Ioseph came at noone (for they heard
say, that they should eat bread there.)
26 When Ioseph came home, they
brought the present into the house to him,
which was in their hands, and bowed down
to the ground before him.
27 And he asked them of their prosperi-
tie, and said, Is your father the old man, of
whom ye told mee, in good health? is he yet
alīue?
28 Who answered, Thy seruant our fa-
ther is in good health, he is yet alīue: & they
bowed downe, and made obeisance.
29 And hee lifting vp his eyes, beheld his
brother Benjamin his mothers sonne, and
said, Is this your younger brother, of whom
ye told me? And hee said, God be mercifull vnto
thee, my sonne.
30 And Ioseph made haste, (for his ¶ af-
fection was inflamed toward his brother,
and sought where to wepe) and entred into
his chamber, and wept there.
31 Afterward hee washed his face, & came
out, and restrained himselfe, and said, Set on
¶ wear.
32 And they prepared for him by him-
selles, and for them by themselves, and for
the Egyptians, which did eate with him,
by themselves, because the Egyptians
might not eat bread with the Chereues: for
that was an abomination vnto the Egyp-
tians.
33 So they sate before him: the eldest ac-
cording vnto his age, and the yongest accor-
ding vnto his youth: and the men maruelled
among themselves.
34 And they tooke meales from before
him, and sent to them: but Beniamins meale
was fīue times so much as any others: and
they drunke, and had of the best drinke
with him.

CHAP. XLIIII.

¶ 15 Ioseph accuseth his brethren of theft. 33 Ju-
dah offereth himselfe to be seruant for Benjamin.

A fterward hee commanded his steward,
saying, Fill the mens sackes with food,
as much as they can carie, and put eue-
ry mans money in his sacks mouth.
2 And put my cup, I meane the silver
cup, in the sackes mouth of the yongest,
and his come money. And hee did according
to the commaundment that Ioseph gaue
him.
3 And in the ¶ morning the men were
sent away, they, and their asses.
4 And when they went out of the citie
not farre off, Ioseph said to his steward, Thy
follow after the men: and when thou doest
overtake them, say vnto them, ¶ Wherefore
haue ye rewarded euill for good?
5 Is that not the cup, wherein my lord
drinketh? and in the which he doeth di-
uine and prophesie: ye haue done euill in so
doing.
6 ¶ And when hee ouertooke them, hee said
those words vnto them.
7 And they answered him, ¶ Wherefore
sayest my lord such words: God forbid that
thy seruants should doe such a thing.
8 Behold, the money which wee found
in our sacks mouthes, we boughte againe to
chee out of the land of Canaan: how then
should we steale out of thy lords house silver,
or gold?
9 ¶ Which whomsoever of thy seruants it
be found, let him die, and we also will be my
lords bondmen.
10 And hee said, Now then let it bee ac-
cording vnto your words: hee with whom
it is found, shall be my seruant, and ye shall
be ¶ blamelesse.
11 Then at once every man tooke downe
his sackle to the ground, and every one ope-
ned his sackle.
12 And hee searched, and began at the el-
dest, and left at the yongest, and the cup was
found in Beniamins sackle.
13 Then they rent their clothes, and la-
ded euery man his asse, and went againe in-
to the citie.
14 ¶ So Judah and his brethren came
to Iosephs house (for hee was yet there) and
they fell before him on the ground.
15 ¶ Then Ioseph said vnto them, ¶ What
act is this, which ye haue done? know ye not
that such a man as I, can diuine and pro-
phesie?
16 ¶ Then said Judah, ¶ What shall wee
say vnto my lord? what shall wee speake?
and how can wee iustifie our selues? ¶ God
hath found out the wickednesse of thy ser-
uants: behold, wee are seruants to my lord,
both wee, and hee, with whom the cup is
found.
17 But hee answered, God forbid, that I
should doe so, but the man, with whom the
cup is found, hee shall be my seruant, and goe
ye in peace vnto your father.
18 ¶ Then Judah drew neere vnto him,
and said, Oh, my lord, let thy seruant now
speake a word in thy lords eares, and let not
thy wrath be kindled against thy seruant: for
I thou art ¶ euen as Pharaoh.
19 My lord asked his seruants, saying,
¶ Haue ye a father, or a brother?
20 And

a We may not
by this example
vie any vnlawfull
practises, seeing
God hath com-
manded vs to
walke in simpli-
citie.
¶ Ebr. the morn-
ing shone.
b Because the
people thought
he could diuine,
he attributeth
to himselfe that
knowledge: or
else hee feareth
that hee consul-
ted with sooth-
sayers for it:
which simulati-
on is worthy to
be reprobued.
¶ Ebr. innocent.
c To signifie
how greatly the
thing displeased
them, and how
sorry they were
for it.
d If wee see no
evident cause of
our affliction, let
vs looke to the
secret counsel of
God, who puni-
sheth vs iustly
for our sinnes.
e Equall in au-
thoritic, or next
vnto the King.
Chap. 42. 13, 16.

† Ebr. child of his
o'd age.

† Or, that I may
see him.

Chap. 43. 3.

† Ebr. be with vs.

f Rachel bare to
Iakob, Ioseph
and Benjamin.
Chap. 37. 33.

g Ye shall cause
me to die for
sorrow.

† Ebr. his soule is
bound to his soule.

Chap. 43. 9.

h Meaning, he
had rather re-
maine there pri-
soner, then to re-
turne and see his
father in heau-
niffe.

20 And we answered my lord, We haue a father that is old, and a yong & child, which he began in his age: and his brother is dead, and he alone is left of his mother, and his father loneth him.

21 Now thou sendest vnto thy seruants, Bring him vnto mee, that I may see mine eye vpon him.

22 And we answered my lord, The child cannot depart from his father: for if he leaue his father, his father would die.

23 Then saidest thou vnto thy seruants, * Except your younger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Goe againe, buy vs a little food.

26 Then we answered, We cannot goe downe: but if our yongest brother & goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my wife bare mee two sonnes,

28 And the one went out from mee, and I said, O if a surety he is to me in pieces, and I saw him not since.

29 Now ye take this also away from me: if death take him, then s yet shall bring my gray head in sorrow to the graue.

30 Now therefore when I come to thy seruant my father, and the child be not with vs (seeing that his life dependeth on the childs life)

31 Then when he shall see that the child is not come, he will die, so shall thy seruants bring the gray head of thy seruant our father with sorrow to the graue.

32 Doubtlesse thy seruant became surety for the child to my father, I said, * If I bring him not vnto thee againe, then will I beare the blame vnto my father for euer.

33 Now therefore I pray thee, let mee thy seruant bide for the child, as a seruant to my lord, and let the child goe by with his brethren.

34 For how can I goe by to my father, if the child be not with me, vntill I would see the euill that shall come on my father.

CHAP. XLV.

1 Ioseph maketh himselfe knowne to his brethren.

2 Hee sheweth that all was done by Gods providence.

3 Pharaoh commandeth him to send for his father.

24 Ioseph exhorteth his brethren to concord, 27 Iacob reioyceth.

Then Ioseph could not reſtraine himſelfe beſore all that ſtood by him, but he cried, & haue forth euery man from me. And there taried not one with him, while Ioseph wretted himſelfe vnto his brethren.

2 And he wept and cried, ſo that the Egyptians heard: the houſe of Pharaoh heard alſo.

3 Then Ioseph ſaid to his brethren, I am Ioseph: doeth my father yet liue? But his

brethren could not answer him, for they were aſtonied at his preſence.

4 Again Ioseph ſaide to his brethren, Come neere, I pray you to mee. And they came neere. And he ſaid, * I am Ioseph your brother whom ye ſold into Egypt.

5 Now therefore be not afraid, neither grieved with your ſclues that ye ſold me hither: * for God did ſend me beſore you for your preſeruatiſon.

6 For now two yeeres of famine haue bene thorow the land, and ſiue yeeres are be hind, wherein neither ſhalbe eating nor harueſt.

7 Wherefore God ſent me beſore you to preſerue your poſterity in this land, and to ſaue you aliu by a great deliuerance.

8 Now then you ſent not me hither, but God, who hath made mee a father vnto Pharaoh, and lord of all his houſe, and ruler throughout all the land of Egypt.

9 Waite you and goe by to my father, and tell him, Thus ſaith thy ſonne Ioseph, God hath made me lord of all Egypt: come down to me, tary not.

10 And thou ſhalt dwell in the land of Goſſen, and ſhalt be neere mee, thou and thy children, and thy childrens children, and thy ſhepe, and thy beaſts, and all that thou haſt.

11 Alſo I will nourish thee there (for yet remaine ſiue yeeres of famine) leſt thou periſh through pouerty, thou and thy houſhold, and all that thou haſt.

12 And behold, your eyes doe ſee, & the eyes of my brother Benjamin, that my mouth ſpeaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that yet haue ſeene, and make haſte, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kiſſed all his brethren, and wept vpon them: and after ward his brethren talked with him.

16 ¶ And the tidings came vnto Pharaohs houſe, ſo that they ſaid, Iosephs brethren are come: and it pleaſed Pharaoh wel, and his ſeruants.

17 Then Pharaoh ſaide vnto Ioseph Say to thy brethren, This doe ye, lade your beaſtes, and depart, goe to the land of Canaan,

18 And take your father, and your houſholds, and come to mee, and I will giue you the beſt of the land of Egypt, and ye ſhall eat of the beſt of the land.

19 And I commaund thee, Thus doe ye, take you charrets out of the land of Egypt for your children, and for your wiues, and bring your father, and come.

20 Alſo ¶ regard not your ſtuffe: for the beſt of all the land of Egypt is yours.

21 And the children of Iſrael did ſo: and Ioseph gaue them charers according to the commandement of Pharaoh: he gaue them ſtraw alſo for the ſourney.

22 He gaue them all, none except, change of rayment: but vnto Benjamin hee gaue three

Actes 7. 13.

b This example teacheth, that we muſt by all means comfort them which are truly humbled and wounded for their finnes. Chap. 50. 20.

c Albeit God deſtroy ſinne, yet he turneth mans wickedneſſe to ſerue to his glory.

d That is, that I ſpeake in your owne language, and haue none interpreter.

† Ebr. voyces.

e The moſt plentiful ground.
f The chiefſt fruits and commodities.

† Ebr. let not your eye ſpare your veſſels,

a Not that he was aſhamed of his kinned, but that he would couer his brethrens fault.

|| Or, he sent as much, to wit, silver, as verse 32. and ten ascs.

g Seeing he had remitted the fault downe towards him hee would not that they should accuse one another. h As one be- tweene hope and feare.

three hundred pieces of silver, and fine suits of raiment.

23 And unto his father || likewise he sent tenne he asses laden with the best things of Egypt, and ten she asses laden with wheate, and bread and meate for his father by the way.

24 So sent hee his brethren away, and they departed: and he said unto them, I shall not out by the way.

25 ¶ Then they went by from Egypt, and came unto the land of Canaan unto Iakobs their father,

26 And tolde him saying, Joseph is yet alive, and he also is gouernour ouer all the land of Egypt, and Iakobs heart^b failed: for he beleued them not.

27 And they tolde him all the words of Joseph, which he had sayd unto them: but when he saw the charers, which Joseph had sent to carry him, then the spirit of Iakob their father reuiued.

28 And Isaac said, I haue enough: Joseph my sonne is yet alive: I will goe and see him per I die.

C P A P XLVI.

2 God assureth Iakob of his journey into Egypt.

27 The number of his family when hee went into Egypt. 29 Joseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

¶ Then Isaac took his journey with all that he had, and came to Beer-sheba, and offered sacrifice unto the God of his father Izhak.

2 And God spake unto Isaac in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then hee sayd, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will^b goe downe with thee into Egypt: and I will also^c bring thee vp again, and Joseph shall^d put his hand vpon thine eyes.

5 Then Iakob rose vp from Beer-sheba: and the sonnes of Israel caried Iakob their father, and their children, and their wiues in the charers, which Pharaoh had sent to carry him.

6 And they tooke their cattell, and their goods which they had gotten in the land of Canaan, and came into Egypt, both^e Iakob and all his seed with him,

7 His sonnes and his sonnes sons with him, his daughters and his sonnes daughters, and all his seed brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel which came into Egypt, even Iakob and his sonnes: Reuben, Iakobs first borne.

9 And the sonnes of Reuben: Danoch, and Ishallu, and Hezon, and Carnit.

10 ¶ And the sonnes of Simeon: Jemuel, and Jamin, and Dab, and Jachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Levi, Gershon, Kohath, and Merari.

12 Also the sonnes of * Judah: Er and

Dnan, and Shelah, and Pharez, and Zerah: (but Er and Dnan died in the land of Canaan.) And the sonnes of Pharez were Hezon and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, 1.Chron.7.1. and Shuah, and Job, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Tabelel.

15 These bee the sonnes of Leah, which she bare unto Iakob in Pad an Aram, with his daughter Dinah. All the || soules of his sonnes, and his daughters, were thirtie and three. || 72 persons.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Uri, and Arodi, and Arell.

17 ¶ Also the sonnes of * Asher: Jimnah, and Ithuah, and Iul, and Beriab, and Serab their sister. Also the sonnes of Beriab: Heber, and Balchiel.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these shee bare unto Iakob, even sixteene soules.

19 The sonnes of Rachel Iakobs wife, were Joseph and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were borne Manasseh, and Ephraim, which * Aenath, the daughter of Poti-phar prince of On bare unto him. Chap.47.50.

21 ¶ Also the sonnes of Benjamin: Bela, and Becher, and Ashbel, Sera, and Namaman, Ehi, and Rosh, Neppim, and Huppin, and Ard. 1.Chron.7.6. and 8.1.

22 These are the sonnes of Rachel, which were borne unto Iakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Jahzeel, and Guni, and Jezer, and Shilleim.

25 These are the sonnes of Bilhah, which Laban gaue unto Rachel his daughter: and these shee tooke to Iakob, in all, seuen soules.

26 All the^a soules, that came with Iakob into Egypt, which came out of his^b sonnes (beside Iakobs sonnes wiues) 1Ebr. thighte, were in the whole, threescore and sixe soules.

27 Also the sonnes of Joseph which were borne him in Egypt, were two soules: so that all the soules of the house of Iakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Judah before him unto Joseph, || to direct his way unto So- || Or, to prepare a place. him a place.

29 Then Joseph made ready his charer, and went vp to Sothen, to meete Israels father, and presented himselfe unto him, and fell on his necke, and wept on his necke a^c good while. 1Ebr. bound his charer.

30 And Israel sayd unto Joseph, Now let me die, since I haue seene thy face, and that thou art yet a line. 4Ebr. yet or still.

31 Then Joseph said to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren, and my fathers house, which were in the land of Canaan, are come unto me.

32 And the men are^e shepherds, and because they are shepherds, they haue beene brought

Exod. 1.2. and 6. 14. numb. 26. 5. 1.chron. 5.1.

Exod. 6. 15. 1.chron. 4.24.

1.Chron. 6.1. 1.Chron. 2.3. Er 4. 21. chap. 38.3.

e He was not ashamed of his father, and kindred, though they were of base condition.

brought their sheepe and their cattell, and al that they haue.

33 And if Pharaoh call you, and aske you what is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattell, from our child-hood euen vnto this time, both we and our fathers: that we may dwell in the land of Goshen: for euery sheepe keeper is an abomination vnto the Egyptians.

CHAP. XLVII.

7 Iakob cometh before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him.

22 The idolatrous priests haue lining of the king.

28 Iakobs age when he dieth. 30 Ioseph sweareth to bury him with his fathers.

Then came Ioseph and tolde Pharaoh, and sayd, Thy father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, euen shue men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepherds, both we and our fathers.

4 They sayd moreouer vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for their sheepe, so loxe is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of activitie among them, make them rulers ouer my cattell.

7 Ioseph also brought Iakob his father and set him before Pharaoh: and Iakob saluted Pharaoh.

8 Then Pharaoh sayde vnto Iakob, How old art thou?

9 And Iakob sayde vnto Pharaoh, The whole time of my pilgrimage is an hundred and thirtie yeeres: few and euill haue the dayes of my life been, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iakob tooke leaue of Pharaoh, and departed from the presence of Pharaoh.

11 And Ioseph placed his father, and his brethren, and gave them possession in the land of Egypt, in the best of the land, euen in the land of Rameses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, euen to the young children.

13 Now there was no bread in all the

land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and Ioseph layde vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and said, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the herds of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, Wee will not hyde from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 What shall we perishe in thy sight, both we, and our land? buy vs and our land for bread, and wee and our land will be bound to Pharaoh: therefore giue vs seed, that we may liue and not die, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was sore vpon them: so the land became Pharaohs.

21 And he remoued the people vnto the cities, from one side of Egypt euen to the other.

22 Only the land of the Priests bought he not: for the Priests had an ordinary of Pharaoh, and they did eate their ordinary, which Pharaoh gaue them, wherefore they sold not their ground.

23 Then Ioseph sayde vnto the people, Behold, I haue bought you this day, and your land for Pharaoh, loe, here is seed for you, sow therefore the ground.

24 And of the increase ye shall giue the fift part vnto Pharaoh, and foure partes shall be yours for the seed of the field, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our lines: let vs finde grace in the sight of my lord, and wee will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, except the land of the Priests onely, which was not Pharaohs.

27 And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover,

† Ebr. brought to an extremitie, or at their wits end.

e Wherein hee both declareth his fidelitie toward the king, and his minde free from couetousnesse.

f For except the ground be tilled and sowed, it perissheth, and is as it were dead.

g By this changing, they signified that they had nothing of their owne, but receiued all of the kings liberallitie.

† Ebr. end of the border,

h Pharaoh in providing for idolatrous priests shall be a condemnation to all them which neglect the true ministers of Gods word.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

a That the king might be assured they were come, and see what manner of people, they were.

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

† Ebr. blessed.

† Ebr. How many dayes are the yeeres of thy life.

Hebr. 1. 9, 13.

† Ebr. blessed.

c Which was a citie in the countrey of Goshen, Exod. 1. 11.

d Some reade that he fed them as little babes, because they could not provide for themselves against that famine.

Chap. 24. 2.
i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.
k He reioyced that Ioseph had promised him, & setting himselfe vpon his pillow, praised God, reade 1. Chron, 29. 10.

28 Moreover, Jaakob liued in the land of Egypt leuenteene yeres, so that the whole age of Jaakob was an hundredth fourtie and seuen yeres.

29 Now when the time drew nere that Israel must die, he called his sonne Ioseph, and said vnto him, If I haue now found grace in thy sight, put thine hand now vnder my thigh, and deale mercifully and truly with me: burie me not, I pray thee, in Egypt.

30 But when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and burie me in their buriall. And he answered, I will doe as thou hast said.

31 Then he said, Swear vnto me. And he iurde vnto him. And Israel worshipped towards the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Jaakob rehearseth Gods promise. 5 He receiueth Iosephs sonnes as his. 19 He preferreth the younger. 21 He prophesieth their returne to Canaan.

Gainc after this, one sayd to Ioseph, Lo, thy father is sicke: then he tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one tolde Jaakob, and sayd, Behold, thy sonne Ioseph is come to thee, and Israel toke his strength vnto him, and late vpon the bed.

3 Then Jaakob sayd vnto Ioseph, God Almighty appeared vnto me at Luz in the land of Canaan, and blessed me.

4 And he said vnto mee, Behold, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an everlasting possession.

5 And now thy two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy lineage which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 Now when I came from Padon, Rachel died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephraim: and I buried her there in the way to Ephraim: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes, and said, Whole are these?

9 And Ioseph said vnto his father, They are my sonnes, which God hath giuen me here. Then he said, I pray thee bring them to me, that I may blesse them:

10 (For the eyes of Israel were dimme for age, so that he could not well see.) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israel sayd vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed me all this feede.

12 And Ioseph tooke them away from his knees, and did reuerence & downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them vnto him.

14 But Israel stretched out his right hand, and layed it on Ephraims head, which was the younger, and his left hand vpon Manassehs head (directing his hands of purpose) for Manasseh was the elder.

15 Also he blessed Ioseph, and sayd, The God before whom my fathers Abraham and Israhel did walke, the God which hath fed me all my life long vnto this day, blesse thee.

16 The Angel which hath deliuered me from all euill, blesse the children, and let my name be named vpon them, and the name of my fathers Abraham and Israhel, that they may grow as fish into a multitude in the mids of the earth.

17 But when Ioseph saw that his father layd his right hand vpon the head of Ephraim, it displeased him, and he stayed his fathers hand to remoune it from Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and sayd, I know well, my sonne, I know well: hee shall be also a people, and he shall be great likewise: but his younger brother shall be greater then he, and his seede shall be full of nations.

20 So he blessed them that day, and said, In thee Israel shall blesse, and say, GOD make thee as Ephraim and as Manasseh, and hefe Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Behold, I die, and God shall be with you, and bring you againe vnto the land of your fathers.

22 Moreover, I haue giuen vnto thee one portion aboue thy brethren, which I gate out of the hand of the Amorite by my sword and by my bow.

CHAP. XLIX.

1 Jaakob blesseth all his sonnes by name, and sheweth them what is to come. 10 He telleth them that Christ shall come out of Iudah. 29 He will be buried with his fathers. 33 He dieth.

Then Jaakob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the last dayes.

2 Gather your selues together, and heare ye sonnes of Jaakob, and hearken vnto Israel your father.

3 Reuben mine eldest sonne, thou art my might, & the beginning of my strength, the excellencie of dignity, and the excellencie of power.

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vnto thy fathers bed: then diddest thou defile thy bed, thy dignitie is gone.

5 Simeon and Leui, brethren in euill, the instruments of crueltie are in their habitations.

6 Into their secret let not my soule come:

d Gods iudgement is oft times contrary to mans, and he preferreth that which man despiseth. Hebr. 1. 2. 1.

e This Angel must be vnderstood of Christ, as Chap. 31. 13. and 32. 1. f Let them be taken as my children. g Ioseph faileth in binding Gods grace to the order of nature.

h In whom Gods graces should manifestly appeare. i Which they had by faith in the promise. k By my children whom God spared for my sake. Chap. 34. 25.

a Whē God shall bring you out of Egypt: and because he speakech of the Messias, he nameth it the last dayes. b Begotten in my youth. c if thou hadst not lost thy birthright by thine offence. Chap. 35. 2. 2. 1. chron. 5. 1. d Or, it ceased to be my bed. e Or, their swords were instruments of violence.

a Ioseph more esteemed that his children should be receiued into Jaakobs family, which was the Church of God, then to enioy all the treasures of Egypt. Or, all sufficient. Chap. 28. 13.

b Which is true in the carnall Israel vnto the coming of Christ, and in the spirituall for euer. Chap. 41. 50.

Chap. 35. 19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

d Ebr, his face to the ground.

d Or, tongue: meaning, that he neither consented to them in word nor thought.
e The shechemites, cha. 34. 26.
f For Levi had no part, and Simeon was under Judah, Ioh. 19. 1
till God gaue them the place of the Amalekites, 1. Chron. 4. 43.
g As was verified in David and Christ.
h His enemies shall so feare him. || Or, kingdom.
i Which is Christ the Messias the giuer of all prosperities: who shall call the Gentiles to saluation.
k A countrey most abundant with vines and pastures is promised him
l Ebr. an esse of great bones.
l His force shall be great, but he shall want courage to resist his enemies.
m Shall haue the honour of a tribe.
n That is, full of subtiltie.
o Seeing the miseries that his posterity should fall into, he brasteth out in prayer to God, to remedie it.
p Hee shall abound in corne and pleasant fruits.
q Ouercōming more by faire wordes then by force.
r Ebr. a sonne of increase.
r Ebr. daughters.
r As his brethren, when they were his enemies, Potiphar and other.
s That is, God.
t Inasmuch as hee was more neere to the accomplishment of the promise, and it had bene more often confirmed.

my glory, he not thoufyned with their assemblies; for in their wrath they flew a man, and in their selfewill they digged downe a wall.
7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will divide them in Jaakob, and scatter them in Israel.
8 Thou Judah, thy brethren shall praise thee: thine hand shall be in the necke of thine enemies: thy fathers sinnes shall be bow downe vnto thee.
9 Judah, as a Lyons whelp shall thou come vp from the people, my Ionne. He shall lie downe, and couch as a Lyon, and as a Lionesse: who shall stirre him vp?
10 The scepter shall not depart from Judah, nor a lawginer from betweene his feete, vntill Shiloh come, and the people shall be gathered vnto him.
11 He shall binde his asse foale vnto the vine, and his asses colt vnto the best vine: he shall wash his garment in wine, and his cloke in the blood of grapes.
12 His eyes shall be red with wine, and his teeth white with milke.
13 Zebulun shall dwell by the sea side, and he shall bee an haueu for ships: and his border shall be vnto Zidon.
14 Issachar shall be a strong ass, couching downe betweene two burdens:
15 And he shall see that rest is good, and that the land is pleasant, and he shall bow his shoulder to beare, and shall be subiect vnto tribute.
16 Dan shall iudge his people as one of the tribes of Israel.
17 Dan shall be a Serpent by the way, an adder by the path, biting the houle heeles, so that his rider shall fall backward.
18 O Lord, I haue waited for thy saluation.
19 Gad, an hoste of men shall overcome him, but he shall overcome at the last.
20 Concerning Aser, his bread shall be fat, and he shall giue pleasures for a king.
21 Naphtali shall bee a Vinde let goe, giuing goodly wordes.
22 Joseph shall be a fruitful bough, even a fruitful bough by the well side: the small boughs shall run vpon the wall.
23 And the archers grieved him, and shot against him, and hated him.
24 But his bow abode strong, and the hands of his armes were strengthened, by the hands of the mighty God of Jaakob, of whom was the feeder appointed by the stone of Israel.
25 Euen by the God of thy father, who shall helpe thee, and by the Almighty, who shall blisse thee with heavenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the breasts, and of the wombe.
26 The blessings of thy father shall be stronger then the blessings of mine elders: vnto the end of the billes of the world thy shall be on the head of Joseph, and on the

top of the head of him that was separate from his brethren.
27 Benjamin shall ravine as a wolfe: in the morning hee shall denoure the pray, and at night he shall diuide the spoile.
28 All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: every one of them blessed be with a severall blessing.
29 And he charged them, and sayd vnto them, I am ready to be gathered vnto my people: I burie me with my fathers in the caue that is in the field of Ephron the Hittite,
30 In the caue that is in the fildes of Machpelah besides Hamre in the land of Canaan; which caue Abraham bought with the field of Ephron the Hittite for a possession to bury in.
31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.
32 The purchase of the field, and the caue that is therein, was bought of the children of Heth.
33 Thus Jaakob made an end of giuing charge to his Ionnes, and plucked vp his feet into the bed, and gaue vp the ghost, and was gathered to his people.
CHAP. L
13 Jaakob is buried. 19 Joseph forgiveth his brethren. 23 Hee seeth his childrens children. 25 He dieth.
T Den Joseph fell vpon his fathers face, and wept vpon him, and kissed him.
2 And Joseph commanded his servants the Physicians to embalme his father, and the Physicians embalmed Israel.
3 So forty dayes were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewailed him twenty dayes.
4 And when the dayes of his mourning were past, Joseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,
5 By father made me I sweare, saying, Lo, I die, burie me in my graue, which I haue made me in the land of Canaan: now therefore let me goe, I pray thee, and burie my father, and I will come againe.
6 Then Pharaoh said, Goe vp and bury thy father: as he made thee to sweare.
7 So Joseph went vp to bury his father, and with him went all the servants of Pharaoh, both the Elders of his house, and all the Elders of the land of Egypt.
8 Likewise all the house of Joseph, and his brethren, and his fathers house: onely their children and their sheepe, and their cattell left they in the land of Goshen.
9 And there went vp with him both chariots and horsemen: and they were an exceeding great company.
10 And they came to Sozen Atad, which is beyond Iordan, and there they made a great and exceeding lamentation: and he mourned for his father seven dayes.

u Either in dig-nitie, or when he was tolde from his brethren.
x Whereby is signified how quietly he died.
a He meaneth them that embalmed the dead, and buried them.
b They were more excessive in lamenting then the faithfull.
c The very infidels would haue othes performed.
|| Or, the course floore of Atad.

Or, the lamentation of the Egyptians.

After 7. 16.

Chap. 23. 16. Or, a possession.

d An euill conscience is neuer fully at rest.

e Meaning, that they which haue one God, should be ioyned in most sure loue. Or, she messenger.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Arad, they said, This is a great mourning vnto the Egyptians: wherefore the name thereof was called *Abel Mizraim*, which is beyond Iordan.

12 So his sonnes did vnto him according as he had commanded them:

13 * For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which came * Abraham bought with the field, to be a place to bury in, of Ephron the Hittite besides Hamre.

14 ¶ Then Joseph returned into Egypt, he and his brethren, & all that went with him to bury his father, after that he had buried his father.

15 And when Josephs brethren saw that their father was dead, they said, It may bee that Joseph will hate vs, and will pay vs againe all the euill which wee did vnto him.

16 Therefore they sent vnto Joseph, saying, Thy father commaunded before his death, saying,

17 Thus shall ye say vnto Joseph, Forgiue now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespass of the seruants of thy fathers * God. And Joseph wept, when // they spake

vnto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Joseph sayd, * Feare not: for // am not I vnder God?

20 When ye thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people aliu.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake & kindly vnto them.

22 ¶ So Joseph dwelt in Egypt, he, and his fathers house: and Joseph liued an hundred and ten yere.

23 And Joseph saw Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasse were brought vp on Josephs knees.

24 And Joseph sayd vnto his brethren, * I am ready to die, * God will surely visite you, and bring you out of this land vnto the land which he sware vnto Abraham, vnto Isaac, and vnto Iacob.

25 And Joseph toke an othe of the children of Israel, saying, * God will surely visite you, and ye shall carry my bones hence.

26 So Joseph died when hee was an hundred and tenne yere olde: and they embalmed him and put him in a chest in Egypt.

Chap. 45. 5. Or, am I in Gods stead? meaning, to take vengeance? i Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me. 1 Eb. to their heauy g Who notwithstanding he bare rule in Egypt about foure score yeeres, yet was ioyned with the Church of God in faith and religion. Numb. 32. 39. Hebr. 11. 22. Exod. 13. 19. h He speaketh this by the spirit of prophesie, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

The second booke of Moses, called Exodus.

THE ARGUMENT.

AFTER that Iacob by Gods comendement, Gen. 46. 3. had brought his family into Egypt, where they remained for the space of foure hundred yeeres, and of seuentie persons grew to an infinite number, so that the king and the countrey grudged, and endeouored both by tyranny and euill slavery to suppress them, the Lord according to his promise, Gen. 15. 14. had compassion of his Church, and deliuered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyranny of the wicked enraged against his Church, the more did his heauy iudgements increase against them, till Pharaoh and his armie were drowned in the same sea, which gaue an entry and passage to the children of God. But as for ingratitude of man is great, so did they immediately forget Gods wonderfull benefites: and albeit he had giuen them the Passouer to be asigne and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmuring and grudging against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedy against his scourges, & earnestly repent them for their rebellions and wickednes. And because God loveth them to the end whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefites laboured to overcome their malice: for he skill gouerned them, and gaue them his Word and Law, both concerning the manner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order which his heavenly wisdoms had appointed.

CHAP. I.

2 The children of Iacob that came into Egypt. 8 The new Pharaoh oppressed them. 12 The prouidence of God toward them. 15 The kings comendement to the midwives. 22 The sonnes of the Ebreues are commanded to be cast into the river.

NOW * these are the names of the children of Israel, which came into Egypt euery man and his household came thither with Iacob

2 Reuben, Simcon, Leui

and Iudah,

3 Issachar, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Aser.

5 So all the soules that came out of the loynes of Iacob, were * seuentie soules: Joseph was in Egypt already.

6 Now Joseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel brought forth fruit, and increased in abundance, and were multiplied, and were exceeding

109. persons. Gen. 46. 27. deus. 10. 22.

After 7. 17. Or, did growe.

Gen. 46. 8. a Moses describeth the wonderfull order God obserue in performing his promise to Abraham Gen. 15. 14.

b He meaneth the country of Goshen.
c He considered not how God had preferred Egypt for Iosephs sake.

exceeding mightie, so that the land was full of them.

8 Then there arose by a new king in Egypt, who knew not Ioseph.

9 And he sayd vnto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, least they multiply, and it come to passe that if there be warre, they ioyne themselves also vnto our enemies, and fight against vs, and we get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens, and they built the cities Pithom and Raamses for the treasures of Pharaoh.

12 But the more they reared them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by cruelty caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labor in clay and in brick, and in all worke in the field, with all manner of bondage, which they layed vpon them most cruelly.

15 Whereouer the King of Egypt commanded the midwives of the Hebrew women, (of which the ones name was Shiphrah, and the name of the other Puah)

16 And said, When ye doe the office of a midwife to the women of the Hebrews, and see them on their stools, if it bee a sonne, then ye shal kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the King of Egypt commanded them, but preserved allice the men children.

18 Then the king of Egypt called for the midwives, & said vnto them, Why haue yee done thus, and haue preserved allice the men children?

19 And the midwives answered Pharaoh, Because the Hebrew women are not as the women of Egypt: for they are lively, and are deliuered per the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied, and were very mightie.

21 And because the midwives feared God, therefore he made them houses,

22 Then Pharaoh charged all his people, saying, Every man child that is borne, call yee into the river, but reserue euery mayd child alive.

CHAP. II.

1 Moses is borne and cast into the Ragi. 5 He is taken up of Pharaohs daughter and kept. 12 Hee killeth the Egyptian. 15 He fleeth and marryeth a wife. 23 The Israelites cry vnto the Lord.

Then there went a man of the house of Levi, & toke to wife a daughter of Levi. 2 And the woman conceived and bare a sonne: and when the saw that he was faire, she hid him three moneths.

3 But when she could no longer hyde him, sheooke for him an arke made of reed,

and daubed it with slime and with pitch, and laid the child therein, and put it among the bulrushes by the rivers brinke.

4 Now his sister stood a farre off, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the river, and her maidens walked by the river side: and when she saw the arke among the bulrushes, she sent her maid to fetch it.

6 Then he opened it, and saw it was a child: and behold, the babe wept: so he had compassion on it, and said, This is one of the Hebrews children.

7 Then sayde his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Hebrew women to nurse thee the child?

8 And Pharaohs daughter sayd to her, Go. So the maid went & called the childes mother.

9 To whom Pharaohs daughter sayd, Take this child away and nurse it for mee, and I will reward thee. Then the woman tooke the child and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because said she, I drew him out of the water.

11 And in those dayes, when Moses was grown, he went forth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked round about, & when he saw no man, he slew the Egyptian, and hid him in the sand.

13 Again he came forth the second day, and behold, two Hebrews stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authority, & a iudge ouer vs? Thinkst thou to kill me, as thou killest the Egyptian? Then Moses feared and said, Certainly this thing is knowne.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he late downe by a well.

16 And the Prince of Midian had seven daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheards came and drave them away: but Moses rose vp and defended them, and watered their sheepe.

18 And when they came to Reuel their father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hands of the shepheards, and also drew vs water enough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? call him that he may ree bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

b Committing him to the providence of God, whom he could not keepe from the rage of the tyrant.

c Mans counsel cannot hinder that which God hath determined shall come to passe.

d That is, was forty yere old, Acts 7. 3.

e Ebr. thus & thus. Being assured that God had appointed him to deliuer the Israelites, Acts 7. 35.

f Though by his feare he shewed his infirmity, yet faith couered it, Hebr. 11. 27.

g Or, prince.

h Ebr. saved them.

i Or, grandfather.

g Wherein he declared a thankful minde, which would recompense the benefit done vnto his.

d Into Canaan, and so we shall lose our commoditie.

Or, goe vnto the land.

Or, come and promise.

e The more that God blesseth his, the more doth the wicked enuy them.

h Ebr. wherewith they serued themselves of them by cruelty.

i These seeme to haue bene the chiefe of the reb. Wisd. 18. 5.

Or, seates wherupon they sate in crutch.

g Their disobedience herein was lawfull, but their dissembling euill.

h That is, God increased the families of the Israelites by their means.

i When tyrants cannot preuaile by craft, they brast forth into open rage.

a This Lewite was called Amram, who married Iochabed, Chap. 6. 20.

Num. 26. 59. 1. chro 23. 13. after 7. 20. heb. 11. 23.

Chap. 18. 3.

h God humbled his by afflictions, that they should cry unto him, and receive the fruit of this promise.
i Hee iudged their cause, or acknowledged them to be his.

22 And hee bare a sonne, * whose name he called Gershom: for he said, I have bene a stranger in a strange land.

23 ¶ Then in proceſſe of time, the King of Egypt died, and the children of Israel sighed for the bondage, and cried: and their cry for the bondage came up unto God.

24 Then God heard their moine, and God remembered his covenant with Abraham, Iſhak, and Iaakob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

CHAP. III.

1 Moses keepeth ſheepe, and God appeareth vnto him in a buſh. 10 Hee ſendeth him to deliuer the children of Iſrael. 14 The name of God. 16 God teacheth him what to doe.

When Moſes kept the ſheepe of Iethro his father in law, Priest of Midian, and vpon the ſlooke to the backside of the deſert, and came to the mountaine of God,

^b Horeb,

2 Then the Angel of the Lord appeared vnto him in * a flame of fire, out of the mids of a buſh: and he looked, and behold, the buſh burned with fire, and the buſh was not conſumed,

3 Therefore Moſes ſaid, I will turne aſide now, and ſee this great ſight, why the buſh burneth not.

4 And when ^a the Lord ſaw that he turned aſide to ſee, God called vnto him out of the mids of the buſh, and ſaid, Moſes, Moſes. And he answered, I am here.

5 Then he ſaid, Come not hither, * put thy ſhoes off thy feet: for the place whereon thou ſtandeſt, is ^c holy ground.

6 Moreover, he ſaid, * I am the God of thy father, the God of Abraham, the God of Iſhak, and the God of Iaakob. Then Moſes hid his face: for he was afraid to looke vpon God.

7 ¶ Then the Lord ſaid, I haue ſurely ſeene the trouble of my people, which are in Egypt, and haue heard their cry, becauſe of their ^d taskmaſters: for I know their ſorrowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land, and a large, into a land that floweth with milke and hony, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 ^e And now loe, the cry of the children of Iſrael is come vnto me, and I haue alſo ſeene the oppreſſion, wherewith the Egyptians oppreſſe them.

10 Come now therefore, and I will ſend thee vnto Pharaoh, that thou mayeſt bring my people the children of Iſrael out of Egypt.

11 ¶ But Moſes ſaid vnto God, Who am I, that I ſhould goe vnto Pharaoh, and that I ſhould bring the children of Iſrael out of Egypt?

12 And he answered, * Certainly I will be with thee: and this ſhall bee a token vnto thee, that I haue ſent thee. After that thou

haſt brought the people out of Egypt, ye ſhall ſerue God vpon this mountaine.

13 Then Moſes ſaid vnto God, Behold, when I ſhall come vnto the children of Iſrael, and ſhall ſay vnto them, The God of your fathers hath ſent me vnto you, if they ſay vnto me, What is his name? what ſhall I ſay vnto them?

14 And God answered Moſes, I ^a AM THAT I AM. Alſo he ſaid, Thus ſhalt thou ſay vnto the children of Iſrael, I ^a AM hath ſent me vnto you.

15 And God ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Iſhak, and the God of Iaakob hath ſent me vnto you: this is my name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Iſrael together, and thou ſhalt ſay vnto them, The Lord God of your fathers, the God of Abraham, Iſhak, and Iaakob appeared vnto me, and ſaid, * I haue ſurely remembered you, and that which is done vnto you in Egypt.

17 Therefore I did ſay, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, vnto a land that floweth with milke and hony.

18 Then ſhall they obey thy voyce, and thou and the Elders of Iſrael ſhall goe vnto the King of Egypt, and ſay vnto him, The Lord God of the Egyptians hath ^b met with vs: wee pray thee now therefore, let vs goe three dayes iourney in the wildeſſe: that we may ^c ſacrifice vnto the Lord our God.

19 ¶ But I know that the King of Egypt will not let you goe, but by ſtrong hand.

20 Therefore wil I ſtretch out mine hand, and ſmite Egypt with all my wonders, which I will doe in the mids thereof: and after that ſhall I let you goe.

21 And I will make thy people to be ſauoured of the Egyptians: ſo that when ye goe, ye ſhall not goe empty.

22 ^d For every woman ſhall aſke of her neighbour, and of her ^e ſ that ſourthern in her houſe, ſewels of ſilver, and ſewels of gold, and raiment, and ye ſhall put them on your ſonnes, and on your daughters, and ſhall ſpoyle the Egyptians.

CHAP. IIII.

3 Moſes rod is turned into a ſerpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is guento helpe Moſes. 21 God hardeneth Pharaoh. 25 Moſes wiſe circumſpect her ſonne. 27 Aaron meeteth with Moſes, and they come to the Iſraelites, and are beleueed.

Then Moſes answered, and ſaid, * But loe, they will not beleue me, nor hearken vnto my voyce: for they will ſay, The Lord hath not appeared vnto thee.

2 And the Lord ſaid vnto him, What is that in thine hand? And he answered, A rodde.

^a The God which haue euer bene, am, and ſhalbe: the God Almighty, by whom all things haue their beings, and the God of mercy, mindfull of my promiſe, Revel. 1. 4.

^b Ebr. in viſiting haue viſited.

^c Or, appeared vnto vs.

^d Becauſe Egypt was full of idolatrie, God would appoint them a place, where they ſhould ſerue him purely.

^e This example may not be followed generally, though at Gods commandement they did it iuſtly, receiuing ſome recompence of their labours.

Chap. 11. 2. and 12. 35.

^f Or, in whoſe houſe ſhe ſourthern.

^a Or, farre within the deſert.

^b It was ſo called after the law was giuen.

^c Called alſo Sinai.

^d After 7. 30.

^e This ſignifieth that the Church is not conſumed by the fire of afflictions, becauſe God is in the mids thereof.

^f Whom hee called the Angel, verſe 2.

^g Reſigne thy ſelfe vp to me, Ruth 4. 7.

^h ioh. 5. 15.

ⁱ Becauſe of my preſence.

^j Math. 22. 32.

^k After 7. 32.

^l For ſinne cauſeth man to feare Gods iuſtice.

^m Whole cruelty was intolerable.

ⁿ Moſt plentifull of all things.

^o He heard before, but now he would reuenge it.

^p He doeth not fully diſobey God, but acknowledge his owne weakneſſe.

^q Neither feare thine own weakneſſe, nor Pharaohs tyrannie.

^r A God beareth with Moſes doubting, becauſe he was not altogether without faith.

3 Then said hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moyses fled from it.

4 Again, the Lord layd vnto Moyses, Put forth thine hand, & take it by the taile. Then hee put forth his hand, and caught it, and it was turned into a rodde in his hand.

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

f Or, white as snow.

5 Doe this, ^b that they may beleue, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared vnto thee.

6 And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And hee thrust his hand into his bosome, and when hee tooke it out againe, behold, his hand was leprous as snow.

7 Moreover he said, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and plucked it out of his bosome, and behold, it was turned againe as his other flesh.

f Or, the wordes confirmed by the first signe.

8 So shall it bee, if they will not beleue thee, neither obey the voice of the first signe, yet shall they beleue for the voice of the second signe.

9 But if they will not yet beleue these two signes, neither obey vnto thy voyce, then shalt thou take of the ^c water of the riuer, and poure it vpon the drie land: so the water which thou shalt take out of the riuer, shall be turned to blood vpon the drie land.

c Because these three signes should be sufficient witness to proue that Moses should deliuer Gods people.
f Ebr. from yesterday, and yer yesterday.
f Ebr. beanie of mouth.

10 And Moyses said vnto the Lord, Oh my Lord, I am not eloquent, & neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am ^d slow of speech, and slow of tongue.

11 Then the Lord layd vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

12 Therefore goe now, and ^e I will bee with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lord, send, I pray thee, by the hand of him, whom thou ^f shouldest send.

14 Then the Lord was ^g very angry with Moyses, and said, Doe not I know Aaron thy brother the Leuite, that he himselfe shall speake? for loe, hee commeth also forth to meete thee, and when he seeth thee, hee will be glad in his heart.

15 Therefore thou shalt speake vnto him, and ^h put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you, what ye ought to doe.

16 And hee shall bee thy spokesman vnto the people: and hee shall bee, even hee shall bee as thy mouth, and thou shalt be to him as ⁱ Gods.

17 Moreover, thou shalt take this rodde in thine hand, wherewith thou shalt doe miracles.

18 And therefore Moyses went, and returned to Iethro his father in law, and said vnto him, I pray thee let mee goe, and returne to my brethren, which are in Egypt, and see whether they bee yet aliue. Then Iethro said vnto Moyses, Goe in peace.

19 (For the Lord had said vnto Moyses in Midian, Goe, returne to Egypt: for they are all dead which ^j went about to kill thee.)

20 Then Moyses tooke his wife, and his sonnes, and ^k put them on an asse, and returned to ward the land of Egypt, and Moyses tooke the ^l rod of God in his hand.

21 And the Lord said vnto Moyses, When thou art entered, & come into Egypt againe, see that thou do all the wonders before Pharaoh, which I haue put in thine hand: but I will ^m harden his heart, and hee shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, even my ⁿ first borne.

23 Therefore I say to thee, Let my sonne goe, that he may serue me: if thou refuse to let him goe, behold, I will slay thy sonne, even thy first borne.

24 And as hee was by the way in the morn, the Lord met him, and ^o would haue killed him.

25 Then Zipporah tooke a sharpe knife, and ^p cut away the foreskin of her sonne, and cast it at his fete, and said, Thou art in deede a bloody husband vnto me.

26 So he departed from him. Then she said, A bloody husband (because of the circumcision.)

27 And then the Lord said vnto Aaron, Goe meete Moyses in the wilderness. And he went and met him in the mount of God, and kissed him.

28 Then Moyses told Aaron all ^q the words of the Lord who had sent him, and all the signes wherewith hee had charged him.

29 And so went Moyses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the words, which the Lord had spoken vnto Moyses, and hee did the miracles in the sight of the people.

31 And the ^r people beleueed, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

f Ebr. sought thy soule.

f Ebr. caused them to ride.
h Wherby he wrought the miracles.

i By reteining my spirit, and deliuering him vnto Satan to increase his malice.
k Meaning, most deare vnto him.

l God punished him with sickness for neglecting his Sacrament.

m This acte was extraordinary: for Moyses was sore sicke, and God euen then required it.
f Or, the Angel.
f Or, Horah.

n So that Moyses had now experience of Gods promise that he should haue good successe.

CHAP. V.

1 Moyses and Aaron doe their message to Pharaoh, who letteth not the people of Israel to part, but opposeth them more and more. 2 They cry out vpon Moyses and Aaron therefore, and Moyses complaneth to God.

Then after ward Moyses and Aaron went and said to ^a Pharaoh, Thus saith the Lord God of Israel, Let my people goe, that they may ^b celebrate a feast vnto mee in the wilderness.

2 And Pharaoh said, Who is the Lord, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they said, We worship the God of the Chereues: we pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest ^c he bring vpon vs the pestilence or sword.

a Faith overcommeth feare, and maketh men bold in their vocation.

b And offer sacrifice.

f Or, God hath meris.
f Ebr. lest he meepe vs with pestilence.

Chap 7. v.
g Meaning, as a wife counsellor, and full of Gods Spirit.

f Or, kisses, filke and lineage.

4 Then laid the King of Egypt vnto them, Moles and Aaron, why caule ye the people to caule from their works? get you to your burdens.

c As though ye would rebell.

5 Pharaoh said furthermore, Behold, much people is now in the land, & ye make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the talke masters of the people, and to their officers, saying,

d Which were of the Israelites, and had charge to see them doe their worke.

7 We shall giue the people no more straw to make bricke (& as in time past) but let them goe and gather them straw themselves.

† Ebr. yesterday and yet yesterday.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

e To more cruelly that tyrants rage, the neerer is Gods helpe.

9 Lay more worke vpon them, and cause them to doe it, and let them not regard vaine words.

f Of Moles and Aaron.

10 ¶ Then went the talke masters of the people, and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

† Ebr. the worke of a day in his day.

12 Then were the people scattered abroad thorowout all the land of Egypt, for to gather stubble in stead of straw.

13 And the talke masters hastened them, saying, Finish your dayes worke & euery dayes talke, as ye did when ye had straw.

14 And the officers of the children of Israel, which Pharaohs talke masters had set ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cryed vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and ¶ thy people is blamed.

¶ Or, thy people the Egyptians are in the fault.

17 But he said, ¶ Wee are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

† Ebr. idle, yet are idle.

18 So therefore now and worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel ¶ saw themselves in an euill case, because it was said, We shall diminish nothing of your bricke, nor of euery dayes taske.

¶ Or, looked sad on them, which said.

20 ¶ And they met Moles and Aaron, which stood in their way as they came out from Pharaoh.

* Read Genes. 34. 30.

21 To whom they said, The Lord looke vpon you and iudge: for ye haue made our sauour to ¶ inke before Pharaoh, and before his seruants, in that ye haue put a sword in their hand to slay vs.

g It is a grievous thing to the seruants of God, to be accused of will, especially of their brethren, when they doe as their duety requirich,

22 Wherefore Moles returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speak in thy name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moles speaketh to the Israelites, but they beleene him not. 10 Moles and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Levi, of whom came Moles and Aaron.

¶ Then the Lord sayd vnto Moles, How shalt thou see what I will doe vnto Pharaoh: for by a strong hand shall he let them goe, and then be constrained to driue them out of his land.

† Ebr. in a strong hand.

2 Moreover, God spake vnto Moles, and sayd vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of ¶ Almighty God: but by my Name ¶ Jehouah was I not known vnto them.

¶ Or, all sufficient, a Whereby hee signifieth that he will performe in deed that which he promised to their fathers: for this name declareth that hee is constant, and will performe his promise.

4 Furthermore, as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembered my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeme you in a stretched out arme, and in great iudgements.

¶ Or, plagues, b He meaneth, as touching the outward vocation: the dignity whereof they lost after ward by their rebellion: but as for election to life everlasting, it is immutable.

7 Also I will ¶ take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I ¶ swaue that I would giue to Abraham, to Izhak, and to Iaakob: and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moles tolde the children of Israel this: but they hearkened ¶ not vnto Moles, for anguish of spirit and for cruell bondage.

† Ebr. lift up mine hand.

10 Then the Lord spake vnto Moles, saying,

11 Goe, speake to Pharaoh king of Egypt, that hee let the children of Israel goe out of his land.

12 But Moles spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of ¶ uncircumcised lips?

d Or barbarous and rude in speech: and by this word (uncircumcised) is signified ¶ whole corruption of mans nature. e This genealogie sheweth of whom Moles & Aaron came.

13 Then the Lord spake vnto Moles and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers houses: the ¶ tonnes of Reuben the first borne of Israel are Hanoch and Gallu, Herzon and Carmi: these are the families of Reuben.

Gen 46. 9. 1. Chron. 5. 3. 1. Chron. 4. 24.

15 ¶ Also the sons of Simeon: Jemuel and Jamin,

Num. 3. 17.
1. chron. 6. 1.
and 23. 6.

f For he was 42^r
yeere old, when
he came into E-
gypt, and there
lived 94.
Num. 26. 57.
1. chron. 6. 1.
and 23. 6.

Chap. 2. 2. numb.
26. 59.
g Which kinde
of marriage was
after in the law
forbidden, Levit.
18. 12
h Moses and he
were brothers
children, whose
rebellion was
punished, Num.
16. 1.
i Who was a
prince of Iudah,
Numb. 2. 3.

Numb. 2. 5. 11.

k For their fa-
milies were to
great, that they
might be com-
pared to armies.

l The disobedi-
ence both of
Moses, and of the
people sheweth
that their deli-
verance came
onely of Gods
free mercy.

Jamin, and Ohad, and Jachin, & Zoar, and
Shaul the sonne of a Canaanitish woman;
these are the families of Simreon.

16 ¶ These also are the names of the
sonnes of Levi in their generations: Ger-
shon and Kohath, and Merari (and the
peeres of the life of Levi were an hundred^r
thirtie and seven yeere.)

17 The sonnes of Gershon, were Libni,
and Shimi by their families.

18 * And the sonnes of Kohath, Amram
and Jshar, and Isezon, and Uzziel, (and
Kohath lived an hundred^r thirtie and thre
yeere.)

19 Also the sonnes of Merari were Ma-
hali and Gushi: these are the families of
Levi by their kindreds.

20 * And Amram tooke Jochebed his
s fathers siter to his wife, and she bare him
Aaron and Moses (and Amram lived an
hundred thirtie and seven yeere.)

21 ¶ Also the sonnes of Jshar: ^b Kozah,
and Napheg, and Zichri.

22 And the sonnes of Uzziel: Misael,
and Elzaphan, and Sithi.

23 And Aaron tooke Elisheba daughter
of Amminadab, siter of Nababson to his
wife, which bare him Nadab and Abihu,
Eleazar and Jethamar.

24 Also the sonnes of Kozah: Assir, and
Eknanah, and Abiasah: these are the fami-
lies of the Kohathites.

25 And Eleazar Aarons sonne tooke him
one of the daughters of Putiel to his wife,
which bare him Phineas: these are the
principall fathers of the Levites throughout
their families.

26 These are Aaron and Moses to whom
the Lord said, Bring the children of Israel
out of the land of Egypt, according to their
armies.

27 These are that Moses and Aaron,
which spake to Pharaoh king of Egypt, that
they might bring the children of Israel out
of Egypt.

28 ¶ And at that time when the Lord
spake unto Moses in the land of Egypt,

29 When the Lord, say, spake unto Mo-
ses, saying, I am the Lord, spake thou unto
Pharaoh the king of Egypt all that I say
unto thee,

30 Then Moses said before the Lord,
Beholde, I am of uncircumcised lips, and
how shall Pharaoh heare mee?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and
Aaron doe the miracles of the Serpent & the blood,
and Pharaohs forerers doe the like.

¶ When the Lord said to Moses, Behold, I
have made thee ¶ Pharaohs God, and
Aaron thy brother shall be thy Prophet.

2 Thou shalt spake all that I coman-
ded thee: and Aaron thy brother shall spake
unto Pharaoh, that he suffer the children of
Israel to goe out of his land.

3 But I will harden Pharaohs heart,
and multiply my miracles and my wonders
in the land of Egypt.

4 And Pharaoh shall not hearken unto
you, that I may lay mine hand upon Egypt,

and bring out mine armies, even my people,
the children of Israel out of the land of E-
gypt, by great iudgements.

5 Then the Egyptians shall know that
I am the Lord, when I stretch forth mine
hand upon Egypt, and bring out the chil-
dren of Israel from among them.

6 So Moses and Aaron did as the Lord
commanded them, even so did they.

7 (Now Moses was fourescore yeere
olde, and Aaron fourescore and thre, when
they spake unto Pharaoh)

8 ¶ And the Lord had spoken unto Mo-
ses and Aaron, saying,

9 If Pharaoh speake unto you, saying,
Shew a miracle for you, then thou shalt
say unto Aaron, Take thy rod, and cast it
before Pharaoh, and it shall be turned into a
serpent.

10 ¶ Then went Moses and Aaron un-
to Pharaoh, and did euen as the Lord had
commanded: and Aaron cast forth his rod
before Pharaoh and before his seruants, and
it was turned into a serpent.

11 Then Pharaoh called also for the wise
men, and forsoerers: and those chymers
also of Egypt did in like manner with their
enchantments.

12 For they cast downe euery man his
rod, and they were turned into serpents: but
Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened,
and hee hearkened not to them, as the Lord
had said.

14 ¶ The Lord then said unto Moses,
Pharaohs heart is obstinate, he refuseth to
let the people goe.

15 So unto Pharaoh in the morning (for,
he will come forth unto the water) and thou
shalt stand & meet him by the riuers brinke,
and the rod, which was turned into a ser-
pent, shalt thou take in thine hand.

16 And thou shalt say unto him, The
Lord God of the Hebrewes hath sent me un-
to thee, saying, Let my people goe, that they
may serue me in the wilderness: and behold,
hitherto thou wouldest not heare.

17 Thus sayeth the Lord, In this thou
shalt know that I am the Lord: behold, I
wil smite with the rod that is in mine hand,
vpon the water that is in the riuer, and it
shalbe turned to blood,

18 And the fish that is in the riuer, shall
die, and the riuer shall stinke, and it shall
¶ grieve the Egyptians to drinke of the wa-
ter of the riuer.

19 ¶ The Lord then spake to Moses,
Say unto Aaron, Take thy rod, and stretch
out thine hand ouer the waters of Egypt,
ouer their streames, ouer their riuers, and
ouer their poudes, and ouer all pooles of
their waters, and they shall be ¶ blood, and
there shall bee blood throughout all the land
of Egypt, both in vessels of wood, and of
stone.

20 So Moses and Aaron did euen as the
Lord commanded: * and he lift vp the rod,
and smote the water that was in the riuer
in the sight of Pharaoh, and in the sight of
his seruants: and * all the water that was
in the riuer was turned into blood.

b To strengthen
Moses faith, God
promiseth againe
to punish most
shapely the op-
pression of his
Church.

c Moses lived in
affliction and ba-
nishment fortie
yeere before he
enjoyed his of-
fice to deliuer
Gods people.

¶ Or, dragon.

d It seemeth
that these were
Iannes and lam-
bes, read 2. Tim.
3. 8. for euery
wicked malici-
ously resist the
trueth of God.

¶ Or, heauie and
dull.

e To wit, the
riuer Nilus.

¶ Or, they shall be
wearie, and be-
horre to drinke.

† The first
plague.

Chap. 17. 5.

Psal. 78. 44.

¶ Or, a God to
Pharaoh.
a I haue giuen
thee power and
authoritie to
speake in my
name, and to ex-
ecute my iudge-
ments vpon him.
¶ Or, shall speake
for thee before
(Pharaoh)

† To signifie
that it was a true
miracle, and that
God plagued
them in that
which was most
necessary for the
preservation of
life

Wisd. 17. 7.

2 In outward
appearance, and
after that the
seven dayes were
ended.

† Ebr. was made
strong

† Ebr. he set not
his heart at all
thereunto.

† Or, seven dayes
were accompli-
shed.

21 And the first that was in the river, di-
ed, and the river stanke: so that the Egypti-
ans could not drinke of the water of the river:
and there was blood throughout all the land
of Egypt.

22 * And the enchanters of Egypt did
likewise with their sorceries: and the heart
of Pharaoh was hardened: so that hee
did not hearken unto them, as the Lord had
said.

23 Then Pharaoh returned, and went
again into his house, & neither did this yet
enter into his heart.

24 All the Egyptians then digged round
about the river for waters to drinke: for they
could not drinke of the water of the river.

25 And this continued fully seven dayes
after the Lord had smitten the river.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they
die. 17 Lice are sent, whereby the sorcerers acknow-
ledge Gods power. 24 Egypt is plagued with new
sorts of flies. 30 Moses prayeth againe: 32 But
Pharaohs heart is hardened.

Afterward, the Lord said unto Moses,
Go unto Pharaoh, and tell him, Thus
saith the Lord, Let my people goe, that they
may serue me:

2 And if thou wilt not let them goe, be-
hold, I will smite all thy Countrey with
frogs:

3 And the river shall be full of frogs,
which shall goe up and come into thine
house, and into thy chamber where thou sleepest,
and vpon thy bed, and into the house of
thy seruants, and vpon thy people, and in-
to thine ouens, and into thy kneading
troughs.

4 Yea, the frogges shall climbe vpon
thee, and on thy people, and vpon all thy ser-
uants.

5 ¶ Also the Lord said vnto Moses, Say
thou vnto Aaron, Stretch out thine hand,
with thy rod vpon the streams, vpon the ri-
uers, and vpon the ponds, and cause frogs to
come vpon vpon the land of Egypt.

6 Then Aaron stretched out his hand
vpon the waters of Egypt, and the frogs
came up, and couered the land of Egypt.

7 * And the sorcerers did likewise with
their sorceries, and brought frogs vpon vpon
the land of Egypt.

8 Then Pharaoh called for Moses and
Aaron, and said, * Pray ye vnto the Lord
that hee may take away the frogs from mee,
and from my people, and I will let the peo-
ple goe, that they may doe sacrifice vnto the
Lord.

9 And Moses said vnto Pharaoh, * Con-
sidering me, euen I commaund when I shall
pray for thee, and for thy seruants, and for
thy people, to destroy the frogs from thee and
from thine houses, that they may remaine in
the river onely.

10 Then he said, To morrow. And he an-
swered, Be it as thou hast said, that thou
mayest know, that there is none like vnto
the Lord our God.

11 So the frogs shall depart from thee,
and from thine houses, & from thy seruants,
and from thy people: only they shall remaine
in the river.

12 Then Moses and Aaron went out
from Pharaoh: and Moses cryed vnto the
Lord concerning the frogs, which hee had
sent vnto Pharaoh.

13 And the Lord did according to the say-
ing of Moses: so the frogs died in the hou-
ses, in the townes, and in the fields.

14 And they gathered them together by
heapes, and the land stanke of them.

15 But when Pharaoh saw that hee had
rest given him, he hardened his heart, & hear-
kened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses,
Say vnto Aaron, Stretch out thy rod, and
smite the dust of the earth, that it may be
turned to lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched
out his hand with his rod, & smote the dust
of the earth: and lice came vpon man and
vpon beast: all the dust of the earth was lice
throughout all the land of Egypt.

18 Now the enchanters assayed likewise
with their enchantments to bring forth lice,
but they could not. So the lice were vpon
man and vpon beast.

19 Then said the enchanters vnto Pha-
raoh, This is the finger of God. But
Pharaohs heart remained obstinate, and he
hearkened not vnto them, as the Lord had
said.

20 ¶ Moreover the Lord said vnto Mo-
ses, Rise vp early in the morning, and stand
before Pharaoh (for he will come forth vnto
the water) and say vnto him, Thus saith
the Lord, Let my people goe, that they may
serue me.

21 Else if thou wilt not let my people goe,
behold, I will send I swarmes of flies vpon
thee, and vpon thy seruants, and vpon
thy people, and into thine houses: for the
houses of the Egyptians shall be full of
swarmes of flies, and the ground also where-
on they are.

22 But the land of Goshen where my peo-
ple are, I will cause to be wonderful in that
day, so that no swarmes of flies shall be there,
that thou mayest know that I am the Lord
in the midst of the earth.

23 And I will make a deliuerance of my
people from thy people: to morrow shall this
miracle be.

24 And the Lord did so: * For there came
great swarmes of flies into the house of
Pharaoh, & into his seruants houses, so that
through all the land of Egypt the earth was
corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses, and
Aaron, and said, Or, doe sacrifice vnto your
God in this land.

26 But Moses answered, It is not meet
to doe so: for then we should offer vnto the
Lord our God, that, which is an abominati-
on vnto the Egyptians. For, can we sacrifice
the abomination of the Egyptians before
their eyes, and they not stone vs?

27 Let vs goe three dayes iourney in the
desert,

† Or, layd upon.

d In things of
this life God oft
times heareth the
prayers of the
iust for the vn-
godly.

† Or, made his
heart heaue.

† The third
plague.

e God confound-
ed their wise-
dome and autho-
ritie in a thing
most vile.

f They acknow-
ledged that this
was done by
Gods power, and
not by sorcery,
Luke 11. 20.

† Or, a multitude
of venemous
beastes, as ser-
pents, &c.

† Or, I will sepa-
rate.

† Or, land of E-
gypt.

Wisd. 16. 9.

† The fourth
plague.

g For the Egypti-
ans worshipped
diuers beasts, as
the ox, the
sheepe, and such
like, which the
Israelites offered in
sacrifice: which
thing the Egypti-
ans abhorred
to see.

3 There is no-
thing so weake,
that God cannot
cause to the great-
est power of man.
† Or, vpon thy
dough, or into
thine ambries.

† The second
plague.
b But Goshen
where Gods peo-
ple dwelt, was
excepted.

Wisd. 17. 7.
c Not loue, but
feare causeth the
very infidels to
seeke vnto God.
† Ebr haue this
house ouer me.
† Or, speake plaine
vnto me.

† Ebr. according
to thy word.

Chap. 9. 18.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

i He could not iudge his heart, but yet he charged him to doe this vaineely.

k Where God giueth not faith, no miracles can preuaile,

desert, and sacrifice vnto the Lord our God, * as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that ye may sacrifice vnto the Lord your God in the wilderness, but ^o goe not farre away, pray for me.

29 And Moses said, Behold, I will goe out from thee, and pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruantes, and from his people to morrow: but let Pharaoh from henceforth ⁱ deccine no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flies departed from Pharaoh, from his seruantes, and from his people, and there remained not one.

32 Yet Pharaoh ^k hardened his heart at this time also, and did not let the people goe.

CHAP. IX.

1 The murraine of beastes 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen euer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet he obstinate.

Then the Lord said vnto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still.

3 Behold, the hand of the Lord is vpon thy flocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall bee a [†] mighty great murraine.

4 And the Lord shall doe ^o wonderfull betweene the beastes of Israel, and the beastes of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow: and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh ^b sent, and beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obdurate, and he did not let the people goe.

8 ¶ And the Lord said to Moses, and to Aaron, Take your handfull of ashes of the furnace, and Moses shall sprinkle them toward the heaven in the sight of Pharaoh:

9 And they shall bee turned to dust in all the land of Egypt: and it shall bee as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they took ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward the heaven, and there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the foreceters could not stand be-

fore Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

14 For I will at this time send all my plagues vpon ^c thine heart, and vpon thy seruantes, & vpon thy people, that thou maist knowe that there is none like mee in all the earth.

15 For now I wil stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And indeed, * for this cause haue I appointed thee to [¶] shew my power in thee, and to declare my [¶] Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morrow this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was layd, vnto this time.

19 Send therefore now, and ^c gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beasts, which are found in the fildre, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruantes and his cattell flee into the houses.

21 But such as [†] regarded not the word of the Lord, left his seruantes and his cattell in the field.

22 ¶ And the Lord layde to Moses, Stretch forth thine hand toward heaven, that there may bee haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heaven, and the Lord sent thunder and [†] haile, and [†] lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, since [¶] it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the herbes of the field, and brake to peeces all the trees of the field.

26 Only in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto [¶] the Lord (for it is enough) that there bee no more [†] mighty thunders and

Chap. 4. 21.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

Rom. 9. 17.
¶ Or, set thee vp.
¶ Or, so shew thee.
d That is, that all the world may magnifie my power in ouercomming thee.

e Here we see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

† Ebr set not his heart so.
f The word of the minister is called the word of God.

† The seventh plague.
† Ebr, fire mingled.

¶ Or, since it was inhabited.

g The wicked confesse their sinnes to their condemnation, but they cannot beleeue to obtaine remission.
† Ebr voyces of God.

† The first plague.
a Hec shall declare his heauie iudgement against his enemies, and his fauour towards his children,

b Into the land of Goshen, where the Israelites dwelled.

¶ Or, simbers.

† The sixt plague.

and haile, and I will let you goe, and ye shall tarry no longer.

29 Then Moses said vnto him, As soone as I am out of the citie, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there be any more haile, that thou maist know that the earth is the Lords.

30 As for thee and thy seruants, I know before I pray, ye will feare before the face of the Lord God.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was balled.

32 But the wheat and the rie were not smitten: for they were hid in the ground.)

33 Then Moses went out of the citie from Pharaoh, and spied his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that the raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened, neither would he let the children of Israel goe, as the Lord had said by Moses.

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grasshoppers destroy the country. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

Asaine, the Lord sayd vnto Moses, Goe to Pharaoh: for I haue hardened his heart, and the heart of his seruants, that I might shewe these my miracles in the mids of his realme.

2 And that thou mayest declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles which I haue done among them: that ye may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they layd vnto him, Thus sayth the Lord God of the Ebrewes, How long wilt thou refuse to humble thy selfe before me? Let my people goe, that they may serue me.

4 But if thou refuse to let my people go, behold, to morrow will I bring in grasshoppers into thy coasts.

5 And they shall couer the face of the earth that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruants sayd vnto him, How long shall he be in an offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know

that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he sayd to them, Goe, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, We will goe with our yong and with our olde, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And hee sayd vnto them, Let the Lord so bee with you, as I will let you goe and your children: behold, for euill is before your face.

11 It shall not be so: now goe ye that are men, and serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 After, the Lord sayd vnto Moses, Stretch out thine hand vpon the land of Egypt for the grasshoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning the East wind brought the grasshoppers.

14 So the grasshoppers went by vpon all the lande of Egypt, and remained in all quarters of Egypt: so greivous grasshoppers, like to these were neuer before, neither after them shalbe such.

15 For they couered all the face of the earth, so that the land was darke: and they did eat all the herbes of the land, and all the fenits of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the field throughout all the land of Egypt.

16 Therefore Pharaoh called for Moses and Aaron in haile, and said, I haue sinned against the Lord your God, and against you.

17 And now forgine mee my sinne onely this once, and pray vnto the Lord your God, that he may take away from mee this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong West winde, and tooke away the grasshoppers, and violently cast them into the redde sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart and hee did not let the children of Israel goe.

21 Againe the Lord sayd vnto Moses, Stretch out thine hande toward brauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse, that may bee felt.

22 Then Moses stretched forth his hand toward brauen, and there was a blacke darkenesse in all the land of Egypt three dayes.

23 No man sawe another, neither rose vp from the place where hee was for three dayes:

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe, e Punishment is prepared for you: Some reade, Ye intend some mischief.

f The eight plague

g Or, he caused them to remaine,

f The wicked in their misery seek to Gods ministers for helpe, albeit they hate and detest them,

g The water seemeth red, because the land or gravel is red: the Ebrewes call it the sea of bulrushes,

h Because it was so thicke, i The ninth plague, Wisl. 17. 2.

Psal. 24. 1.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises: where in wee see the practices of the wicked.

i Or, late sowne.

j Ebr. by the hand of Moses.

Chap. 4. 21.

g Or, in his presence, or among them.

a The miracles should be so great that they should bespoken of for ever, where also we see the dutie of parents toward their children.

b The end of afflictions is to humble our selues with true repentance vnder the hand of God.

g Or, locusts. Wisl. 16. 9.

h Or, snare.

c Meaning the occasion of all these euils: so are the godly ever charged, as Elias was by Achab.

Wisd. 18. 1.

i The ministers of God ought not to yeild one ior to the wicked, as touching their charge.
k That is, with what beasts, or how many.
l Though before he confessed Moses iust, yet against his owne conscience he threatneth to put him to death.

daves: * but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses, and said, See, serue the Lord: onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings, that wee may doe sacrifice vnto the Lord our God.

26 Therefore our cattell also shal goe with vs: there shall not an i haile be left, for thereof must we take to serue the Lord our God: neither doe we know how we shal serue the Lord vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said vnto him, Get thee from me: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 God promisseth their departure. 2 He willeth them to borrow their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

NOW the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when he letteth you goe, he shall at once chal: you hence.

2 Speake thou now to the people, that euery man sh require of his neighbour, and euery woman of her neighbour iewels of silver and iewels of gold.

3 And the Lord gaue the people fauour in the sight of the Egyptians: also Moses was very great in the land of Egypt: in the sight of Pharaohs seruants, and in the sight of the people.

4 Also Moses said, Thus saith the Lord, About midnight will I goe out into the mids of Egypt.

5 And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maydes seruant, that is as the mill, and all the first borne of beasts.

6 Then there shalbe a great cry throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before mee, saying Get thee out, and all the people that are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord saide vnto Moses, Pharaoh shall not heare you, that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not

the children of Israel to goe out of his land.

CHAP. XII.

1 The Lord instituteth the Passouer. 26 The fathers must teach their children the mystery thereof. 29 The first borne are slaine. 31 The Israelites are driven out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

Then the Lord spake vnto Moses and to Aaron in the land of Egypt, saying,

2 This month shalbe vnto you the beginning of moneth: it shalbe to you the first month of the yeere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this month let euery man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household be too little for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his eating, shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeere olde: ye shall take it of the lambs, or of the kids.

6 And ye shall keepe it vntill the fourteenth day of this moneth: then at the multitude of the Congregation of Israel shall kill it at euen.

7 After, they shall take of the blood, and strike it on the two posts, and on the vpper doore post of the houses where they shall eat it.

8 And they shall eate the flesh the same night, rost with fire, and unleaued bread: with some herbs they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but rost with fire, both his head, his feet, and his purtenance.

10 And ye shall reuerue nothing of it vnto the morning: but that, which remaineth of it vnto the morrow, shall ye burne with fire.

11 And thus shall ye eate it, Your loynes girded, your shoes on your feete and your stauces in your hands, and ye shall eat it in hatt: for it is the Lords Passouer.

12 For I will passe thorow the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the gods of Egypt, I am the Lord.

13 And the blood shall be a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and ye shall keepe it an holy feast vnto the Lord, thorowout your generations: ye shall keepe it holy by an ordinance for euer.

15 Seven dayes shall ye eate unleaued bread, and in any case ye shall put away leauen the first day out of your houses: for whosoever eateth leauned bread from

a Called Nisan containing parte of March, and part of April.
b As touching the obseruation of feasts: as for other policies, they reckoned from September.
c As the fathers of the house wld had great or small families.
d He shall take so many as are sufficient to eate the lambe.
e Euery one in his house.

f Ebr betwene the two euenings or twilight.

f That is, all that may be eaten.

g The lambe was not the Passouer, but signified it: as sacraments are not the thing it selfe, which they do represent, but signifie it.
h Or, Princes, or iudges.

h Of the benefice receiued for your deliuerance.

i That is, vntill Christs coming, for then ceremonies had an end.

a Without any condition, but with hatt and violence.

Or, borrow.
Chap. 3. 2. and 12. 35.
Eccles 45. 1.

Chap. 12. 29.

Wisd. 18. 11.

b From the highest to the lowest.

c That is, vnder thy power and government.
d God hardneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

For calling together of the people to serve God.

from the first day untill the seventh day, that person shall be cut off from Israel.

16 And in the first day shall bee an holy assembly: also in the seventh day shall bee an holy assembly unto you: no worke shall bee done in them, save about that which every man must eate: that onely may yee doe.

17 Ye shall keepe also the feast of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day throughout your posterity, by an ordinance for ever.

18 ¶ In the first moneth and the fourteenth day of the moneth, at even yee shall eate unleavened bread unto the one and twentieth day of the moneth at even.

19 Seven dayes shall no leaven be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eat no leavened bread: but in all your habitations shall yee eat unleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said unto them Chuse out and take you for every of your households a lambe, and kill the Passover.

22 And take a bunch of hyssope, and dip it in the blood that is in the basin, and strike the lintell, and the doore cheekes with the blood that is in the basin, and let none of you goe out at the doore of his house, untill the morning.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood upon the lintell, and on the two doore cheekes, the Lord will passe over the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing as an ordinance both for thee and thy sonnes for ever.

25 And when yee shall come into the land, which the Lord will give you, as he hath promised, then yee shall keepe this service.

26 ¶ And when your children aske you, What service is this ye keepe?

27 Then yee shall say, It is the sacrifice of the Lords Passover, which passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserved our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

29 ¶ Now at midnight the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, unto the first borne of the captive that was in prison, and all the first borne of beasts.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great crye in Egypt, for there was no house where there was not one dead.

31 And he called to Moses and to Aaron

by night, and said, Rise up, get you out from among my people, both ye, and the children of Israel, and goe serve the Lord as ye have said.

32 Take also your sheepe and your cattell as ye have said, and depart, and be blessed. Pray for me also.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, Wee die all.

34 Therefore the people took their dough before it was leavened, even their dough bound in clothes upon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians twels of silver, and twels of gold, and rayment. Chap. 3. 22. and 11. 2.

36 And the Lord gave the people favour in the sight of the Egyptians: so they granted their request: so they spoiled the Egyptians. ¶ Or, lent them.

37 Then the children of Israel tooke their journey from Rameses to Succoth, about six hundred thousand men of foot, beside children. Num. 33. 3. ioh. 2. 4. 6.

38 And a great multitude of sundry sortes of people went out with them, and sheepe, and beeves, and cattell in great abundance. q. Which was a city in Goshen, r. Which were strangers, and not borne of the Israelites. Gen. 47. 11.

39 And they baked the dough which they brought out of Egypt, and made unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tarry, nor yet prepare themselves victuals.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was foure hundred and thirtie yeeres.

41 And when the foure hundred and thirtie yeeres were expired, even the selfe same day departed all the hostes of the Lord out of the land of Egypt. Gen. 15. 13. and 7. 6. gal. 3. 17.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keep throughly out their generations. 1 From Abrahams departing from Vr in Chaldea unto the departing of the children of Israel from Egypt, are 430. yeeres.

43 Also the Lord said unto Moses & Aaron, This is the Law of the Passover: no stranger shall eat thereof. Except he be circumcised and onely professe your religion.

44 But every servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or an hired servant shall not eat thereof.

46 ¶ In one house shall it bee eaten: thou shalt carie none of the flesh out of the house, neither shall yee breake a bone thereof. Num. 9. 12. Iohn 19. 36.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the Passover of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it, and hee shall be as one that is borne in the land: for none uncircumcised person shall eat thereof. n They that are of the household of God must be all joyed in one faith & religion.

49 One law shall bee to him that is borne in the land, and to the stranger that dwelleth

Leuit. 23. 5.

num. 28. 16.

k For in olde time they counted, beginning the day at Sunne set, till the next day at the same time.

Hebr. 11. 28

¶ Or, transome, or copper doore posts. ¶ Or, two side postes.

l The Angel sent of God to kill the first borne.

m The land of Canaan. ¶ Or, ceremonie. Iosh. 4. 6.

n They gaue God thanks for so great a benefite. Chap. 11. 4.

† The tenth plague.

Wisd. 18. 5.

o Of those houses wherein any first borne was, either of men or beasts.

dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

CHAP. XIII

1 The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are ledde by the wilder nesse. 19 The bones of Ioseph. 21 The pillar of the cloud and of the fire.

And the Lord spake vnto Moses, saying, 2 * Sanctifie vnto mee all the first borne, that is, euery one that first openeth the wombe among the children of Israel, as well of man as of beaſt: for it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which wee came out of Egypt, out of the house of bondage: for by a mighty hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 This day come yet out in the month of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Iuites, and Jebusites (which be ſware vnto thy fathers, that he would giue thee a land flowing with milke and honey) then thou shalt keepe this ſeruice in this month.

6 Seuen dayes shalt thou eate unleavened bread, and the seventh day shall be the feast of the Lord.

7 Unleavened bread shall be eaten seuen dayes, and there shall no leavened bread be seene with thee, nor yet leaueu be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne in this day, saying, This is done, because of that which the Lord did vnto mee, when I came out of Egypt.

9 And it shall be a signe vnto thee upon thine hand, and for a remembrance betwene thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keep therefore this ordinance in the season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he ſware vnto thee and to thy fathers, and shall giue it thee.

12 * Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euery thing that first birtheth out of the wombe, and cometh forth of thy beaſt: the males shall be the Lords.

13 But euery first foale of an eſſe thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: like wise also the first borne of man among thy sonnes shalt thou buy out.

14 ¶ And when thy sonne shall aske thee

|| to morrow, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt from the first borne of man, euen to the first borne of beaſt: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my Iewes I redeeme.

16 And it shall be as a token vpon thine hand, and as || frontiers betwene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

17 ¶ Now when Pharaoh had let the people go, God caried them not by the way of the Philistins countrey, || though it were neerer: (for God said, Lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to go about by the way of the wilder nesse of the red sea: and the children of Israel went by armed out of the land of Egypt.

19 (And Moses took the bones of Ioseph with him: for he had made the children of Israel ſware, saying, * God will inuere vſure you, and yee shall take my bones away hence with you.)

20 ¶ So they tooke their Iourney from Succoth, and camped in Etham in the edge of the wilder nesse.

21 * And the Lord went before them by day in a pillar of a cloud, to leade them the way, and by night in a pillar of a fire to giue them light, that they might goe forth by day, and by night.

22 * Yet tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIII.

4. 8 Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites stricken with fire, murmure against Moses. 13 Moses doeth encourage them. 21 Hee divideth the Sea. 23. 27 The Egyptians follow and are drowned.

Then the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they returne and campe before ^b Jithahroth * betwene Migdol and the Sea, ouer against * Baal zephon: about it shall yee campe by the sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilder nesse hath shut them in.

4 And I will harden Pharaohs heart, that he shall follow after you: so I will get me honour vpon Pharaoh and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, and haue let Israel goe out of our seruice?

9 And hee made ready his charrets, and took

|| O, heres after ward.

|| Or, signes of remembrance.

|| Or, because. 1 Which the Philistins would haue made against them by stopping them the passage. k That is, not priuily, but openly, and a the word doth signifie, let in order by fire and fine.

Gen. 50. 22.

Isa. 34. 30.

Numb. 33. 6.

Num. 14. 14.

Deut. 1. 33.

Plal. 78. 14.

1 Cor. 10. 1.

l To defend them from the heate of the sunne.

Nehem. 9. 19.

a From toward the countrey of the Philistins.

b So the sea was before them,

mountaines on either side, and the enemy at their backe: yet they obeyed God and were deliuered.

d. Num. 3. 37.

e By punishing his obstinate rebellion.

Chap. 22. 29 and 34. 19 leuit. 27. 26. num. 3. 13. & 8. 16. Luke 2. 23.

Exod. 23. 17.

1 ¶ Euen house of seruants.

a Where they were in most cruel slavery.

b To signifie that they had.

n t leaue to leaue their bread.

c Containing part of March & part of April,

when corne began to ripe in that countrey.

d Both the eleventh and the first day were holy, as Chap.

12. 16.

e When thou doest celebrate the feast of vnleavened bread.

f Thou shalt haue continuall remembrance thereof as thou wouldst of a thing that is in thine hand, or before thine eyes.

Chap. 22. 29. and 34. 19. & 44. 30

¶ Ebr. that first cometh forth.

g This is also vnder stood of the horse and other beaſtes

which were not offered in sacrifice.

h By offering a cleane beaſt in sacrifice, leuit.

22. 5.

d Iosephus writeth that besides these chariots there were 50000. horse-men, & 100000. footmen.

Ios. 24. 6.

1 Mac. 4. 9.

f They which a little before in their deliverance rejoyced, being now in danger, are afraid, and murmur,

g Such is the impatience of the flesh, that it cannot abide Gods appointed time.

|| Or, deliverance,

h Only put your trust in God without grudging or doubting. i Thus in temptations faith fighteth against the flesh, and crieth with inward groanings to the Lord.

k The cloud shewed light to the Israelites, but to the Egyptians it was darkness, so that their two hostes could not ioine together, Ios. 24. 23. p. al. 1. 14. 3. p. al. 78. 13. 1. cor. 10. 1. tit. 1. 39.

tooke his people with him,

7 And tooke six hundred chosen chariots, and all the chariots of Egypt, and captained over every one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an high hand.)

9 And the Egyptians pursued after them, and all the hostes and chariots of Pharaoh, and his horsemen, and his hols overtook them camping by the Sea, beside Hibahiroth, before Baal zephon.

10 And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: wherefore the children of Israel cried unto the Lord.

11 And they sayd unto Moses, hast thou brought us to die in the wilderness, because there were no graves in Egypt? wherefore hast thou led us thus, to carry us out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let us be in rest, that we may serve the Egyptians: for it had bin better for us to serve the Egyptians, then that we should die in the wilderness.

13 Then Moses said to the people, Feare ye not, stand still, and behold the salvation of the Lord which hee will shew to you this day. For the Egyptians, whom ye have feared this day, yee shall never see them againe.

14 The Lord shal fight for you: therefore hold you your peace.

15 And the Lord sayde unto Moses, Wherefore criest thou unto me? speake unto the children of Israel that they goe forward:

16 And lift thou up thy rod, and stretch out thine hand upon the Sea, and divide it, and let the children of Israel goe on dry ground through the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them; and I will get me honour upon Pharaoh, and upon all his hoste, upon his chariots, and upon his horsemen.

18 Then the Egyptians shal know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 (And the Angel of God, which went before the hoste of Israel, removed, and went behinde them: also the pillar of the cloud went from before them, and stood behind them,

20 And came betwene the campe of the Egyptians, and the campe of Israel: it was both a cloud and darkness, yet gaue it light by night, so that all the night long the one came not at the other)

21 And Moses stretched forth his hand upon the Sea, and the Lord caused the Sea to runne backe by a strong East winde all the night, and made the Sea dry land: for the waters were* diuided.

22 Then the* children of Israel went through the mids of the Sea upon the dry ground, and the waters were a wall unto

them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the mids of the Sea, even all Pharaohs hostes, his chariots, and his horsemen.

24 Now in the morning watch, when the Lord looked unto the host of the Egyptians, out of the fiery and cloudy pillar, he strooke the hoste of the Egyptians with feare.

25 For he tooke off their chariet wheels, and they brake them off with much adoe: so that the Egyptians every one sayd, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 Then the Lord sayd to Moses, Stretch thine hand upon the Sea, that the waters may returne upon the Egyptians, upon their chariots, and upon their horsemen.

27 Then Moses stretched forth his hand upon the Sea, and the sea returned to his force early in the morning, and the Egyptians fledde against it: but the Lord overthrew the Egyptians in the mids of the Sea.

28 So the water returned and covered the chariots and the horsemen, even all the host of Pharaoh that came into the sea after them: there remained not one of them.

29 But the children of Israel walked upon dry land through the mids of the Sea, and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea bankes.

31 And Israel saw the mighty power, which the Lord shewed upon the Egyptians: so the people feared the Lord, and believed the Lord, and his servant Moses.

C. H. A. P. XV.

1. 10 Moses with the men and women sing praises unto God for their deliverance. 23 The people murmur. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

Then sang Moses* and the children of Israel this song unto the Lord, and said in this manner, I will sing unto the Lord: for he hath triumphed gloriously: the horse and him that rode upon him hath he overthrowen in the sea.

2 The Lord is my strength and praise, and hee is become my saluation. Hee is my God, and I will prepare him a Tabernacle: hee is my fathers God, and I will praise him.

3 The Lord is a man of warre, his Name is Jehonah.

4 Pharaohs chariots and his hoste hath hee cast into the sea: his chosen captaines also were drowned in the red sea.

5 The deepes haue covered them, they sank to the bottome as a stone.

6 Thy right hand, O Lord, is glorified in power;

I Which was about the three last houres of the night.

|| Or, heavily.

m So the Lord by the water saved his, and by the water drowned his enemies.

† Ebr. hand, u That is, the doctrine, which he taught them in the Name of the Lord.

a Praising God for the overthrow of his enemies, and their deliverance, Wisd. 10. 20.

|| Or, the occasion of my song of praise.

b To worship him therein.

c In battell hee overcometh euer.

d Euer constant in his promise,

|| Or, powers.

D 4 power;

e Those that are
enemies to Gods
people, are his
enemies.

f Or, in the depth
of the Sea.
i Ebr. my soule
shall be filled.

f For so often
times the Scrip-
ture calleth the
mightie men of
the world,
g Which ough-
test to be feared
with all reuer-
ence and
h That is, into
the land of Ca-
naan: or into
mount Zion.

Deut. 2.25.
i/s/b. 2.9.
Or, for thy great
power.

i Which was
mount Zion,
where afterward
the temple was
built.

k Signifying
their great ioy:
which custome
the Iewes obser-
ued in certain so-
lemnities, Iudg.
1. 34 & 21. 21,
but it ought not
to be a cloake to
couer our wan-
ton dances.
l By singing the
like song of
thanksgiving,
in which was
called Echam,
Numb. 33.8.
Or, bitterness.

power: thy right hand, O Lord, hath bruised
the enemy.

7 And in thy great glory thou hast over-
throwen them that rose against thee: thou
sentest forth thy wrath, which consumed
them as the stubble.

8 And by the blast of thy nostrils the wa-
ters were gathered, the floods stood still as
an heape, the depths congealed together in
the heart of the sea.

9 The enemy said, I will pursue. I will
ouertake them, I will diuide the spoyle, & my
lust shall be satisfied upon them, I will draw
my sword, my hand shall destroy them.

10 Thou blewest with thy winde, the sea
couered them, they sank as lead in the mighty
waters.

11 Who is like unto thee, O Lord, among
the gods? who is like thee so glorious in ho-
linesse, & fearefull in prayles, doing won-
ders!

12 Thou stretchedst out thy right hand,
the earth swallowed them.

13 Thou wilt by thy mercy carry this peo-
ple, which thou deliueredst: thou wilt bring
them in thy strength vnto thine holy habi-
tation.

14 The people shall beare and bee afraid:
sorrow shall come vpon the inhabitants of
Babellonia.

15 Then the Dukes of Edom shall bee
amazed, and trembling shall come vpon the
great men of Moab: all the inhabitants of
Canaan shall wax faint hearted.

16 Feare and dread shall fall vpon them:
because of the greatness of thine arme, they
shall be still as a stone, till thy people passe,
O Lord, till this people passe, which thou hast
purchased.

17 Thou shalt bring them in, and plant
them in the mountaine of thine inheritance,
which is the place that thou hast prepa-
red, O Lord, for to dwell in, even the Sanc-
tuary, O Lord, which thine hands shall esta-
blish.

18 The Lord shall reigne for euer and
euer.

19 For Pharaohs horses went with his
chariots and horsemen into the Sea, and the
Lord brought the waters of the Sea vpon
them: but the children of Israel went on dry
land in the mids of the Sea.

20 And Miriam the Prophetesse, sister
of Aaron, tooke a timbrell in her hand, and
all the women came out after her with tim-
brells and dances.

21 And Miriam answered the men,
Sing ye vnto the Lord: for he hath trium-
phed gloriously: the horse and his rider hath
he overthrowen in the Sea.

22 Then Moses brought Israel from the
red Sea, and they went out into the wilder-
nesse of Shur: and they went three
dayes in the wilderness, and found no wa-
ters.

23 And when they came to Marah, they
could not drinke of the waters of Marah,
for they were bitter: therefore the name of
the place was called Marah.

24 Then the people murmured against
Moses, saying, What shall we drinke?

25 And he cried vnto the Lord, and the
Lord shewed him a tree, which when he had
cast into the waters, the waters were sweet:
there he made them an ordinance and a law,
and there he proued them,

26 And Iayde, If thou wilt diligently
hearken, O Israel, vnto the voyce of the Lord
thy God, and wilt doe that which is right
in his sight, and wilt giue care vnto his com-
mandements, and keepe all his ordi-
nances, then will I put none of these disea-
ses vpon thee, which I brought vpon the
Egyptians: for I am the Lord that healeth
thee.

27 And they came to Elim, where
were twelue fountaines of water, and leucite
palme trees, and they camped there by the
waters.

CHAP. XVI.

1 The Israelites come to the desert of Zin, and
murmure against Moses and Aaron, 13 The Lord
sendeth Quails and Manna, 23 The Sabbath is
fastified vnto the Lord. 27 The seventh day Man-
na could not be found. 32 It is kept for a remem-
brance to the posterity.

AFTERWARD all the Congregation of the
children of Israel departed from Elim,
and came to the wilderness of Sin (which
is betweene Elim and Sinai) the fifteenth
day of the second moneth after their depar-
ting out of the land of Egypt.

2 And the whole Congregation of the
children of Israel murmured against Moses
and against Aaron in the wilderness.

3 For the children of Israel said to them,
Oh that we had died by the hande of the
Lord in the land of Egypt, when we sate by
the fleshy pots, when we ate bread our bellies
full: for ye haue brought vs out into this
wildernes, to kill this whole company with
famine.

4 Then said the Lord vnto Moses, Be-
holde, I will cause bread to raine from hea-
uen to you, and the people shall goe out & ga-
ther that that is sufficient for euery day,
that I may proue them, whether they will
walke in my Law or no.

5 But the first day they shall prepare that
which they shall bring home, and it shall bee
twice as much as they gather daily.

6 Then Moses and Aaron said vnto all
the children of Israel, At euen ye shall know
that the Lord brought you out of the land of
Egypt:

7 And in the morning ye shall see the
glory of the Lord: for hee hath heard your
gudgings against the Lord: and what are
we that ye haue murmured against vs?

8 Again, Moses said, At euen shall the
Lord giue you flesh to eate, and in the morn-
ning your fill of bread: for the Lord hath
heard your murmurings, which ye mur-
mure against him: for what are we? your
murmurings are not against vs, but against
the Lord.

9 And Moses said to Aaron, Say vnto
all the Congregation of the children of
Israel, Drawe nere before the Lord: for
ye

Eccles. 38.5.

n That is, God,
or Moses in Gods
Name.

o Which is to
doe that onely
that God com-
mandeth.

Numb. 33.9.

Or, date trees.

a This is the
eight place where
in they had cam-
ped, there is ano-
ther place called
Zin, which was
the 33. place
wherein they
camped: and is
also called Ca-
desch, Num. 33. 26
b So hard a
thing it is to the
flesh not to mur-
mure against
God, when the
belly is pinched,
i Ebr. the portion
of a day in his day.
c To signifie that
they should pati-
ently depend on
Gods prouidence
from day to day.

d He gaue them
not Manna be-
cause they mur-
mured, but for
his promise like,

e He that con-
temneth Gods
ministers, con-
temneth God
himselfe.

he hath heard your murmurings.

10 Now as Aaron spake unto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared * in a cloude.

11 ¶ For the Lord had spoken unto Moses, saying,

12 * I haue heard the murmurings of the children of Israel: tell them therefore, and say, ¶ At euery ye shall eate flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.

13 And so at euery the * Quales came and couered the campe: and in the morning the dew lay round about the host.

14 * And when the dew that was fallen, was altered, behold, a small round thing was vpon the face of the wilderness, small as the hoare frost on the earth.

15 And when the children of Israel saw it, they said one to another, It is * MAN, for they wist not what it was. And Moses said vnto them, * This is the bread which the Lord hath giuen you to eate.

16 ¶ This is the thing which the Lord hath commaunded: gather of it euery man according to his eating, * an Omer for * a man, according to the number of your persons: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, * he that had gathered much, had nothing oer, & he that had gathered little, had no * lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and stank: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the first day they gathered * twice so much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath vnto the Lord: bake that to day which ye will bake, and seethe that which ye will seethe, and all that remaineth, lay it vp to bee kept till the morning for you.

24 And they layd it vp till the morning, as Moses bade, and it stank not, neither was there any worme therein.

25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Sixe dayes shall ye gather it, but in the seventh day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there * went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandements and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore hee giueth you the first day bread for two dayes: tarry therefore euery man in his place: let no man goe out of his place the seventh day.

30 So the people rested the seventh day.

31 And y^e house of Israel called the name of it MAN, and it was like * to Coriander seeds, but white: and the taste of it was like vnto bakers made with hony.

32 And Moses said, This is that, which the Lord hath commaunded, Fill an Omer of it, to keepe it for your posteritie, that they may see the bread wherewith I haue fed you in wilderness, when I brought you out of the land of Egypt.

33 Moses also sayd to Aaron, Take a * pot, and put an Omer full of MAN therein, and let it befoze the Lord to be kept for your posteritie.

34 As the Lord commaunded Moses, so Aaron layd it vp befoze the * Testimonie to be kept.

35 And the children of Israel did eate MAN * fortie yeeres, vntill they came vnto a land inhabited: they did eate MAN vntill they came to the borders of the land of Canaan.

36 The Omer is the tenth part of the Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim, and grudge for water.

2 Water is giuen them out of the rocke

11 Moses holdeth up his hands, and they ouercome the Amalekites.

15 Moses buildeth an altar to the Lord.

¶ And all the congregation of the children of Israel departed from the wilderness of Sin, by their iourneyes * at the commaundement of the Lord, and camped in * Rephidim, where was no water for the people to drinke.

2 * Wherefore the people contended with Moses, and sayd, Giue vs water that wee may drinke. And Moses sayd vnto them, Why contend ye with mee? Wherefore doe ye tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and sayd, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

4 And Moses cryed to the Lord, saying, What shall I doe to this people: for they bee almost ready to stone me.

5 And the Lord answered to Moses, Goe befoze the people, and take with thee of the Elders of Israel: and ryp rod, wherewith thou * smotest the riuer, take in thine hand, and goe:

6 * Behold, I will stand there befoze thee, vpon the rocke in which, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And hee called the name of the place * Massah

n In forme and figure, but not in colour, Numb. 11. 7.

o Of this vessell reade Heb. 9. 4.

p That is, the Arke of the co-uenant: to wit, after that the Arke was made. Ioh. 5. 12.

q Which measure contained about ten pottels.

† Ebr. at the mouth a Moles here note-eth not euery place where they camped, as Num. 33, but only those places where some notable thing was done, Numb. 20. 4.

b Why distrust you God? why looke you not for succour of him without murmuring against vs?

c How ready the people are for their owne matters to slay the true Prophets, & how slow they are to reuenge Gods cause against his enemies & false prophets, Chap. 7. 20.

Num. 10. 9. wisd. 11. 3. psal. 78. 15. & 105. 41. 1. cor. 10. 4.

Chap. 13. 21.

Eccles. 45. 4.

Or, in the wi-
ghs.

Nam. 11. 31.

Num. 11. 7.

psal. 78. 24.

wisd. 16. 20.

f Which signifi-
eth a part, portio-
on or gift: also
meate prepared,
Iohn 6. 31.

1. cor. 10. 1.

g Which con-
taineth about a
pottle of our
measure.

† Ebr. for an head.

2 Cor. 8. 15.

h God is a rich
feeder of all, and
none can iustly
complain.

i No creature is
so pure, but be-
ing abused, it
turneth to our
destruction.

k Which porti-
on should serue
for the Sabbath,
and the day be-
foze.

l God tooke a-
way the occasion
from their labor,
to signifie how
holly he would
haue the Sab-
bath kept.

m Their inide-
lity was so great,
tha: they did ex-
pressly ag-
inst Gods com-
mandement.

Or, temptation,
Or, strife.
 d When in ad-
 uersity we thinke
 God to be able,
 then we negl. &
 his promise and
 make him a liar.
 Deut. 25. 17.
 wisd. 11. 3.
 e Who came of
 Eliphaz, sonne of
 Esau, Gen. 36. 12.
 f That is, Horeb,
 which is also
 called Sinai.
 g So that we see
 how dangerous
 a thing it is to
 faint in prayer.
 h In the booke
 of the Law.
 i Ebr put it into the
 eares of Joshua.
 Num. 24. 20.
 j Sam. 15. 3.
 k That is, the
 Lord is my ban-
 ner: as he decla-
 red by holding
 vp his rod, and
 his hands.
 l Ebr, the hand, of
 the Lord upon
 his throne.

11 Haddah and Meribah, because of the con-
 temtion of the children of Israel, and because
 they had tempted the Lord, saying, Is the
 Lord among vs or no?
 18 ¶ Then came Amalek and fought
 with Israel in Rephidim.
 19 And Moses said to Joshua, Chuse vs
 our men, and go fight with Amalek: to mor-
 row I will stand on the top of the hill with
 the rod of God in mine hand.
 20 So Joshua did as Moses bade him,
 and fought with Amalek: and Moses, Aa-
 ron, and Hur, went up to the top of the hill.
 21 And when Moses held up his hand,
 Israel prevailed: but when he let his hand
 downe, Amalek prevailed.
 22 Now Moses hands were weary: there-
 fore they took a stone and put it vnder him,
 and he sat vpon it: and Aaron and Hur
 stayed by his hands, the one on the one side,
 and the other on the other side: so his hands
 were steady untill the going downe of the
 Sunne.
 23 And Joshua discomfited Amalek and
 his people with the edge of the sword.
 24 ¶ And the Lord said to Moses, Write
 this for a remembrance in the booke, and
 rehearse it to Joshua: for I will utterly
 put out the remembrance of Amalek from
 vnder heauen.
 25 (And Moses built an altar, and cal-
 led the name of it Jehouah nissi.)
 26 Also he said, The Lord hath sworne
 that he will haue warre with Amalek from
 generation to generation.

CHAP. XVIII.

1 Jethro commeth to see Moses his sonne in law.
 8 Moses telleth him of the wonders of Egypt. 9 Je-
 thro receyseth, and offereth sacrifices to God. 21
 What manner of men officers and Iudges ought to bee.
 24 Moses obeyeth Jethro: counsel in appointing
 officers.

¶ When Jethro the Priest of Midian
 Moses father in law heard all that
 God had done for Moses, and for Israel his
 people, and how the Lord had brought Israel
 out of Egypt.

2 Then Jethro the father in law of Mo-
 ses tooke Zipporah Moses wife, (after hee
 had sent her away)

3 And her two lonnes, (whereof the one
 was called Gerhom: for he sayd, I haue
 bene an altane in a strange land:

4 And the name of the other was Elie-
 zer: for the God of my father, said he, was my
 helpe, and deliuered mee from the sword of
 Pharaoh)

5 And Jethro Moses father in law came
 with his two lonnes and his wife vnto Mo-
 ses into the wilderness, where he camped by
 the mount of God.

6 And hee sayd to Moses, Thy father
 in law Jethro am come to thee, and thy wife
 and her two lonnes with her.

7 ¶ And Moses went out to meete his
 father in law, and did obeysance, and kissed
 him, and each asked other of his welfare,
 and they came into the tent.

8 Then Moses tolde his father in law
 all that the Lord had done vnto Pharaoh,
 and to the Egyptians for Israels sake, and

all the trouble that had come vnto them by
 the way, and how the Lord deliuered them.

9 And Jethro receyved at all the goodnes
 which the Lord had shewed to Israel, and be-
 cause he had deliuered them out of the hand
 of the Egyptians.

10 Therefore Jethro sayd, Blessed be
 the Lord, who hath deliuered you out of the
 hand of the Egyptians, and out of the hand
 of Pharaoh: who hath also deliuered the
 people from vnder the hand of the Egypti-
 ans.

11 Now I know that the Lord is grea-
 ter then all the gods: for as they haue dealt
 proudly with thee, so are they recompen-
 sed.

12 Then Jethro Moses father in law
 tooke burnt offerings and sacrifices to offer
 vnto God. And Aaron and all the Elders of
 Israel came to eat bread with Moses father
 in law before God.

13 ¶ Now on the morrow, when Moses
 came to iudge the people, the people stood a-
 bout Moses from morning vnto euen.

14 And when Moses father in law saw
 all that hee did to the people, he said, What
 is this that thou doest to the people? Why
 sittest thou thy selfe alone, and all the peo-
 ple stand about thee from morning vnto
 euen?

15 And Moses sayd vnto his father in
 law, Because the people come vnto mee to
 seeke's God.

16 When they haue a matter, they come
 vnto mee, and I iudge betwene one and an-
 other, and declare the ordinances of God,
 and his lawes.

17 But Moses father in law sayd vnto
 him, The thing which thou doest, is not
 well.

18 Thou both weardest thy selfe great
 ly, and this people that is with thee: for the
 thing is too heauie for thee: thou art not a-
 ble to doe it thy selfe alone.

19 Heare now my voyce, (I will giue
 thee counsell, and God shall be with thee) Be-
 thou for the people to Godward, and report
 thou the causes vnto God,

20 And admonish them of the ordinan-
 ces, and of the lawes, and shew them the
 way wherein they must walke, & the wayke
 that they must doe.

21 Moreover provide thou among all the
 people, men of courage, fearing God, men
 dealing truly, hating couetousnes: and ap-
 point such ouer them to be rulers ouer thou-
 sands, rulers ouer hundreds, rulers ouer fifti-
 ties, and rulers ouer tens.

22 And let them iudge the people at all
 seasons: but every great matter let them
 bring vnto thee, and let them iudge all small
 causes: so shall it be easier for thee, when they
 shall beare the burden with thee.

23 If thou doe this thing, (and God so
 command thee) both thou shalt bee able to
 endure, and all this people shall also goe qui-
 etly to their place.

24 So Moses obeyed the voyce of
 his father in law, and did all that hee had
 sayd:

25 And Moses chose men of courage out

d Whereby it is
 euident that he
 worshipped the
 true God, and
 therefore Moses
 refused not to
 marrie his
 daughter.

Chap. 1. 10, 16,
 23. and 5. 7 and
 14. 8.

e For they that
 drowned the
 children of the
 Israelites, peri-
 shed the selues
 by water.

f They are in
 that place where
 the sacrifice was
 offered: for part
 was burnt, and
 the rest eaten.

g That is, to
 know Gods will,
 and to haue in-
 stance executed,
 as he executeth.

h Ebr. thou wilt
 faint and fall.
 Deut. 1. 9.

i Indge thou
 in hard causes,
 which cannot
 be decided but
 by consulting
 with God.

j What manner
 of men ought to
 be chosen to
 beare office.

k Godly coun-
 sell ought euer to be
 obeyed, though
 it come of our
 inferiours: for to
 such God often-
 times giueth
 wisdom to
 humble them
 that are exalted,

and to declare
 that none member
 hath neede of an
 other.

Chap. 2. 16.

a It may seeme
 that he sent her
 backe for a time
 to her father for
 her impatience,
 lest she should be
 a let to his voca-
 tion, which was
 so dangerous.
 Chap. 4. 25.

Chap. 2. 22.

b Horeb is called
 the mount of God,
 because God
 wrought many
 miracles there.
 So Peter calleth
 the mount where
 Christ was trans-
 figured, the holy
 mount: for by
 Christs presence
 it was holy for a
 time, 2. Pet. 1. 18.
 c That is, he sent
 messengers to
 say vnto him.
 Ebr. of peace.

of all Israel, and made them heads ouer the people, rulers ouer thousandes, rulers ouer hundredes, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters themselves.

27 Afterward Moses let his father in law depart, and he went into his country.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill, dieth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

2 The third moneth, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

3 And they departed from Rephthim, and came to the Desert of Sinai, and camped in the wilderness: euen there Israel camped before the mount.

4 But Moses went by vnto God, for the Lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of Iakob, and tell the children of Israel.

5 We haue seene what I did vnto the Egyptians, and how I caried you vpon eagles wings, and haue brought you vnto me.

6 Now therefore if ye will heare my voyce in deed, and keepe my Couenant, then ye shall be my chiefe treasure aboue all people, though all the earth be mine.

7 Ye shall be vnto me also a Kingdome of Priests, and an holy nation. These are the words which thou shalt speake vnto the children of Israel.

8 And Moses then came and called for the Elders of the people, and propoosed vnto them all these things, which the Lord commanded him.

9 And the people answered all together, and said, All that the Lord hath commanded wee will doe. And Moses reported the words of the people vnto the Lord.

10 And the Lord said vnto Moses, Loe, I come vnto thee in a thicke cloud, that the people may heare whiles I talke with thee, and that they may also beleue thee for ever, (for Moses had told the words of the people vnto the Lord.)

11 And the Lord said vnto Moses, Goe to the people, and sanctifie them to day and to morrow, and let them wash their clothes.

12 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people vpon mount Sinai.

13 And thou shalt let merkes vnto the people round about, saying, Take heede to your selues that ye goe not by to the mount, nor touch the border of it: whosoever toucheth the mount, shall surely die.

14 No hand shall touch it, but he shall be stoned to death, or stricken thorow with darts: whether it be beast or man, he shall not liue: when the home bloweth long,

they shall come to the mountaine.

14 Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the third day, & come not at your selues.

19 And the third day, when it was morning, there were thunders and lightnings, and a thicke cloud vpon the mount, and the sound of the trumpet exceeding loud, so that all the people that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a forgnace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blew long, and ward louder & louder, Moses spake, and God answered him by voyce.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses by vnto the top of the mount, Moses went by.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not their bounds, to go vp to the Lord to gaze, lest many of them perish.

22 And let the Priests also which come to the Lord, be sanctified, lest the Lord destroy them.

23 And Moses sayd vnto the Lord, The people cannot come by into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the Priests and the people breake their bounds to come by vnto the Lord, lest he destroy them.

25 So Moses went downe vnto the people, and told them.

CHAP. XX.

2 The commandments of the first table. 12 The commandments of the second. 18 The people afraid, are comforted by Moses. 23 Gods of silver and gold are againe forbidden. 24 Of what sort the altar ought to be.

1 Then God spake all these words, saying, 2 I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other gods before me.

4 Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bow downe to them, neither serue them: for I am the Lord thy God, a selons God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth, of them that hate me:

ward gesture all kinde of service and worship to idoles is forbidden.

And will be reuenged of the contemners of myne honour.

Or, toward.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1 Cor. 7. 5.

Deut. 4. 12.

g God vied these fearefull signes, that his Law should be had in greater reuerence, and his Maestie the more feared.

h He gaue authority to Moses by plaine words, that the people might vnderstand him.

Or, rulers. Or, breake out vpon them.

i Neither dignitye nor multitude haue authoritie to passe the bounds, that Gods word prescribeth.

a When Moses and Aaron were gone vp, or had passed by bounds of the people, God spake thus out of the mount Horeb, that all the people heard, Deut. 5. 6. psal. 81. 10.

Or, seruants. b To whose eyes all things are open.

Leuit. 26. 1. psal. 97. 7.

c By this outward gesture all kinde of service and worship to idoles is forbidden.

1 Reade the occasion, Num. 10. 29.

a Which was in the beginning of the moneth Siuan containing part of May and part of Iune. b That they departed from Rephthim.

c God called Iakob Israel: therefore the house of Iakob and the people of Israel signifie onely Gods people.

Deut. 29. 2. d For the eagle by flying lie is out of danger, and in carrying her birds rather on her wings then in her talons declareth her loue.

Deut. 5. 2. Deut. 10. 14. ps. 1. 4. 1. Pet. 2. 9. reuel. 1. 6. Chap. 24. 3. deus. 5. 27. and 16. 17. ioh. 24. 16.

e Teach them to be pure in heart, as they shewe them selues outwardly cleane by washing.

Hebr. 12. 20.

Or, trumpet.

e So ready is he rather to thew mercy then to punish.
Leu. 19. 12 deut. 5. 11. mat. 5. 33.
f Either by swearing falsly, or rashly by his Name, or by condemning it.
g Which is by meditating the spiritual reit, by hearing Gods word, & resting from worldly trauels.
Chap. 23. 12. ezech. 30. 12.
h Or, curie.
Genf. 2. 2.
Deut. 5. 16. math. 15. 4. eph. 6. 2.
i By the parents also is meant all that haue authority ouer vs.
Math. 5. 21.
j But loue and preferue thy brothers life.
k But be pure in heart, word, and deed
l But studie to saue his goods. m But further his good name, and speake truth.
Rom. 7. 7.
n Thou mayest not so much as wish his hindrance in any thing.
o Or, heard.
p Ebr. firebrand.
Deut. 5. 22. and 18. 16. hebr. 2. 18.
q Whether you will obey his precepts as you promised, Chap. 19. 8.
Chap. 27. 8. and 38. 7.
Leuit. 3. 1.
Deut. 27. 5. ioh. 8. 31.
r Ebr. at that is, the stone.
s Which might be by his flouping, or flying abroad of his clothes.

6 And kiewing mercie vnto thousands to them that loue me, and keep my commandments.
7 * Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his Name in vaine.
8 Remember the Sabbath day to keepe it holy.
9 * Sixe dayes shalt thou labour, and doe all thy worke.
10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy manservant, nor thy mayde, nor thy beast, nor thy stranger that is with in thy house.
11 * For in sixe dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.
12 * Honour thy father and thy mother, that thy dayes may be prolonged vpon the land which the Lord thy God giueth thee.
13 * Thou shalt not kill.
14 Thou shalt not commit adultery.
15 Thou shalt not steale.
16 Thou shalt not beare false witness against thy neighbour.
17 * Thou shalt not covet thy neighbours house, neither shalt thou covet thy neighbours wife, nor his manservant, nor his mayd, nor his ore, nor his asse, neither any thing that is thy neighbours.
18 ¶ And all the people sawe the thunders, and the lightninges, and the sound of the trumpet, and the mountaine smoking: and when the people saw it, they fled, & stood asfarte off.
19 And said vnto Moses, * Talke thou with vs, and we will heare, but let not God talke with vs, lest we die.
20 Then Moses said vnto the people, Feare not: for God is come to proue you, and that his feare may be before you, that ye sinne not.
21 So the people stood asfarte off, but Moses drew nere vnto the darknesse where God was.
22 ¶ And the Lord sayd vnto Moses, Thus thou shalt say vnto the chyldren of Israel. Ye haue seene that I haue talked with you from heauen.
23 Dee shall not make the afore with mee gods of siluer, nor gods of gold: you shall make you none.
24 * An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheepe and thine oren: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.
25 * But if thou wilt make mee an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy tool vpon them, thou shalt pollute it: them.
26 Neither shalt thou goe by thy steps vnto mine altar, that thy feet be not discovered thereon.

CHAP. XXI.
Temporal and ciuill ordinances appointed by God, touching seruitude, murders, and wrangings: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which else would breake out into all mischief and cru. lie.
Now these are the Lawes which thou shalt let before thee.
2 * If thou buy an Ebrew servant, hee shall serue iue yerres, and in the seuenth hee shall goe out free: for nothing.
3 If he came himselfe alone, he shall go out himselfe alone: if he were married, then his wife shall goe out with him.
4 If his master hath giuen him a wife, and she hath borne him sonnes or daughters, the wife and her chyldren shall bee her masters, but he shall goe out himselfe alone.
5 But if the seruant say thus, I loue my master, my wife and my chyldren, I will not goe out free.
6 Then his master shall bring him vnto the Iudges, and set him to the doore, or to the post, and his master shall boze his eare thorow with an awle, and he shall serue him for ever.
7 Likewise if a man sell his daughter to be a seruante, shee shall not goe out as the men seruants doe.
8 If he please not her master, who hath betrothed her to himselfe, then shall hee cause to buy her: he shall haue no power to sell her to a strange people, seeing hee desyred her.
9 But if he hath betrothed her vnto his sonne, he shall deale with her according to the custome of the daughters.
10 If he take him an other wife, he shall not diminish her fode, her raiment, and recompense of her virginity.
11 And if he do not these three vnto her, then shall she goe out free, paying no money.
12 ¶ De that smiteth a man, and he die, shall it be death.
13 And if a man hath not laide waite, but God hath offered him into his hand, * then I will appoint thee a place whither hee shall flee:
14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may die.
15 ¶ Also hee that smiteth his father or his mother, shall die the death.
16 ¶ And he that stealeth a man & selleth him, if it be found w him, shall die the death.
17 ¶ And hee that curseth his father or his mother, shall die the death.
18 ¶ When men also strue together, and one smite another with a stone, or with the fist, and he die not, but lye in bed,
19 If hee rise againe, and walke without upon his staffe, then shall hee that smote him, goe quit, save only hee shall beare his charges for his healing, and shall pay for his healing.
20 ¶ And if a man smite his seruant, or his maide with a rod, and he be vnder his hand, hee shall be surely punished.
21 But if he continue a day, or two dayes, hee shall not be punished: for he is his money.
22 ¶ Also if men strue & hurt a woman with

Leuit. 25. 39. deut. 5. 12. iere. 34. 14.
a Paying no money for his libertie.
b Not hauing wife nor children.
c Till her time of seruitude was expired, which might be the seuenth yeere or the sixtieth.
d Ebr. gods.
e Where the Iudges face.
f That is, to the yeere of Iubilee, which was euery sixtieth yeere.
g Confirmed either by poverie, or els to the intent that the master should marrie her.
h By giuing an other money to buy her of him.
i Or, deflowred her.
j That is, hee shall geue her dowrie.
k For his sonne.
l Neither marry her himselfe, nor giue another money to buy hee, nor bestow her vpon his sonne.
m Leuit. 24. 17.
n Though a man be killed at vnwares, yett it is Gods prouidence that it should so be.
o Deut. 19. 3.
p The holinesse of the place ought not to defend the murder.
q Leuit. 10. 5. prou. 20. 20. mat. 15. 4. marke 7. 10.
r Either farre off him or neere.
s By the ciuill iustice.
t Or, losing of his time.
u By the ciuill Magistrate, but before God he is a murderer.

q Of the mother
or child.

Or, arbiters.

Leuit. 24. 20.

dent. 19. 21.

matth. 5. 38.

r The execution
of this law onely
belonged to the
Magistrate, Mat.
5. 38.

f So God reuen-
geth crueltie in
most leaft things.
Gen. 9. 5.

e If the beast be
punished, much
more shall the
murderer.

Or, testified to his.

u By the next
of the kindred
of him that is
so slaine.

x Reade Gen.
23. 15.

y This law for-
biddeth not only
not to hurt, but
to beware lest
any be hurt.

a Fisher great
beast of the herd
or a small beast
of the flocke.

2 Sam. 12. 6.

b Breaking an
house to enter
in, or vndermin-
ing.

† Ebr, when the
sunne riseth up-
on him.

c He shall be put
to death, that
kill'eth him.

† Ebr, in his hand.

with child, so that her child depart from
her, and death follow nor, he shall be surely
punished, according as the womans hus-
band shall appoint him, or he shall pay as the
Judges determine.

23 But if death follow, then thou shalt
pay life for life.

24 * Eye for eye, tooth for tooth, hand for
hand, foot for foot,

25 Burning for burning, wound for
wound, stripe for stripe.

26 ¶ And if a man smite his servant in
the eye, or his maid in the eye, and hath peri-
shed it, he shall let him go free for his eye.

27 Also if hee smite out his servants
tooth, or his maides tooth, hee shall let him
goe out free for his tooth.

28 ¶ If an ore goe a man or a woman,
that he die, the ore shall be stoned to death,
and his flesh shall not be eaten, but the owner
of the ore shall goe quite.

29 If the ore were wont to push in times
past, and it hath bene vtolde his master, and
he hath not kept him, and after hee killeth a
man or a woman, the ore shall be stoned, and
his owner shall die also.

30 If there be set to him a summe of mo-
ney, then he shall pay the ransom of his life,
wharsoener shall be laid vpon him.

31 Whether he hath gozed a sonne, or go-
zed a daughter, hee shall be iudged after the
same manner.

32 If the ore goze a seruant or a maid, he
shall giue vnto their master thirty * shekels
of silver, and the ore shall be stoned.

33 ¶ And when a man shall open a well,
or when hee shall digge apt, and couer it not,
and an ore or an asse fall therein,

34 The owner of the pit shall make it
good, and giue money to the owners thereof,
but the dead beast shall be his.

35 ¶ And if a mans ore hurt his neigh-
bours ore that hee die, then they shall sell the
liue ore, and diuide the money thereof, and
the dead ore also they shall diuide.

36 ¶ If it be known that the ore hath
bled to push in times past, and his master
hath not kept him, hee shall pay ore for ore,
but the dead shall be his owne.

CHAP. XXII.

1 Of theft, 5 damage, 7 lending, 14 borrow-
ing, 16 enticing of maids, 18 witchcraft, 20 idola-
try, 21 support of strangers, widows and father-
lesse, 25 vsurie, 28 reuerence to Magistrates.

¶ If a man steale an ore or a sheepe, and kill
it or sell it, he shall restore fine oren for the
ore, and foure sheepe for the sheepe.

2 ¶ If a theefe be found breaking vp,
and be smitten that hee die, no blood shall bee
shed for him.

3 But if it bee in the day light, blood
shall be shed for him: for he should make full
restitution: if hee had not wherewith, then
should he be sold for his theft.

4 If the theefe be found with him aslue,
(whether it be ore, asse, or sheepe) he shall re-
store the double.

5 ¶ If a man doe hurt field, or vineyard,
and put in his beast to feed in another mans
field, hee shall recompense of y best of his owne
field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the
thornes, and the stacks of corne, or the stan-
ding corne, or the field be consumed, he that
kindled the fire, shall make full restitution.

7 ¶ If a man deliuer his neighbour mo-
ney, or stuffe to keepe, and it be stolen out of
his house, if the theefe be found, hee shall pay
the double.

8 If the theefe be not found, then the ma-
ster of the house shall bee brought vnto the
Judges to sweare, whether hee hath put
his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it
be for oren, for asse, for sheepe, for payment, or
for any manner of loit thing, which another
challengeth to be his, the cause of both parties
shall come before the Judges, and whom the
Judges condemne, hee shall pay the double
vnto his neighbour.

10 If a man deliuer vnto his neighbour
to keepe asse, or ore, or sheepe, or any beast,
and it die, or be hurt, or taken away of ene-
mies, and no man lay it.

11 ¶ An othe of the Lord shall be betwene
them twaine, that hee hath not put his hand
vnto his neighbours good, and the owner of
it shall take the othe, and hee shall not make
it good.

12 ¶ But if it be stolen from him, he shall
make restitution to the owner thereof.

13 If it be come in pieces, hee shall bring
record, and shall not make that good, which
is deuoured.

14 ¶ And if a man borrow oughe of his
neighbour, and it be hurt, or else die, the ow-
ner thereof not being by, hee shall surely make
it good.

15 If the owner thereof be by, he shall not
make it good: for if it bee an hired thing, it
came for his hire.

16 ¶ And if a man entile a maide that
is not betrothed, and lie with her, hee shall
indow her, and take her to his wife.

17 If her father refuse to giue her to him,
he shall pay money, according to the dowrie
of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoever lieth with a beast, shall
die the death.

20 ¶ He that offereth vnto any gods,
saue vnto the Lord onely, shall be slaine.

21 ¶ Whosoever, thou shalt not doe ini-
rie to a stranger, neither oppress him: for ye
were strangers in the land of Egypt.

22 ¶ ¶ Hee shall not trouble any widow,
nor fatherlesse child.

23 If thou were or trouble such, so hee call
and cry vnto me, I will surely heare his cry.

24 ¶ Then shall my wrath be kindled, and
I will kill you with the sword, and your
wives shall be widows, and your children
fatherlesse.

25 ¶ ¶ If thou lend money to my people,
that is, to the poore with thee, thou shalt not
bee as an vsurer vnto him: yee shall not op-
presse him with vsurie.

26 If thou take thy neighbours payment
to pledge, thou shalt restore it vnto him be-
fore the sunne goe downe:

27 For that is his covering onely, and
this is his garment for his skine: wherein
shall

† Ebr, gods,
d That is, whe-
ther he hath
stollen.

† Ebr broken.

e They should
sweare by the
Name of the
Lord.

Gen. 31. 39.

f He shall shew
some part of the
beast, or bring
in witnesses.

g He that hired
it shall be free by
paying the hire.
Deut. 22. 28.

Deut. 13. 1, 2,
14, 15. 1. mac.
2. 24.

Leuit. 19. 33.

Zech. 7. 10.

h The iust
plague of God
vpon the op-
pressours.

Leuit. 25. 37.
dent. 23. 19.
psal. 18. 5.

i For cold and
necessitie.
Actes 23.5.

k Thine abun-
dance of thy
come, oyle, and
wine.
Chap. 13. 12.
and 34 19.
Leuit. 22.8.
ezek. 44. 31.
1 And to haue
nothing to doe
with it.

shall he sleepe: therefore when he crieth vn-
to me, I will heare him: for I am mercifull.
28 ¶ Thou shalt not raise vpon the
Iudges, neither speake euill of the ruler of
thy people.
29 ¶ Thine abundance and thy liquor
shalt thou not keepe backe. * The first borne
of thy fowles shalt thou giue me.
30 Likewise shalt thou doe with thine
oren and with thy sheepe: seuen dayes it shal
be with his damme, and the eight day thou
shalt giue it me.
31 ¶ Ye shall be an holy people vnto me,
* neither shall yee eate any flesh that is torne
of beasts in the field: yee shall cast it to the
dogge.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make
mention of the strange gods. 14 The three solemne
feastes. 20. 23 The Angel is promised to leade the
people. 25 What God promisseth, if they obey him.
29 God will cast out the Canaanites by little and
little, and why.

¶ Or, report a false
tale.
¶ Or, crush.

¶ Ebr. answer.
a Do that which
is godly, though
few do fauour it.
b If we be bound
to doe good to
our enemies
beast, much more
to our enemy
himselfe, Matthe.
5. 44.

c If God com-
mand to helpe
our enemies alle
vnder his bur-
den, will he suf-
fer vs to cast
downe our bre-
thren with hea-
uie burdens?

Susanna 53.
d Whether thou
be a Magistrate,
or art comman-
ded by the Ma-
gistrate.
Deut. 16. 19.
ecclus. 30. 28.

¶ Ebr. seeing.
e For in that that
he is a stranger,
his heart is sor-
rowfull enough.
Leuit. 25. 3. and
26. 43 deut. 15. 1.

¶ Ebr. seeing.
f Neither by
swearing by the
nor speaking of
them, Psal. 16. 4.
Ephes. 5. 3.

Thou shalt not receive a false tale, nei-
ther shalt thou put thine hand with the
wicked, to be a false witness.

¶ Thou shalt not follow a multitude
to doe euill, neither shalt thou agree in a controuersie
to decline after many, and ouerthrow the
true.

¶ Thou shalt not esteeme a poore man
in his cause.

¶ If thou meete thine enemies ore, or
his asse going astray, thou shalt bring him
to him againe.

¶ If thou see thine enemies asse lying
vnder his burden, wilt thou cease to helpe
him? thou shalt helpe him up againe with it.

¶ Thou shalt not ouerthrow the right
of thy poore in his suit.

¶ Thou shalt keepe thee far from a false
matter, * and shalt not slay the innocent
and the righteous: for I will not iustifie a
wicked man.

¶ Thou shalt take no gift: for the gift
blindeth the wise, & peruerteth the words
of the righteous.

¶ Thou shalt not oppresse a stranger:
for yee know the heart of a stranger, seeing
ye were strangers in the land of Egypt.

¶ Moreover, sixe yeeres thou shalt sow
thy land, and gather the fruits thereof.

¶ But the seuenth yeere thou shalt let it
rest, and lie still, that the poore of thy people
may eate, and what thy leaue, the beasts of
the field shall eat. In like manner thou shalt
doe with thy vineyard, and with thine olive
trees.

¶ Sixe dayes thou shalt doe thy worke,
and in the seuenth day thou shalt rest, that
thyne ore, and thine asse may rest, and the
sonne of thy maide, and the stranger may be
refreshed.

¶ And yee shall take heede to all things
that I haue laid vnto you: and yee shall make
no mention of the name of other gods, nei-
ther shall it be heard out of thy mouth.

¶ Three times thou shalt keepe a feast
vnto me in the yeere.

15 Thou shalt keepe the feast of unlea-
uened bread: thou shalt eate unleaue-
ned bread seuen dayes, as I commanded thee,
in the season of the month of Abib: for in it
thou camest out of Egypt: and none shall
appeare before me emptye.

16 The feast also of the harvest of the
first fruites of thy labours, which thou shalt
sowen in the field: and the feast of gather-
ing fruites in the ende of the yeere, when
thou shalt gathered in thy labours out of the
field.

17 These three times in the yeere shall all
thy men children appeare before the Lord
Jehouah.

18 Thou shalt not offer the blood of my
sacrifice with leaue-
ned bread: neither shall
the fatte of my sacrifice remaine vntill the
morning.

19 The first of the first fruites of thy
land thou shalt bring into the house of the
Lord thy God: yee shalt thou not let the kid
in his mothers milke.

20 Behold, I send an Angel before
thee, to keepe thee in the way, and to bring
thee to the place which I haue prepared.

21 Beware of him, & heare his voice, and
promoue him not: for he will not spare your
misdoings, because my name is in him.

22 But if thou hearken vnto his voyce,
and doe all that I speake, then I will be an
emie vnto thine enemies, and will afflict
them that afflict thee.

23 For mine Angel shall goe before thee,
and bring thee vnto the Amorites, and the
Hittites, and the Perizzites, and the Cana-
anites, the Hittites, and the Jebusites, and I
will destroy them.

24 Thou shalt not bow downe to their
gods, neither serue them, nor doe after the
workes of them: but thou shalt utterly ouerthrow
them, and breake in pieces their images.

25 For ye shall serue the Lord your God,
and he shall blesse thy bread and thy water,
and I will take all lickenesse away from the
mids of thee.

26 There shall none cast their fruit
not bee barren in thy land: the number of
thy dayes will I fulfill.

27 I will send my feare before thee, and
will destroy all the people, among whom
thou shalt goe: and I will make all thine ene-
mies turne their backs vnto thee.

28 And I will send hornets before thee,
which shall smite out the Hittites, the Cana-
anites, and the Hittites from thy face.

29 I will not cast them out from thy face
in one yeere, lest the land grow to a wilder-
nesse: and the beasts of the field multiply a-
gainst thee.

30 By little and little I will drive them
out from thy face, vntill thou increase, and
inherite the land.

31 And I will make thy coasts from the
red sea vnto the sea of the Philistines, and
from the desert vnto the River: for I will
deliuer the inhabitants of the land into your
hand, and thou shalt drive them out from
thy face.

of Syria. r Of Arabia, called Deserta. s To wit, Euphrates.

Chap. 13. 3.
and 34. 18.
g That is, Easter,
in remembrance
that the Angel
passed ouer, and
spared the Israe-
lites, when hee
slew the first
borne of the
Egyptians.
Deut. 16. 16.
ecclus. 35. 4.
h Which is
Whitsontide, in
token that the
Law was giuen
50. dayes after
they departed
from Egypt.
i This is the feast
of Tabernacles,
signifying that
they dwelled 40.
yeeres vnder the
tents or the Ta-
bernacles in wil-
dernesse.
k No leaue-
ned bread shall
be then in thine
house.
Chap. 34. 26.
deut. 14. 22.
l Meaning, that
no fruit should
be taken before
iust time: & here-
by are bridled all
cruell and wan-
ton appetites.
Chap. 3. 3. 2.
deut. 7. 21.
m I will giue
him mine autho-
ritie and he shall
gouerne you in
my name.
Chap. 3. 3. 2. deut.
7. 21. ioh. 24. 11.
Deut. 7. 25.
n God comman-
deth his not only
not to worship
idols, but to de-
stroy them.
o That is, all
things necessary
for this present
life.
Deut. 7. 14.
p I will make
them afraid at
thy coming,
and send mine
Angel to de-
stroy them, as
Chap. 33. 2.
Ioh. 24. 12.
q Called the sea
of Syria.

Chap. 34. 15.
Deut. 7. 1.

† Ebr. offence, or
sinare.
Deut. 7. 16.
Iosb. 13. 13.

32 * Thou shalt make no covenant with them, nor with their gods:

33 Neither shall they dwell in thy land, lest they make thee sinne against mee: for if thou serue their gods, surely it shall be thy * destruction.

CHAP. XXIII.

3 The people promise to obey God. 4 Moses writeth the civill lawes: 9 13. Moses returneth into the Mountaine. 14 Aaron and Hur have the charge of the people. 18 Moses was forty dayes and forty nights in the Mountaine.

Now he had said unto Moses, Come up to the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel, and ye shall worship a farre off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people go up with him.

3 * Afterward Moses came and tolde the people all the wordes of the Lord, & all the * Lawes: and all the people answered with one voyce, and said, * All the things which the Lord hath said, will we doe.

4 And Moses wrote all the wordes of the Lord, and rose up early, and set up an * Altar // vnder the Mountaine, and twelue pillars according to the twelue tribes of Israel.

5 And he sent yong men of the children of Israel, which offered burnt offerings of beemes, and sacrificed peace offerings unto the Lord.

6 Then Moses took halfe of the blood, and put it in basins, and halfe of the blood he sprinkled on the altar.

7 After, he took the // bakke of the Covenant, and read it in the audience of the people: who said, All that the Lord hath said, we will doe, and be obedient.

8 Then Moses took the * blood, and sprinkled it on the people, and said, Behold the * blood of the Covenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

10 And they saw the God of Israel, and vnder his feet was as it were a * worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel hee: layd not his hand: also they saw God, and s^d did eat and drinke.

12 ¶ And the Lord // sayd vnto Moses, Come vp to me into the Mountaine, and be there, and I will giue thee: Tables of Stone, and the Lawe & the Commandement which I haue written, for to reach * them.

13 Then Moses rose vp, and his minister Joshua, and Moses went vp into the Mountaine of God,

14 And sayd vnto the Elders, Tarry vs here, vntill we come againe vnto you: and behold, Aaron, and Hur are with you: whosoener hath any matters, let him come to them.

15 Then Moses went vp to the Mount, and the cloud couered the Mountaine,

16 And the glory of the Lord abode vpon

Mount Sinai, and the cloud couered // it fire // Or, him. dayes: and the seuenth day hee called vnto Moses out of the mids of the cloud.

17 And the sight of the glory of the Lord was like // consuming fire on the toppe of the Mountaine, in the eyes of the children of Israel.

18 And Moses entred into the mids of the cloud, and went vp to the Mountaine: and Moses was in the * Mount fortie dayes and fortie nights.

CHAP. XXV.

2 The voluntary gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Merciesseate. 23 The Table. 31 The Candlesticke. 40 All must be done according to the pattern.

Then the Lord spake vnto Moses, saying,

2 * Speake vnto the children of Israel, a After the Moral and Iudicial ry man, whose heart giueth it freely, yee shall take the offering for me.

3 And this is the offering which ye shall take of them, gold, and silver, and brasse,

4 And // blew lilke, and purple, and scarlet, and fine linnen, and goates haire.

5 And rammes skinnes coloured redde, and the skinnes of badgers, and the wood // Shittim,

6 Oyle for the light, spices for // anoynting oyle, and for the perfume of sweete savour,

7 Onix stones, and stones to be set in the Ephod, and in the * breast plate.

8 Also they shall make me a * Sanctuarie, that I may dwell among them.

9 According to all that I haue thee, vnto shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt overlay it with pure golde: within and without shalt thou overlay it, and shalt make vpon it a // crowne of golde round about.

12 And thou shalt cast foure rings of gold for it, and put them in the foure // corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with golde.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shall be in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the // Testimonie which I shall giue thee.

17 Also thou shalt make a // Mercyseate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of gold: of worke bearen out with the hammer shalt thou make them at the two ends of the Mercyseate.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other ende, and the figure of Christ, the

1 The Lord appeared like devouring fire to carnal men: but to them that he draweth with his Spirit, he is like a pleasant Saphir.
Chap. 34. 28.
Deut. 9. 9.

a After the Moral and Iudicial ry man, whose heart giueth it freely, yee shall take the offering for me.

b Take of them, gold, and silver, and brasse,

c Which is thought to be a kinde of cedar which will not rot.

d Ordained for the Priests.

e A place both to offer sacrifice, and to heare the Law.

f The stone Testimonie, the rod of Aaron and Manna, which were

g There God appeared mercifully vnto them: and this was a figure of Christ, the

h The stone Testimonie, the rod of Aaron and Manna, which were

i Or, concerning, or propitiatorie.

j There God appeared mercifully vnto them: and this was a figure of Christ, the

k To wit, the people.

¶ Or, the booke of the Law.

1. Pet. 1. 2.
Hebr. 9. 20.

d Which blood signifieth that the Covenant broken cannot be satisfied without bloodshedding.

e As perfectly as their infirmities could behold his Maiestie.

† Ebr. brick-work.

f He made them not afraid, nor punished them.

g That is, reioyced.

h The second time.

i Signifying, the hardnesse of our hearts, except

God do write his Lawes therein by his Spirit.

1. Cor. 11. 19.

2. Cor. 3. heb. 8. 10, and 10 16.

k To wit, the people.

the other end: of the manner of the mercy seat shall yee make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, conering the Mercy seat with their wings, and their faces one to another: to the Mercy seat ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercy seat above upon the Arke, and in the Arke thou shalt put the Testimony, which I will giue thee.

22 And there I will declare my selfe vnto thee, and from aboute the Mercy seat * be-
tweene the two Cherubims, which are vpon the Arke of the Testimony, I will tell thee all things which I will giue thee in com- mandement vnto the children of Israel.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe hie:

24 And thou shalt couer it with pure gold, and make thereto a crowne of gold round about.

25 Thou shalt also make vnto it a border of foure fingers round about: and thou shalt make a golden crowne round about the bo- der thereof.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feet thereof:

27ouer against the border shall the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the table may be bozne with them.

29 Thou shalt make also dishes for it, and incense cups for it, and conerings for it, and goblets wherewith it shall be couered, euen of fine gold shalt thou make them.

30 And thou shalt set vpon the table shew bread before me continually.

31 ¶ Also thou shalt make a Candlestick of pure gold: of worke beaten out with the hammer shalt the Candlestick be made, his shaft, his branches, his bowles, his knops: and his floures shall be of the same.

32 Seuen branches also shall come out of the sides of it: three branches of the Can- dlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three bowles like vnto almonds, one knop and one floure in one branch: and three bowles like almonds in the other branch, one knop and one floure: so throughout the seue branches that come out of the Can- dlestick.

34 And in the shaft of the Candlestick shall be foure bowles like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the seue branches coming out of the Can- dlestick.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure gold.

37 And thou shalt make the seuen lamps

thereof: and the lamps thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffe-dishes thereof shall be of pure gold.

39 Of a talent of fine gold shalt thou make it with all these instruments.

40 Look therefor that thou make them after their fashion, that was shewed thee in the mountaine.

C H A P. XXVI.

1 The forme of the Tabernacle and the apper- tinances, 31 The place of the Arke, of the Mercy seat, of the Table, and of the Candlestick.

Afterward thou shalt make the Taber- nacle with ten curtaines of fine twined linnen, and blew silke, and purple, and scar- let: & in them thou shalt make Cherubims of a boyered worke.

2 The length of one curtaine shall be eight and twenty cubites, and the breadth of one curtaine, foure cubites: euer yone of the cur- taines shall haue one measure.

3 Five curtaines shall be coupled one to another: and the other five curtaines shall be coupled one to another.

4 And thou shalt make strings of blew silke vpon the edge of the one curtain, which is in the selvedge of the coupling, & likewise shalt thou make in the edge of the other cur- taine in the selvedge, in the second coupling.

5 Fiftie strings shalt thou make in the first coupling, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shall be one right against another.

6 Thou shalt make also fiftie taches of golde, and couple the curtaines one to ano- ther with the taches, and it shall be one Ta- bernacle.

7 ¶ Also thou shalt make curtaines of goats haire to be a couering vpon the Ta- bernacle: thou shalt make them to the num- ber of eleuen curtaines.

8 The length of a curtaine shall be thirty cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.

9 And thou shalt couple fine curtaines by themselves, and the five curtaines by them- selves: but thou shalt double the first cur- taine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of the curtaine in the selvedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie taches of brass, & fasten them on the strings, and shalt couple the couering together, that it may be one.

12 And the remnant that resteth in the curtaines of the couering, euen the halfe cur- taine that resteth, shall be left at the backside of the Tabernacle.

13 That the cubit on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the cou- ring, may remaine on either side of the Ta- bernacle to couer it.

14 Moreover, for that couering thou shalt make

k This was the talent weight of the Temple, and weighed 120 pound. Hebr. 85. act. 17. 44.

a That is, of most cunning, or fine worke.

b On the side, that the curtains might be tied to- gether.

c In tying toge- ther both the sides.

¶ Or, hookes.

¶ Or, partition.

d Left raine and weather should marre it.

e That is, fine on the one side, and fine on the other, of the Taberna- cle: so that they were sider by a cubite on both sides.

¶ Or, hookes.

f For these cur- taines were two cubites longer then the curtains of the Taberna- cle: so that they were sider by a cubite on both sides.

¶ Or, will appoint with thee.

Numb. 7. 89.

Chap. 37. 10.

¶ Or, an hand broad.

h To set the bread vpon.

Chap. 37. 17.

i It shall not be molten, but beaten out of the lump of gold with the ham- mer.

g To be put vpon the couering that was made of goats haire.
h This was the third couering for the Tabernacle.

make a couering of rammes skinned dyed red, and a couering^b of badgers skinned a boue.

15 ¶ Also thou shalt make boards for the tabernacle of Shittim wood to stand vpon.

16 Ten cubites shall bee the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons shall be in one board set in order as the feet of a ladder, one against another: thus shalt thou make for all the boards of the Tabernacle.

18 And thou shalt make boards for the tabernacle, euen twenty boards on the South side, euen full South.

19 And thou shalt make forty sockets of siluer vnder the twentie boards, two sockets vnder one board for his two tenons, and two sockets vnder another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side, shall bee twenty boards,

21 And their forty sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle toward the West, shalt thou make six boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall be toynd beneath, and likewise they shall be toynd aboue to a ring: thus shall it be for them two: they shall be for the two corners.

25 So they shall bee eight boards hanging sockets of siluer, euen sixteen sockets, that is, two sockets vnder one board, & two sockets vnder another board.

26 ¶ Then shalt thou make five barres of Shittim wood for the boards of one side of the Tabernacle.

27 And five barres for the boards of the other side of the Tabernacle: also five bars for the boards of the side of the Tabernacle toward the West side.

28 And the middle barre shall go thorow the mids of the boards, from end to end.

29 And thou shalt couer the boards with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the tabernacle according to the fashion thereof, which was shewed thee in the mount.

31 ¶ Moreover, thou shalt make a vaile of blue like and purple, and scarlet, and fine twined linen: thou shalt make it of broyded worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose hooks shall be of gold) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile with the hooks, that thou mayest bring in thither, that is, (within the vaile) the Arke of the Testimony: and the vaile shall make you a separation betwene the holy place and the most holy place.

34 Also thou shalt put the Mercy seate vpon the arke of the Testimony in the most holy place.

35 And thou shalt set the table without the vaile, and the candlestick ouer against the table on the South side of the Tabernacle, and thou shalt set the table on the North side.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blue like, and purple, and scarlet, and fine twined linen wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, and couer them with gold: their heads shall bee of gold, and thou shalt cast five sockets of brass for them.

m Meaning, in the holy place.

n This hanging or vaile was betwene the holy place, and there where the people were.

CHAP. XXVII.

1 The Altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

Moreover, thou shalt make the altar of Shittim wood, five cubits long and five cubits broad (the altar shall be foursquare) and the height thereof three cubits.

a For the burnt offering.

2 And thou shalt make it horns in the four corners thereof: the horns shall be of it selfe: and thou shalt couer it with brass.

b Of the same wood and matter not fastened vnto it.
¶ Or, five pannes.

3 Also thou shalt make his ashpannes for his ashes, and his besoms, and his balins, and his sleighhooks, and his censers: thou shalt make all the instruments thereof of brass.

4 And thou shalt make vnto it a grate like networke of brass: also vpon that grate shalt thou make foure brasen rings vpon the foure corners thereof.

† Ebr, net.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the mids of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brass.

7 And the barres thereof shall be put in the rings the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the Altar hollow betwene the boards: as God shewed thee in the mount, so shalt thou make it.

9 ¶ Also thou shalt make the court of the Tabernacle in the South side, euen full South: the court shall haue curtaines of fine twined linen, of an hundred cubites long for one side,

c This was the first entry into the Tabernacle, where the people abode.

10 And it shall haue twenty pillars with their twenty sockets of brass: the heads of the pillars and their sockets shall be siluer.

11 Likewise on the North side in length there shall be hangings of an hundred cubites long, & the twenty pillars thereof with their twenty sockets of brass: the heads of the pillars and the sockets shall be siluer.

d They were certaine hoops or circles for to beautifie the pillar.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fine cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court Eastward full East shall haue fifty cubits.

e Meaning curtaines of fifty cubits.

14 Also hangings of fifteene cubits shall be on the one side with their three pillars and their three sockets.

f Of the doore of the court.

15 Likewise on the other side shall be hangings of fifteene cubites, with their three pillars

¶ Or, brasse pieces, wherein were the moyses for the tenons.

i The Ebrew word signifieth twinnes: declaring, that they should be so perfect and wel toynd as were possible.

Chap. 15. 9, 40.
hebr. 8. 5.
act. 7. 44.

k Somereade, heads of the pillars.
† Ebr, vnder the hooks: meaning, that it should hang downward from the hooker.
l Whereunto the high Priest only entred once a yeere.

pillars, and their three sockets.

16 ¶ And in the gate of the court shall be a baile of twenty cubites of blue silke and purple, and scarlet, and fine twined linnen wrought with needle, with the foure pillars thereof, and their foure sockets.

17 All the pillars of the court shall haue fillets of siluer round about, with their heads of siluer, and their sockets of brasle.

18 ¶ The length of the court shall be an hundred cubites, and the breadth ¶ ffitie at either end, and the height fine cubits, and the hangings of fine twined linnen, and their sockets of brasle.

19 All the vessels of the Tabernacle for all manner seruise thereof, and all the ¶ plates thereof, and all the pinnes of the court shall be brasle.

20 ¶ And thou shalt command the children of Israel, that they bring vnto thee pure oyle of fine beaten for the light, that the lampes may alway ¶ burne.

21 In the Tabernacle of the Congregation without the baile, which is before the Testimony, shall Aaron and his sonnes dresseth them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12 Aaron entereth into the Sanctuary in the name of the children of Israel. 30 Vrms and Thummin 38 Aaron beareth the iniquitie of the Israelites offerings.

AND cause thou thy brother Aaron to come vnto thee, and his sonnes with him from among the children of Israel, that hee may serue mee in the Priests office: I meane, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, glorious and beautiful.

3 Therefore thou shalt speake vnto all ¶ enuining men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to ¶ consecrate him, that he may serue mee in the Priests office.

4 Now these shall be the garments which they shall make, a breast plate, and an Ephod, and a robe, and a broidered coat, a mitre, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes, that hee may serue mee in the Priests office.

5 Therefore they shall take gold, and blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broidered worke.

7 The two shoulders thereof shall be topped together by their two edges: so shall it be closed.

8 And the d broidered gird of the same Ephod, which shall be vpon him, shall bee of the silke same worke and stuffe, euen of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 And thou shalt take two onix stones,

and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the fixe names that remaine, vpon the second stone, according to their ¶ generations.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of Signets, that worketh and graueth in stone, and shalt make them to bee set, and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold, 14 ¶ And two chaines of fine gold at the end, of wretched worke shalt thou make them, and shalt fasten the wretched chaines vpon the bosses.

15 ¶ Also thou shalt make the breast plate of ¶ indgement with broidered worke: like the worke of the Ephod shalt thou make it: of gold, blue silke, and purple, and scarlet, and fine twined linnen shalt thou make it.

16 ¶ Four square it shall be, and double, an hand breadth long, and an hand breadth broad.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shall be this, a ¶ ruby, a topaze, and a ¶ carbuncle in the first row.

18 And in the second row thou shalt set an ¶ emerald, a sapphire, and a ¶ diamond.

19 And in the third row a turkeis, an achate, and an hematite.

20 And in the fourth row a ¶ chrysolite, an onix, and a sapphire: and they shall be set in gold in their imbolements.

21 And the stones shall be according to the names of the children of Israel, twelue according to their names, grauen as signets euerie one after his name, and they shall be for the twelue tribes.

22 ¶ Then thou shalt make vpon the breast plate, two chaines at the ends of wretched worke of pure gold.

23 Thou shalt make also vpon the breast plate two rings of golde, and put the two rings on ¶ the two endes of the breast plate.

24 And thou shalt put the two wretched chaines of gold in the two rings in the endes of the breast plate.

25 And the other two endes of the two wretched chaines, thou shalt fasten in the two imbolements, and shalt put them vpon the shoulders of the Ephod on the forside of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the two other endes of the breast plate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it, ouer against the coupling of it vpon the broidered

e As they were in age, so should they be grauen in order.

f That Aaron might remember the Israelites to Godward.

g Of the bosses, h It was so called, because the hie Priest could not giue sentence in iudgement without that on his breast.

i The description of the breast plate. ¶ Or, Sardoine. ¶ Or, Emerald.

¶ Or, Carbuncle. ¶ Or, Iaspier.

¶ Ebr. Turbisb.

k Which are vpmost toward the shoulder.

l Which are beneath.

¶ Ebr. sisy in sisy.

g Or, itakes, wherewith the curtaines were fastened to the ground.

h Such as cometh from the oline, when it is first pressed or beaven.

¶ Or, ascend vp.

a Whereby his office may be knowne to be glorious and excellent.

¶ Ebr. wiss in heart.

b Which is to separate him from the rest.

c A short and strait coat without sleeves put vpmost vpon his garments to keepe them close vnto him.

d Which went about his vpmost coats.

broyled gird of the Ephod.

28 Thus they shall binde the brest plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may bee fast vpon the broyled gird of the Ephod, and that the brest plate be not loosed from the Ephod.

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel. n Vrim signifieth light, & Thummim perfection: declaring that the stones of the brestplate were most cleare, and of perfect beauty: by Vrim also is meant knowledge, & Thummim holinesse, shewing what vertues are required in the Priests.

Ecclesi. 45. 9.

o Holinesse appertaineth to the Lord: for he is most holy, and nothing vnholly may appeare before him. p Their offerings could not be so perfect, but some fault would be therein: which sinne the high Priest bare, and pacified God.

q That is, consecrate them by giuing them things to offer, and thereby admit them to their office.

r Or, of witness.

29 So Aaron shall beare the names of the children of Israel in the brestplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 Also thou shalt put in the brestplate of iudgement the Urim and the Thummim, which shall bee vpon Aarons heart, when hee goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of women worke round about the collar of it, so it shall bee as the collar of an habergion that it rent not.

33 And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and bels of gold betweene them round about:

34 That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe

35 So it shall be vpon Aaron, when he ministereth, and his sound shall bee heard, when hee goeth into the holy place before the Lord, and when hee cometh out, and hee shall not die.

36 Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, HOLINESSE TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall bee vpon the miter: euen vpon the forefront of the miter shall it bee.

38 So it shall be vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt imbroyder the fine linen coat, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needle worke.

40 Also thou shalt make for Aarons sons coates, and thou shalt make them girdles, and bonnets shalt thou make them for glory and comeliness.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fast their hands, and sanctifie them, that they may minister vnto me in the Priestes office.

42 Thou shalt also make them linen breeches to cover their priuities: from the loynes vnto the thighs shall they reach.

43 And they shall bee for Aaron, and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place,

that they commit not iniquitie, and so die. r In not hiding This shall be a Law for euer vnto him and to their nakednesse, his seed after him.

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promiseth to dwell among the children of Israel.

1 This thing also shalt thou doe vnto them: When thou consecrest them to be my Priests, Take a yong Calfe, and two Rammes without blemish,

Leuit. 9. 2.

2 And unleavened bread, and cakes unleavened tempered with oyle, and wafers unleavened anoynted with oyle: (of fine wheate flour shalt thou make them)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rammes,

a To offer them in sacrifice.

4 And shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod, and the Ephod, and the brest plate, and shalt close them to him with the broyled gird of the Ephod.

b Which was next vnder the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy crowne vpon the miter.

Chap. 28. 36.

7 And thou shalt take the anoynting oyle, and shalt powze vpon his head, and anoynt him.

Chap. 30. 25.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonnets on them, and the Priestes office shall bee theirs for a perpetuall Law: thou shalt also fill the hands of Aaron, and the hands of his sonnes.

Chap. 28. 41.

|| Or, consecrate them.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, and Aaron and his sonnes shall put their hands vpon the head of the calfe.

Leuit. 8. 4.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

c Signifying that the sacrifice was also offered for them, and that they did approve it.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powze all the rest of the blood at the foot of the altar.

Leuit. 3. 3.

13 Also thou shalt take all the fat that cometh the inwards, & the caule that is on the fluer, and the two kidneys, and the fat that is vpon them, and shalt burne them vpon the altar.

14 But the flesh of the calfe, and his skin, and his dung shalt thou burne with fire without the hold: it is a sinne offering.

† Ebr. sinne, 2. cor. 5. 2. 1.

15 Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about vpon the altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon

d Or a savour of rest, which causeth the wrath of God to cease.

e Meaning, the sote and nether part of the eare.

f Wherewith the Altar must be sprinkled.

g Which is offered for the consecration of the high Priest.

h This sacrifice the Priest did moue toward the East, West, North & South.

i So called because it was not only shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiving to God for his benefits.

upon the altar: for it is a burnt offering vnto the Lord: for a sweet savour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it vpon the lay of Aarons eare, and vpon the lay of the right eare of his sonnes, and vpon the thumbe of their right hand, and vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is vpon the altar, and of the anointing oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat, and the rumpe, euen the fat that cometh the inwards, and the caule of the liuer, and the two kidneys, and the fat that is vpon them, and the right shoulder, (for it is the s ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the unleavened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a sweet savour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shaken offering, and the shoulder of the heaue offering, which was shaken to and fro, and which was heaued vp of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offering, and it shall bee an heaue offering of the children of Israel, of their peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall bee his sonnes after him, to be anointed therein, and to be consecrated therein.

30 That forme that shall be Priest in his stead, shall put them on seven daies, when hee cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seeth his flesh in the holy place.

32 ¶ And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

23 So they shall eat these things, wherby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eate thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not bee eaten, because it is an holy thing.

35 Therefore shalt thou doe thus vnto Aaron and vnto his sonnes, according to all things which I haue commaunded thee: seven daies shalt thou consecrate them, and shalt offer euery day a calfe for a sinne offering, for reconciliation, and thou shalt cleanse the altar when thou shalt offer vpon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seven daies shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy, and whatsoeuer toucheth the altar, shall be holy.

38 ¶ Now this is that which thou shalt present vpon the altar: euen two lambes of one yere old, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a tenth part of fine flower mingled with the fourth part of an oyle of beaten oyle, and the fourth part of an oyle of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to bee a burnt offering for a sweet savour vnto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make appointment with you, to speake there vnto thee.

43 There I will appoint with the children of Israel, and the place shall be sanctified by my glory.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priests.

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

1 The altar of incense. 2 The furnace that the Israelites should pay to the Tabernacle. 28 The brasen laver. 33 The anointing oyle. 34 The making of the perfume.

¶ Furthermore, thou shalt make an altar for sweet perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall bee square) and the height thereof two cubites:

1 That is, by the sacrifices.

1 Ebr. fill their hands.

m To appease Gods wrath that sinne may bee pardoned.

Numb. 28. 3.

n That is, an Omer, reade Chap. 16. 16. o Which is about a pinte.

¶ Or, declare my selfe to you.

p Because of my glorious presence,

Leuit. 26. 12. 2. cor. 6. 16.

q It is I the Lord that am their God.

Leuit. 8. 31. and 24. 9. matth. 12. 4.

a Vpon the which the sweet perfume was burnt. vers. 24.

b Of the same wood and matter.

bites : the hories thereof shall bee ^b of the same.

3 And thou shalt overlay it with fine gold, both the top thereof, and the sides thereof round about, and his hories : also thou shalt make vnto it ^h a crowne of gold round about.

4 Besides this, thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

6 After thou shalt set it ^e before the vaille, that is nere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoynt with thee.

7 And Aaron shall burne thereon sweete incense euery morning : when hee ^d presseth the lampes thereof, shall he burne it.

8 Likewise at euen when Aaron setteth by the lampes thereof, he shall burne incense : this perfume shall bee perpetually before the Lord throughout your generations.

9 Ye shall offer no ^e strange incense thereon, nor burnt sacrifice, nor offering, neither poure any drinke offering ^f thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yee, with the blood of the sinne offering in the day of reconciliation : once in the yee shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their number, then they shall giue euery man ^g a redemption of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

13 This shall euery man giue that goeth into the number halfe a shekel, after the ^h shekel of the Sanctuary : (* a shekel is twentie gerahs) the halfe shekel shall be an offering to the Lord.

14 All that are numbred from twentie yee old and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord ⁱ for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memorie vnto the children of Israel before the Lord for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brass, and his foote of brass to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall ^k wash

their hands, and their feet thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their hands and their feet that they die not : and this shall be to them an ordinance ^l for euer, both vnto him and to his seede throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices : of the most pure myrrhe fine hundred shekels, of sweet cinamon halfe so much, that is, two hundred and fifty, and of sweet ^m calamus, two hundred and fiftie :

24 Also of Cassia fine hundred, after the shekel of the Sanctuary, and of oyle oliue an ⁿ oyle.

25 So thou shalt make of it the oyle of holy oymntment, euen a most precious oymntment after the arte of the Apothecary : this shall be the oyle of holy oymntment.

26 And thou shalt anoint the ^o Tabernacle of the Congregation therewith, and the Arke of the Testimonie :

27 Also the table, and all the instruments thereof, and the candlesticke with all the instruments thereof, and the altar of incense :

28 Also the Altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy : all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover, thou shalt speake vnto the children of Israel, saying, This shall be an holy oymnting oyle vnto mee, throughout your generations.

32 None shall anoint ^p mans flesh therewith, neither shall ye make any composition like vnto it, for it is holy, and shall bee holy vnto you.

33 Whosoever shall make the like oymntment, or whosoever shall put any of it vpon a stranger, euen he shall be cut off from his people.

34 And the Lord sayde vnto Moses, Take vnto thee these spices, pure myrrhe, and ^q cleare gumme and galbanum, these odours with pure frankincense, of each like weight :

35 Then thou shalt make of them perfume composed after the arte of the Apothecary mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee : it shall be vnto you most holy.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make : it shall be vnto thee holy for the ^r Lord.

38 Whosoever shall make like vnto that

l So long as the Priesthood shall last.

m Weighing so much.
n It is a kind of sweet saour within, and is vsed in powders and odours.
Chap. 29. 40.

o All things which appertain to the Tabernacle.

p Neither at their burials, nor otherwise.

q Either a stranger, or an Isaacite, saue onely the Priests.

r In Ebrew Sheheleth, which is a sweet kind of gumme, and shineth as the naille

s Only dedicate to the vse of the Tabernacle.

Or, a circle and border.

c That is, in the Sanctuary, and not in the holiest of all.

d Meaning, when he trimmeth them, and refresheth the oyle.

e Otherwise made then this which is described.

f But it must onely serue to burne perfume.

Numb. 1. 3. 5.

g Whereby he testified that he redeemed his life which he had forfeit, as is declared by Dauid,

2. Sam. 24. v. h This shekel valued two common shekels: and the gerah valued about 12 pence, after five shillings sterling the ounce of silver.

Lewit. 27. 25.

numb 3. 47.

ezek. 45. 12.

i That God should be mercifull vnto you.

k Signifying, that he that cometh to God, must be washed from all sinne and corruption.

to smell thereto, euen he shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

AND the Lord spake vnto Moses, saying, Beholde, I haue called by name Bezaleel, the sonne of Uri, the sonne of Iur of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding, and in knowledge, and in all workmanship:

4 To finde out curious worke to worke in gold, and in silver, and in brasse,

5 Also in the art to set stones, & to carue in timber, and so worke in all manner of workmanship.

6 And behold, I haue toynd with him Aholiab the sonne of Ahimach of the tribe of Dan, and in the hearts of all that are wise hearted, haue I put wisdom to make all that I haue commanded thee:

7 This is, the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercy seat that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candlesticke, with all his instruments, and the altar of perfume:

6 Likewise the Altar of burnt offering with all his instruments, and the laver with his foot:

10 Also the garments of the ministracion, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the anoynting oyle, and sweete perfume for the Sanctuary: according to all that I haue commanded thee, shall they doe.

12 Afterward, the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betwene me and you in your generations, that ye may know that I the Lord doe sanctifie you.

14 We shall therefore keepe the Sabbath: for it is holy vnto you, he that desleth it, shall die the death: therefore whosoever workech therein, the same person shall be euen cut off from among his people.

15 Sixe daies shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the srest thorowout their generations for an euerlasting Covenent.

17 It is a signe betwene me and the children of Israel for euer, for in sixe dayes the Lord made the heauen and the earth, and in the seventh day he ceased and rested.

18 Thus when the Lord had made an end of communing with Moses vpon mount Sinai: he gaue him two Tables of the Testimonie, euen Tables of Stone, written with the finger of God.

CHAP. XXXII.

4 The Israelites impute their deliurance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BUT when the people saw that Moses tarryd long ere he came downe from the mountaine, the people gathered themselves together against Aaron, and sayd vnto him, Up, & make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

2 And Aaron said vnto them, Plucke off the golden earrings which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them felues the golden earrings, which were in their eares, and they brought them vnto Aaron,

4 Who receiued them at their hands, and fashioned it with the grauing tooke, and made of it a molten calfe: then they sayd, These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that, he made an altar before it: and Aaron proclaimed, saying, To morrow shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people late them downe to eate and drinke, and rose vp to play.

7 Then the Lord sayd vnto Moses, Get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

8 They are soone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, I haue sene this people, and behold, it is a stiffnecked people.

10 Now therefore let me alone, that my wrath may waxe hore against them, for I will consume them: but I will make of thee a mighty people.

11 But Moses prayed vnto the Lord his God, and said, O Lord, why doesthy wrath waxe hore against thy people, which thou hast brought out of the lande of Egypt, with great power, and with a mighty hand?

12 Wherefore shall the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth: turne thy fierce wrath, and change thy minde from this euill toward thy people.

11 Remember Abraham, Izhak, and Israel thy seruants, to whom thou swearst by thine owne selfe, and saydest vnto them, I will multiplie your sede as the

a The root of idolatry is, when men thinke that God is not at hand, except they see him carnally. b Thinking that they would rather forgoe idolatry, then to resigne their most precious iewels. c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

Psal. 106. 19. d They smelled of their leauen of Egypt, where they saw calves, oxen, & serpents worshipped. 1. King. 12. 28. 1. Cor. 10. 7. Deut. 9. 12.

e Whereby we see what necessity we haue to pray earnestly to God to keepe vs in his true obedience, and to send vs good guides.

1. King. 12. 28. Chap 33. 3. deut. 9. 12. f God sheweth that the prayers of the godly may his punishment. Psal. 106. 23.

Numb. 14. 13. Or, blasphemous.

Or, repent. g That is, thy promise made to Abraham. Gene. 13. 7. and 15. 7. and 48. 16.

a I haue cholen and made meet, Chap. 35. 30.

b This sheweth that handy crafts are the gifts of Gods Spirit: and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called, because of the cunning and art vied therein, or because the whole was beaten out of one piece.

e Which onely was to anoynt the Priest, and the instruments of the Tabernacle, and not to burne.

f Though I command these workes to be done, yet will I not that you breake my Sabbath dayes.

Chap. 20. 8.

ezek. 20. 13.

g God repeateth this point, because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our works, and to obey the will of God.

Or, Sabbath.

Gen. 1. 31.

and 2. 2.

h From creating his creatures, but not from governing and preserving them.

Deut. 9. 10.

i Whereby he declared his will to his people.

starres of the heauen, and all this land, that I haue spoken of, will I giue vnto your seed, and they shall inherit it for euer.

14 Then the Lord changed his minde from the euill, which he threatned to doe vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimony in his hand. The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they shouted, he said vnto Moses, There is a noyse of warre in the holte.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are overcome: but I do heare the noyse of singing.

19 Now, as soon as hee came neere vnto the holte, hee saw the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After hee toke the Calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought to great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fierce: Thou knowest this people, that they are euiler on mischief.

23 And they said vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Pee that haue gold, plucke it off: and they brought it mee: and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore saw that the people were naked (for Aaron had made them naked vnto their shame among their enemies.)

26 And Moses stood in the gate of the campe, and said, Who pertaineth to the Lord? let him come to me. And all the sonnes of Levi gathered themselves vnto him.

27 Then hee said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: goe to and sloe, from gate to gate thow the holte, and slay euery man his brother, and euery man his companion, and euery man his neighbour.

28 So the children of Levi did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euery man vpon his sonne, and vpon his brother, that there may bee giuen you a blessing this day.)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grievous crime: but now I will goe vp to

the Lord, if I may pacifie him for your sinne.

31 Moses therefore went again vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercy shall appeare: but if thou wilt not, I pray thee, rase me out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against mee, I will put him out of my booke.

34 Soe now therefore, bring the people vnto the place which I commaunded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visite their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which hee made.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to goe up with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

Afterward the Lord said vnto Moses, Depart, & goe vp from hence, thou, and the people (which thou hast brought up out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak and to Iakob, saying, * Vnto thy seede will I giue it.

2 And I will send an Angel before thee, and will call out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, I say, that floweth with milke and honny: for I will not goe up with thee, because thou art a stiffnecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffnecked people, I will come suddenly vpon thee, and consume thee: therefore now put thy costly rayment from thee, that I may know what to doe vnto thee.)

6 So the children of Israel layde their good rayment from them, after Moses came downe from the mount Moab.

7 Then Moses toke his tabernacle, and pitched it without the holte farre off from the holte, and called it Tabernacle of Mourne. And when any did scke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the holte.

8 And when Moses went out vnto the tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And as soon as Moses was entred into the Tabernacle, the cloudy pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

E 4 10 Now

n All these repetitions shew how excellent a thing they defrauded themselves of by their idolatrie.

Deut. 9. 21.

i Partly to despise them of their idolatrie, and partly that they should haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

l This fact did so please God, that he turned the curse of Iakob against Levi, to a blessing, Deut. 33. 9.

m In reuenging Gods glory, we must haue no respect to person, but put off all carnall affection.

n So much hee esteemed the glory of God, that he preferred it euen to his owne saluation. **o** I will make it known that hee was neuer predestinate in mine eternall counsell to life euertlasting. **p** This declareth how grievous a sinne idolatry is, seeing that as Moses prayer God would not fully remitt it.

a The land of Canaan was compassed with hills: so they that entered into it, must passe vp by the hills.

Gen. 12. 7. Chap. 23. 27. Josh. 24. 11. deut. 7. 22.

Chap. 32. 9. deut. 9. 13.

b That either I may shew mercy if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, whē they should be instructed of the Lords will.

10 Nowe when all the people sawe the cloudy pillar stand at the Tabernacle dore, all the people rose vp, and worshipped every man in his tent dore.

11 And the Lord spake vnto Moses, face to face, as a man speaketh vnto his friend. After, he turned againe into the host, but his seruant Joshua the sonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses sayd vnto the Lord, See, thou sayest vnto mee, Lead this people forth, and thou hast not shewed mee whom thou wilt send with mee: thou hast said moreouer, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, If I haue found fauour in thy sight, shew mee now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And hee answered, ¶ My presence shall goe with thee, and I will giue thee rest.

15 Then hee sayd vnto him, If thy presence goe not with vs, carry vs not hence.

16 And wherein now shall it be knowne, that I and thy people haue found fauour in thy sight: shall it not be when thou goest with vs: so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will doe this also that thou hast sayd: for thou hast found grace in my sight, and I know thee by name.

18 Again hee sayd, I beseech thee, shew me thy glory.

19 And hee answered, I will make all my good go before thee, and I will proclaim the name of the Lord before thee: * for I will shew mercy to whom I will shew mercy, and will haue compassion on whom I will haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and liue.

21 Also the Lord said, Behold, there is a place by me, and thou shalt stand vpon the rocke:

22 And while my glory passe by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my backe parts: but my face shall not be seene.

CHAP. XXXIII.

1 The Tables are renewed. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feasts. 28 Moses is forty dayes in the Mount. 30 Hu face shineth, and he conuereth it with a vail.

AND the Lord sayd vnto Moses, ¶ Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou hast kept in pieces.

2 And be ready in the morning, that thou mayest come by early vnto the Mount of Sinai, and I will there for mee in the top of the mount.

3 But let no man come by with thee, neither let any man bee seene thowout all

the mount, neither let the sheepe nor cattell feed before this mount.

4 ¶ Then Moses hewed two Tables of stone like vnto the first, and rose vp early in the morning, & went vp vnto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

6 So the Lord passed before his face, and cried, The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodnesse and truth,

7 Remembering mercie for thousands, forgiving iniquitie and transgression, and sinne, and not making the wicked innocent, * visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped.

9 And sayd, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (for it is a stiffnecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

10 And hee answered, Behold, * I will make a covenant before all thy people, and will doe marvelles, such as haue not beene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Jebusites.

12 * Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of ruine among you:

13 But see thou shalt ouerthrow their Altars, and beake their images in pieces, and cut downe their groues.

14 (For thou shalt bowe downe to none other god, because the Lord whose name is * Ielous, is a ielous God.)

15 Lest thou make a compact with the inhabitants of the land, and when they goe a whooring after their gods, and doe sacrifice vnto their gods, some man call thee, and thou eate of his sacrifice:

16 And lest thou take of their daughters vnto thy sonnes, and their daughters goe a whooring after their gods, and make thy sonnes goe a whooring after their gods.

17 Thou shalt make thee no gods of mettall.

18 ¶ The feast of vnleauened bread shalt thou keepe: seven dayes shalt thou eate vnleauened bread, as I commanded thee, in the time of the moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euery male, that first openeth the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned mine, both of heeues and sheepe.

20 But the first of the asse thou shalt buy out

Or, about.
Or, polished.

a This ought to be referred to the Lord, and not to Moles proclayming, as Chap. 33. 19.

b Ebr. not making innocent.
Deut. 5. 9.
ierr. 32. 18.

b Seeing, the people are thus of nature, the rulers haue need to call vpon God, that hee would alwayes bee present with his Spirit.
Deut. 5. 2.

Deut. 7. 2.

c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they choled for their idoles.

Chap. 20. 5.
Chap. 23. 32.
dent. 7. 2.

1. Cor. 8. 10.

1. King. 3. 12.

e As gold, silver, brasse, or any

thing that is molten: And

herein is condemned all manner of idoles

whatsoever they be made of.

Chap. 23. 15.

Chap. 13. 4.

Chap. 1. 32.

and 22. 29.

ezek. 44. 30.

out

d Most plainly and familiarly of all others, Num 12. 7, 8. deut. 34. 10.

e I care for thee, and will preferre thee in this thy vocation.

f Ebr. face.
f Signifying that the Israelites should excell through Gods fauour all other people, verse 16.

g Thy face, thy substance, and thy Maestie.
h My mercy, and fatherly care.
i Reade Chap. 34. verse 6. 7.

k Rom. 9. 15.

l For finding nothing in man that can deserue mercy, he will freely saue his.

l For Moses saw not his face in full maestie, but as mans weaknes could beare.

m In mount Horeb.
n So much of my glory as in this mortall life thou art able to see,

Deut. 10. 1.

¶ Ebr. stand 10

Chap. 23. 15.

seclus. 35. 4.

f Without offering something.

Chap. 23. 12.

Chap. 23. 16.

g Which was in September, when the sunne declined, which in the count: of politick things, they called the end of the yeere.

Dent. 16. 16.

chap. 23. 14, 17. h God promised to defend them and theirs which obey his commandement.

Chap. 23. 18.

i Readp cha. 23.

19 deut. 14. 21.

Chap. 24. 18.

dent 9. 9.

k This miracle was to confirme the authority of the Law, and ought no more to be followed then other miracles.

Dent. 4. 13.

|| Or, wordes.

l Reade 2. Cor. 3. 7.

2. Cor. 3. 13.

m Which was in the Tabernacle of the Congregation.

out with a lambe: and if thou redeeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me * f emptye.

21 ¶ Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in earing time, and in the haruest thou shalt rest.

22 ¶ Thou shalt also obserue the feast of weekes in the time of the first fruits of wheat haruest, and the feast of gathering fruits in the end of the yeere.

23 ¶ Thrice in a yeere shall all your men children appeare before the Lord Iehouah God of Israel.

24 For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall desire thy land, when thou shalt come vp to appeare before the Lord thy God thrice in the yeere.

25 ¶ Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passouer bee left vnto the morning.

26 The first ripe fruits of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not see the a kid in his mothers milke.

27 And the Lord said vnto Moses, Write thou these wordes: for after the tenour of these wordes I haue made a couenant with thee and with Israel.

28 So he was there with the Lord * for tie dayes and for tie nights, and did neither eate bread nor drinke water: and hee wrote in the Tables * the wordes of the couenant, even the ten || Commandements.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimony were in Moses hand, as hee descended from the mount: (Now Moses will not that the skinne of his face shone bright, after that God had talked with him.)

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skin of his face shone bright, and they were * a fraid to come nere him.

31 But Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came nere, and he charged them with al that the Lord had said vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

34 But when Moses came * before the Lord to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skinne of Moses face shone bright: therefore Moses put the couering vpon his face vntill hee went to speake with God.

CHAP. XXXV.

1 The Sabbath. 5 The free gifts are required. 31 The readinesse of the people to offer. 30 Bezaleel and Aholiab are prayd of Moses.

Then Moses assembled all the Congregation of the children of Israel, and said vnto them, These are the wordes which the Lord hath commanded that ye should doe them:

2 ¶ Sixe dayes thou shalt worke, but the seuenth day shalbe vnto you the holy * Sabbath of rest vnto the Lord: whosoener doeth any worke therein, shall die.

3 ¶ Ye shall kinde no fire thorowout all your habitations vpon the Sabbath day.

4 ¶ Again, Moses spake vnto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying,

5 Take from among you an offering vnto the Lord, whosoever is of a * willing heart, let him bring this offering vnto the Lord, namely, gold, and siluer, and brasse:

6 Also blew silke, and purple, and scarlet, and fine linnen, and goats haire,

7 And rams skinned red, and badgers skinned with Shittim wood.

8 Also oyle for light, and spices for the anoynting oyle, and for the sweet incense.

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise * hearted among you shall come and make all that the Lord hath commanded.

11 That is, the * Tabernacle, the pauillion thereof, and his couering, and his raches, and his boardes, his barres, his pillars, and his sockets,

12 The Arke, & the barres thereof: the Mercies seat, and the vaille that couereth it,

13 The Table and the bars of it, and all the instruments thereof, and the shewbread:

14 Also the candlestick of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anoynting oyle, and the sweet incense, and the vaille of the dore at the entering in of the Tabernacle.

16 The * Altar of burnt offering with his brazen grate, his barres, and all his instruments, the Lauer and his foote,

17 The hangings of the court, his pillars and his sockets, and the vaille of the gate of the court,

18 The pins of the Tabernacle, and the pins of the court with their cords,

19 The * ministering garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 ¶ When all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one whose heart * encouraged him, and euery one, whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vles, and for the holy garments.

22 Both men and women, as many as were free hearted, came & brought raches, and earerings, and rings, and bracelets, all were iewels of gold: and euery one that offered

Chap. 20. 9.

a Wherein yee shal rest from all bodily worke.

Chap 25. 2.

b Reade Chap. 28. 3.

Chap. 26. 31.

c Which hanged before the mercy seate that it could not be seene.

Chap. 30. 1.

Chap. 27. 10.

d Such as appertaine to the seruice of the Tabernacle.

* Eder. lifted him up.

|| Or, looked.

altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit (it was square) and two cubits high, and the hornes thereof were of the same.

26 And he covered it with pure gold, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of gold for it, vnder the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and overlaid it with pure gold.

29 And he made the holy * anointing oyle and the sweet pure incense after the Apothe- caries arte.

CHAP. XXXVIII.

1 The altar of burnt offerings 8 The brasen Lau-
ner, 9 The Court. 24 The summe of that the peo-
ple offered.

Also hee made the altar of the burnt offer-
ing * of Shittim wood: five cubits was
the length thereof, and five cubits the breadth
thereof: it was square, and three cubits high.
2 And he made vnto it hornes in the four
corners thereof: the hornes thereof were of
the same, and he overlaid it with brasle.

3 And he made all the instruments of the
altar, the * ashpans, and the besoms, and the
basins, the fleshhookes, and the * censers: all
the instruments thereof made he of brasle.

4 Moreover, hee made a brasen grate,
wrought like a net to the altar, vnder the
compass of it beneath in the * mids of it,

5 And cast foure rings of brasle for the
four ends of the grate to put barres in.

6 And hee made the barres of Shittim
wood, and covered them with brasle.

7 The which barres he put into the rings
on the sides of the altar to beare it withall,
and made it * hollow within the boards.

8 Also hee made the Lauer of brasle, and
the soote of it of brasle of the * glasses of the
women that did assemble and came together
at the dore of the Tabernacle of the Con-
gregation.

9 Finally hee made the Court on the
Southside full South: the hangings of the
court were of fine twined linnen, hauing an
hundred cubits.

10 Their pillars were twenty, and their
bralen lockets twenty: the hookes of the pil-
lars, and their fillets were of siluer.

11 And on the Northside the hangings
were an hundred cubits, their pillars twen-
tie, and their lockets of brasle twenty, the
hookes of the pillars & their fillets of siluer.

12 On the Westside also were hangings
of fifty cubits, their ten pillars with their
ten lockets: the hookes of the pillars and
fillets of siluer.

13 And toward the East side, full East,
were hangings of fiftie cubits.

14 The hangings of the one side were fif-
teene cubits, their three pillars, & their three
lockets.

15 And of the other side of the court gate
on both sides were hangings of fiftene cu-
bits, with their three pillars and their three
lockets.

16 All the hangings of the court round a-
bout were of fine twined linnen:

17 But the lockets of the pillars were of
brasle: the hookes of the pillars & their fillets
of siluer, and the covering of their chapiters
of siluer: and al the pillars of the court were
hayed about with siluer.

18 Hee made also the hanging of the gate
of the court of needle worke, blew silke and
purple, and scarlet, and fine twined linnen,
euen twenty cubits long, and five cubites in
height and breadth, like the hangings of the
court.

19 And their pillars were foure with their
foure lockets of brasle: their hookes of siluer,
and the covering of their chapiters, & their
fillets of siluer.

20 But all the * pins of the Tabernacle
and of the court round about were of brasle.

21 These are the parts of the Taber-
nacle, I meane, of the Tabernacle of the Te-
stimonie, which was appointed by the com-
maundement of Moyses for the office of the
Leuites by the hand of Ithamar sonne to
Aaron the Priest.

22 So Bezaleel the son of Uri the sonne
of Hur of the tribe of Iudah, made all that
the Lord commanded Moyses.

23 And with him Aholiab sonne of Ayl-
samach of the tribe of Dan, a * cunning
workeman, and an embroiderer, and a wo-
ker of needle worke in blew silke, and in pur-
ple, and in scarlet, and in fine linnen.

24 All the gold that was occupied in all
the worke wrought for the holy place (which
was the golde of the offering) was nine and
twenty talents, and seuen hundred and thir-
tie shekels, according to the shekel of the
Sanctuary.

25 But the siluer of them that were num-
bered in the Congregation, was an hundred
talents, and a thousand seuen hundred se-
uenty and five shekels after the shekel of the
Sanctuary.

26 A portion for a man, that is, halfe a
shekel after the shekel of the Sanctuary, for
all them that were numbered from twenty
yeere olde and about, among fire hundred
thousand, and three thousand, and five hun-
dred and fiftie men.

27 Moreover, there were an hundred ta-
lents of siluer, to cast the lockets of the sanc-
tuary, and the lockets of the baile, an hun-
dred lockets of an hundred talents, a talent
for a locket.

28 But hee made the hookes for the pillars
of a thousand seuen hundred and seuentie
and five shekels, and overlaid their chapit-
ters, and made fillets about them.

29 Also the brasle of the offering was seuen-
tie talents, and two thousand, and foure
hundred shekels.

30 Whereof hee made the lockets to the
dore of the Tabernacle of the Congrega-
tion, and the brasen altar, and the brasen grate
which was for it, with all the instruments of
the altar.

31 And the lockets of the court round a-
bout, and the lockets for the court gate, and
all the * pins of the Tabernacle, and all the
pinnes of the court round about.

CHAP.

Chap. 30. 23, 35.

Chap. 27. 1.

Chap. 27. 3.
|| Or, for quaines.

a So that the
gridiron or grate
was halfe so hie
as the Altar, and
stood within it.

Chap. 27. 8.

b R. Kimbi saith
that the women
brought their
looking glasses
which were of
brasle, or fine
mettall, and offe-
red them freely
vnto the vse of
the Tabernacle:
which was a
bright thing and
of great maiesty.

Chap. 27. 14.

+ Ebr. ouer a-
gains.

Chap. 27. 19.

c That the Le-
uites might haue
the charge there-
of, & minister in
the same, as did
Eleazar & Itha-
mar, Num. 3. 4.
d As a grauer or
carpenter, Chap.
31. 4.

|| Or, halfe a she-
kel.

e Reade the
weight of a ta-
lent, chap. 28. 39.

Chap. 27. 19.

C H A P. XXXIX.

1 The apparell of Aaron and his sonnes. 32 All that the Lord commanded, was made and finished.

43 Moses blessed the people.

a As coverings for the Arke, the Candlestick, the Altars, and such like.

Chap. 31. 10. and 35. 19.

Moses then made garments of ministration to minister in the Sanctuary, of blue silke, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blue silke, and purple, and scarlet, and fine twined linnen.

3 And they did beat the gold into thinne plates, and cut it into wyers, to worke it in the blue silke, and in the purple, and in the scarlet, and in the fine linnen with broydered worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broydered gard of his Ephod that was upon him, was of the same stuffe, and of like worke: even of golde, of blue silke and purple, and scarlet, and fine twined linnen, as the Lord had commanded Moses.

6 And they wrought two Onix stones closed in ouches of gold, and graued as signets are grauen, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses.

8 Also he made the brestplate of broydered worke like the worke of the Ephod: of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 They made the brestplate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first row:

11 And in the second row an Emcraud, a Saphire, and a Diamond:

12 Also in the third row, a Turckis, an Achate, and an Hyematite:

13 Likewise in the fourth row, a Chrysolite, an Onix, and a Iasper: closed and set in ouches of gold.

14 So the stones were according to the names of the children of Israel, even twelue after their names, grauen like signets, every one after his name according to the twelue tribes.

15 After, they made vpon the brestplate chaines at the ends of weathen worke, and pure gold.

16 They made also two bosses of golde, and two gold rings, and put the two rings in the two corners of the brestplate.

17 And they put the two weathen chaines of golde in the two rings, in the corners of the brestplate.

18 Also the two other endes of the two weathen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners

of the brestplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the fore side of it, & ouer against his coupling about the broydered garde of the Ephod.

21 Then they fastened the brestplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it might be fast vpon the broydered garde of the Ephod, and that the brestplate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 Moreover, he made the robe of the Ephod of wouen worke, altogether of blue silke.

23 And the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates, of blue silke, and purple, and scarlet, and fine linnen twined.

25 They made also belles of pure gold, and put the belles betwene the pomegranates vpon the skirts of the robe round about betwene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister for, as the Lord had commanded Moses.

27 After, they made coates of fine linnen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen breeches of fine twined linnen.

29 And the girdle of fine twined linnen, and of blue silke, and purple, a scarlet, even of needle worke, as the Lord had commanded Moses.

30 Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the grauing of a signet, HOLINES TO THE LORD.

31 And they cyled vnto it a lace of blue silke to fasten it on his vpon the miter, as the Lord had commanded Moses.

32 Thus was all the worke of the Tabernacle, even of the Tabernacle of the Congregation finished, and the children of Israel did according to all that the Lord had commanded Moses, so did they.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his borders, his barres, and his pillars, and his sockets,

34 And the covering of rammes skynes, and the covering of badgers skynes, and the covering wail.

35 The Arke of the testimony, and the barres thereof, and the Mercieseat,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candlestick, the lampes thereof, even the lampes set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden altar, and the anointing oyle, and the sweete incense, and the hanging

c Which was next vnder the Ephod.

f Where hee should put thow row his head.

Chap. 28. 33.

Chap 28. 42.

Chap. 28. 36.

Chap. 27. 28.

g So called, because it hanged before the Merciesete, and covered it from sight, cha. 35. 12.
h Or, which Aaron dressed and refreshed with oyle every morning, chap. 30. 7

Chap. 28. 9.
b That is, of very fine, and curious worke-manship.
Chap. 28. 12.

c Or, a figure, which stone authors write that it cometh of the vrine of the beast called Lynx.

d That is, every tribe had his name written in a stone.

hanging of the Tabernacle dore,

39 The braſen Altar with his grate of braile, his barres, and all his instruments, the Lauer, and his foot.

40 The curtaines of the Court with his pillars, and his ſockets, and the hanging to the court gate, and his cordes, and his pins, and all the instruments of the ſervice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the miniſtring garments to ſerue in the Sanctuary, and the holy garments for Aaron the Prielt, and his ſonnes garments to miniſter in the Prielt's office.

42 According to euery point that y Lord had commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and beheld, they had done it as the Lord had commanded, ſo had they done: and Moſes bleſſed them.

CHAP. XL.

1 The Tabernacle with the apperainces is reared vp. 34 The glory of the Lord appeareth in the cloud covering the Tabernacle.

Then the Lord ſpake vnto Moſes, ſaying,

2 In the first day of the first moneth, in the very first of the same moneth shalt thou set up the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Teſtimonie, and couer the Arke with the vaille.

4 Also thou shalt bring in the Table, and ſet it in order as it doth require: thou shalt also bring in the Candleſtick, & light his lampes,

5 And thou shalt ſet the incenſe Altar of gold before the Arke of the Teſtimonie, and put the hanging at the dooze of the Tabernacle.

6 Moreover thou shalt ſet the burnt offering Altar before the dore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt ſet the Lauer betwene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the Court round about, and hang vp the hanging at the Court gate.

9 After, thou shalt take the anoynting oyle, and anoynt the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy.

10 And thou shalt anoynt the altar of the burnt offering, and all his instruments, and shalt ſanctifie the Altar, that it may be an Altar moſt holy.

11 Also thou shalt anoynt the Lauer and his foot, and shalt ſanctifie it.

12 Then thou shalt bring Aaron and his ſonnes vnto the dore of the Tabernacle of the Congregation, and waſh them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoynt him, and ſanctifie him, that he may miniſter vnto mee in the Prielt's office.

14 Thou shalt also bring his ſonnes, and

clothe them with garments,

15 And shalt anoint them, as thou diddeſt anoint their father, that they may miniſter vnto mee in the Prielt's office: for their anoynting ſhalbe ſigne, that the Prielt-hood ſhall be euerlaſting vnto them throughout their generations.

16 So Moſes did according to all that the Lord had commanded him: ſo did he.

17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in the ſecond yeere.

18 Then Moſes reared vp by the Tabernacle, and ſtayed the ſockets, and ſet vp the boards thereof, and put in the barres of it, and reared vp by his pillars.

19 And he ſpread the couering ouer the Tabernacle, and put the couering of that couering on he about it, as the Lord had commanded Moſes.

20 ¶ And he tooke, and put the Teſtimonie in the Arke, and put the barres in the rings of the Arke, and ſet the Mercie ſeat on he vpon the Arke.

21 Hee brought also the Arke into the Tabernacle, and hanged vp the couering vaille, and couered the Arke of the Teſtimonie, as the Lord had commanded Moſes.

22 ¶ Furthermore, hee put the Table in the Tabernacle of the Congregation in the North ſide of the Tabernacle without the vaille,

23 And ſet the bread in order before the Lord, as the Lord had commanded Moſes.

24 ¶ Also hee put the Candleſticke in the Tabernacle of the Congregation, ouer againſt the Table toward the South ſide of the Tabernacle.

25 And hee lighted the lampes before the Lord, as the Lord had commanded Moſes.

26 ¶ Moreover, hee ſet the golden Altar in the Tabernacle of the Congregation before the vaille,

27 And burnt ſweete incenſe thereon, as the Lord had commanded Moſes.

28 ¶ Also hee hanged vp the vaille at the ſdore of the Tabernacle.

29 After, he ſet the burnt offering Altar without the dore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the ſacrifice thereon, as y Lord had commanded Moſes.

30 ¶ Likewise he ſet the Lauer betwene the Tabernacle of the Congregation and the altar, and powdered water therein to waſh with.

31 ¶ So Moſes & Aaron, and his ſonnes waſhed their hands and their feet thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they waſhed, as the Lord had commanded Moſes.

33 Finally, he reared vp by the court round about the Tabernacle and the Altar, and hanged vp the vaille at the Court gate: ſo Moſes finiſhed the worke.

34 ¶ Then the cloud couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.

35 So Moſes could not enter into the Tabernacle

d Till both the Prielt-hood and the ceremonies ſhould ende, which was at Chriſts coming.

Numb. 7. 1. e Alter they came out of Egypt, Num. 7. 1.

f That is, the tables of the law, chap. 31. 18. and 34. 28.

Chap. 35. 1. 2.

|| Or, ſet vp.

g Betwene the Sanctuary and the Court.

Numb. 9. 15. 1. king. 8. 10.

i Signifying, that in Gods matters man may neither add nor diminish.

k Prayed God for the peoples diligence, and prayed for them.

a After that Moſes had bene fortie dayes, and fortie nights in the mount, that is, from the beginning of Auguſt to the tenth of September, he came downe, and cauſed this worke to be done, which being finiſhed, was ſet vp in Abib, which moneth conteineth halfe March, and halfe April.

* Reade Chap. 26. 35.

b That is, the altar of perfume, or to burne incenſe on.

c This hanging or vaille was betwene the Sanctuary and the Court.

beracle of the Congregation, because the cloud abode thereon, & the glory of the Lord filled the Tabernacle.

36 Now when the cloud ascended up from the Tabernacle, the children of Israel went forward in all their journeyes.

37 But if y^e cloud ascended not, then they journeyed not till the day that it ascended.

38 For^e the cloud of the Lord was upon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeyes.

h Thus the presence of God preserued & guided them night and day till they came to the land promised.

The third booke of Moses, called *Leuiticus.

THE ARGUMENT.

AS God daily by most singular benefits declared himselfe to bee mindfull of his Church: so hee would not that they should haue any occasion to trust either in themselves, or to depend upon others, either for lacke of temporall things, or ought that belonged to his diuine seruice & religion. Therefore he ordeined diuers kinds of oblations & sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreover, he declared by these sacrifices and ceremonies, that the reward of sin is death, and that without the blood of Christ the innocent Lambe there can bee no forgiveness of finnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by y^e terrible example of Nadab & Abihu) he prescribed euen to the least things, what they should do, as what beasts they should offer & eat: what diseases were contagious & to be avoided: what order they should take for all maner of filthines & pollution to purge it: whose company they should flee: what marriages were lawfull: and what politike Lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3. 10 and 14 The maner to offer burnt offerings as well of bullocks, as of sheepe and birds.

NOW the Lord called Moses and spake vnto him out of the Tabernacle of the congregation, saying, 2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of^e cattell, as of beees and of the sheepe.

3 * If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand vpon the head of the burnt offering, & it shall be accepted^e to the Lord, to be his atonement.

5 And^e he shall kill the bullocke before the Lord, and the Priests Aarons sons shall offer the blood, & shall sprinkle it round about vpon the altar, that is by the doore of the tabernacle of the Congregation.

6 Then shall he slay the burnt offering, and cut it in pieces

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, the head and the // kall vpon the wood that is in the fire which is vpon the altar.

9 But the inwards thereof, and the legs thereof he shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweet sauour^e vnto the Lord.

10 And if his sacrifice for the burnt offering be of the flocks (as of the shep or of the goats) he shall offer a male without blemish,

11 And he shall kill it on the North side

of the altar^e before the Lord, & the Priestes Aarons sonnes shall spinkle the blood there- of round about vpon the altar.

12 And he shall cut it in 7 pieces, separating his head, and his // kall, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

13 But he shall wash the inwards, & the legs with water, and the Priest shall offer the whole, and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweet sauour vnto the Lord.

14 And if his sacrifice be a burnt offering to the Lord, of the fowles, then he shall offer his sacrifice of the turtle doves, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, and^e wying the neck of it alimode, and burne it on the altar: and the blood thereof shall he // shed vpon the side of the altar.

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the^e East part in the place of the ashes.

17 And he shall cleane it with his wings, but not diuide it asunder: and the Priest shall burne it vpon the altar vpon the wood y^e is in the fire: for it is a burnt offering, an oblation made by fire for a sweet sauour vnto y^e Lord. Exod. 27. 3.

CHAP. II.

1 The meate offering is after three sorts: of fine flour unbaken, 4 of bread baken, 14 and of corne in the eare.

NOW when any will offer a meate offering vnto the Lord, his offering shall be of fine flour, and hee shall powre oyle vpon it, and put incense thereon,

2 And shall bring it vnto Aarons sonnes the Priests, and hee shall take thence his handfull of the flour, and of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the altar: for it is an offering made by fire for a sweet sauour vnto the Lord.

h Before the altar of the Lord.

i Ebr. into hu pieces.

Or, fat. i The Ebrew word signifieth, to pinch off with the nail.

Or, strained, or pressed.

k On the side of the court gate in the pans, which flood with ashes, Exod. 27. 3.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office,

a Hereby Moses teacheth that he taught nothing to the people, but that which hee receiued of God. b So they could offer of none other sort, but of those which were commanded. Exod. 29. 10. c Meaning, within the court of the Tabernacle. d Ebr. to him. e The Priest or Leuite. f Ebr. to him. g Of the burnt offering. Exod. 27. 1.

Or, the body of the beast, or the fat.

f Or, a sauour of rest, which pacifieth the anger of the Lord. g Reade verse 5.

Eclus. 7. 31.

d Therefore none could eat of it, but the Priests.

e Which is a gift offered to God so pacifies him.

Verse 2.
Exod. 29. 18.

f That is, fruits which are sweet. as honey, ye may offer.

g But reserved for the Priests.

Marke 9. 49.
h Which they were bound (as by a covenant) to use in all sacrifices, Num. 18.

19. 2. Chron. 13.
5. Ezeki. 43. 24.
or, it meaneth a sure and pure covenant.

Chap. 23. 14.
|| Or, full cares: for the word signifieth a fruitful field.
reade 2. Chra. 26.
10. in the no e.g.

a A sacrifice of Thanksgiving offered for peace and prosperity, either generally or particularly.

b One part was burnt, another was to the priests and the third to him that offered.
Exod. 29. 22.

3 * But the remnant of the meate offering shall be Aarons and his sonnes: for it is a most holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the oven, it shall bee an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anointed with oyle.

5 ¶ But if thy meat offering be an oblation of the frying pan, it shall be of fine flour unleavened, mingled with oyle.

6 And thou shalt part it in pieces, and powre oyle thereon: for it is a meat offering.

7 ¶ And if thy meat offering be an oblation made in the caldron, it shall be made of fine flour with oyle.

8 After thou shalt bring the meat offering (that is made of these things) unto the Lord, and shalt present it unto the Priest, and hee shall bring it to the altar,

9 And the Priest shall take from the meat offering a memorial of it, and shall burne it upon the altar: for it is an oblation * made by fire for a sweete savour unto the Lord.

10 But that which is left of the meat offering, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meat offerings which ye shall offer unto the Lord, shall be made without leaven: for ye shall neither burne leaven nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruits ye shall offer * them unto the Lord, but they shall not be burnt upon the altar for a sweet savour.

13 (All the meat offerings also shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering, but upon all thyne oblations thou shalt offer salt)

14 If then thou offer a meat offering of thy first fruits unto the Lord, thou shalt offer for thy meat offering of thy first fruits * eares of corn dried by the fire, and wheat beaten out of the shee greene eares.

15 After thou shalt put oyle upon it, & lay incense thereon: for it is a meat offering.

16 And the Priest shall burne the memorial of it, even of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering unto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, and beastes for the same. 17 The Israelites may neither eat fat nor blood

¶ Also if his oblation be a peace offering, if hee will offer of the doe (whether it be male or female) hee shall offer such as is without blemish before the Lord,

2 And shall put his hand upon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sons the Priests, shall sprinkle the blood upon the altar round about.

3 So the shall offer * part of the peace offerings as a sacrifice made by fire unto the Lord, even the fat that couereth y inward, and all the fat that is upon the inward.

4 ¶ Hee shall also take away the two kid-

neyes, and the fat that is on them, and upon the flanks, and the kail on the liuer with the kidneyes.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering which is upon the wood, that is on the fire: this is a sacrifice made by fire for a sweet savour unto the Lord.

6 ¶ Also if his oblation be a peace offering unto the Lord out of the flocke, whether it be male or female, he shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand upon the head of his offering, and shall kill it before the Tabernacle of the Congregation, and Aarons sons shall sprinkle the blood thereof round about upon the altar.

9 After, of the peace offerings he shall offer * an offering made by fire unto the Lord: hee shall take away the fat thereof, and the rumpe altogether, hard by the backbone, and the fat that couereth the inward, and all the fat that is upon the inward.

10 Also hee shall take away the two kidneyes, with the fat that is upon them, and upon the flanks, and the kail upon the liuer with the kidnicie.

11 Then the Priest shall burne it upon the altar, as the meate of an offering made by fire unto the Lord.

12 ¶ Also if his offering be a goat, then shall he offer it before the Lord,

13 And shall put his hand upon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof upon the altar round about.

14 Then he shall offer thereof his offering, even an offering made by fire unto the Lord, the fat that couereth the inward, and all the fat that is upon the inward.

15 Also hee shall take away the two kidneyes, and the fat that is upon them, and upon the flanks, and the kail upon the liuer with the kidnicie.

16 So the Priest shall burne them upon the altar, as the meate of an offering made by fire for a sweete savour: * all the fat is the Lords.

17 This shall be a perpetual ordinance for your generations, throughout all your dwellings, so that ye shall eat neither fat nor blood.

CHAP. IIII.

1 The offering for finnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the Priustee man.

¶ Drexouer, the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, saying, If * any shall sinne through ignorance, in any of the Commandments of the Lord, (which bought not to be done) but shall doe contrary to any of them,

3 If the Priest that is anoynted doe sinne (according to the sinne of the people) then shall he offer, for his sinne which he hath sinned, a yong bullocke without blemish unto the Lord for a sinne offering,

4 And

|| Or, the which kidneyes are neere the flanks.

c In the peace offering it was different to offer either male or female, but in the burnt offering onely the male: to here can be offered no birds, but in the burnt offerings they might: all there was consumed with fire, and in the peace offering but a part.

d The burnt offering was wholly consumed, & of the offering made by fire, onely the inward &c were burnt: the shoulder & breast with the two chawes, & the maw were the Priests, and the rest his that offered.

Verse 4.

e Meaning, at the North side of the Altar, Chap. 1. 1.

Chap. 7. 25.

f By eating fat, was meant to be carnall, and by blood eating, was signified cruelty.
Gene. 9. 4.
chap. 17. 14.

z Ebr. a soule.

a That is, of negligence or ignorance, especially of the ceremonial law: for otherwise the punishments for crimes are appointed according to the transgression, Num. 15. 22.

b Meaning the hie Priest.

c Hereby confessing that he deserued the same punishment which the beast suffered.

d Which was betwene the holiest of all and the Sanctuary.

e Which was in the court : meaning by the Tabernacle the Sanctuary : and in the end of this verse it is taken for the court. Chap. 5. 9.

Exod. 19. 14.
numb. 19. 5.

Leuit. 1. 11.

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished.

Chap. 5. 2, 3, 4.

g For all the people could not lay on their hands : therefore it was sufficient that the ancients of the people did it in the name of all the congregation.

h Or, the Priest.

i Or, make a person with it.

4 And he shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, and shall put his hand vpon the bullocks head, and kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vail of the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the Tabernacle of the Congregation : then shall he powze all the rest of the blood of the bullocke at the foote of the Altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering : to wit, the fat that cometh the inwards, and all the fat that is about the inwards.

9 Hee shall take away also the two kidneys, and the fat that is vpon them, and vpon the flanks, and the kail vpon the liuer, with the kidneys.

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 But the skinne of the bullocke, and all his flesh, with his head, and his legs, and his inwards, and his doing shall hee beare out.

12 So hee shall carie the whole bullocke out of the holie, vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire : where the ashes are cast out, shall hee be burnt.

13 And if the whole congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the commandments of the Lord which should not be done, and haue offended :

14 When the sinne which they haue committed, shall be knowne, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and he shall kill the bullocke before the Lord.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vail.

18 Also he shall put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation : then shall he powze all the rest of the blood at the foote of the altar of burnt offering which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and shall burne it vpon the altar.

20 And the Priest shall doe with this bullocke as he did with the bullocke for his sin : so shall hee doe with this : so the Priest shall make at atonement for them, and it shall be forgiven them.

21 For he shall cary the bullocke without the holie, and burne him as he burned the first bullocke : for it is an offering for the sinne of the Congregation.

22 When a ruler shall sinne, and doe through ignorance against any of the Commandments of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne which he hath committed, then shall he bring for his offering an hee goat without blemish,

24 And shall lay his hand vpon the head of the hee goat, & kill it in the place where hee should kill the burnt offering before the Lord : for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powze the rest of his blood at the foote of the burnt offering altar.

26 And shall burne all his fat vpon the altar, as the fat of the peace offering : so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.

27 Likewise if any of the people of the land shall sinne through ignorance, in doing against any of the Commandments of the Lord, which should not be done, and shall offend.

28 If one shew him his sinne which hee hath committed, then hee shall bring for his offering a hee goat without blemish for his sinne which hee hath committed,

29 And hee shall lay his hand vpon the head of the sinne offering, and shall the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, and powze all the rest of the blood thereof at the foote of the altar.

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweet savour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if hee bring a lambe for his sinne offering, he shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and he shall lay it for a sinne offering in the place where he should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powze all the rest of the blood thereof at the foote of the altar.

35 And hee shall take away all the fatte thereof, as the fat of the lambe of the peace offerings is taken away : then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest

h Or, the male goat

of the fold.

i That is, the

Priest shall kill it :

for it was not

lawfull for any

out of that office

to kill the beast.

i Wherein he

represented Iesus

Christ.

h Or, priuate person.

h Or, the female of

the goats.

k Reade verse

24.

Exod. 29. 18.

l Meaning, that the punishment of his sin should be laid vpon the beast, or that he had received all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were daily. Hered to the Lord.

Priest shall make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiven him.

CHAP. V.

1 Of him that testifieth not the truth, if he heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

4 Ebr. a soul.

1 Or, if the Judge hath taken an othe of any other.

a Whereby it is commanded to beare witness to the truth, and disclose the iniquitie of the vn. godly.

Also if 4 any haue sinned, that is, if hee haue heard the voyce of an oath, and hee can be a witness whether hee hath sene or known of it, if he doe not utter it, he shall beare his iniquity:

2 Either if one touch any vncleane thing, whether it be a cart on of any vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet be it is vncleane, and hath offended:

3 Either if he touch any vncleannesse of man (whatsoever vncleannesse it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

4 Either if 4 any sweare, and pronounce with his lips to do euill, or to do good (whatsoever it be that a man shall pronounce with an oath) and if it be hid from him, and after knoweth that hee hath offended in one of these pointes.

5 When hee hath sinned in any of these things, then he shall confesse that he hath sinned therein.

6 Therefoore shall hee bring his trespass offering vnto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a lambe, or a shee goat for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

7 But 4 if hee bee not able to bring a sheepe, he shall bring for his trespass which hee hath committed, two turtle doves, or two young pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

8 So shall hee bring them vnto the Priest, who shall offer the sinne offering first, and 4 wing the necke of it alunder, but not plucke it cleane off.

9 After, he shall sprinkle the blood of the sinne offering vpon the side of the altar, and the rest of the blood shall be 4 shed at the foote of the altar: for it is a sinne offering.

10 Also he shall offer the second for a burnt offering 4 as the manner is: so shall the Priest make an atonement for him, (for his sinne which he hath committed) and it shall be forgiven him.

11 4 But if he bee not able to bring two turtle doves, or two young pigeons, then he that hath sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sinne offering, he shall put none 4 oyle thereto, neither put any incense thereon: for it is a sinne offering.

12 Then shall he bring it to the Priest, and the Priest shall take his handfull of it, for the 4 remembrance thereof, and burne it vpon the altar 4 with the offerings of the Lord made by fire: for it is a sinne offering.

13 So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these pointes, and it shall be forgiven him: and the remnant shall be the Priests, as the meat offering.

14 4 And the Lord spake vnto Moses, saying,

15 If any person transgresse and sinne through ignorance 4 by taking away things consecrated vnto the Lord, hee shall then bring for his trespass offering vnto the Lord a ram without blemish, out of the flocke, worth two shekels of silver 4 by thy estimation after the shekel of the Sanctuary, for a trespass offering.

16 So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

17 4 Also if any sin and 4 doe against any of the Commandements of the Lord, which ought not to be done, 4 know not, and 4 sinne and beare his iniquity,

18 Then shall he bring a ramme without blemish out of the flocke, in thy estimation worth 4 two shekels, for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his 4 ignorance wherein hee erred, and was not ware: so it shall be forgiven him.

19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

6 The offering for sinne which are done willingly. 9 The lawe of the burnt offerings. 13 The fire must abide euermore vpon the altar. 14 The lawe of the meat offering. 20 The offering of Aaron and his sonnes.

And the Lord spake vnto Moses, saying,

2 If any sinne, and commit a trespass against the Lord, and denie vnto his neighbour that which was taken him to keepe, or that which was put to him of 4 trust, or doth by 4 robbery, or by violence oppress his neighbour,

3 Or hath found that which was lost, and denieth it, and sweareth falsely, 4 for any of these things that a man doth, wherein he sinneth:

4 When, I say, he thus sinneth and trespasseth, he shall then restore the robbery that hee robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the lost thing which hee found.

5 Or for whatsoever hee hath 4 twome falshly, he shall both restore it in the whole 4 summe, and shall adde the fifth part more thereto, and giue it vnto him to whom it pertained, the same day that hee offered for his trespass.

6 Also he shall bring for his trespass vnto the Lord, a ram without blemish out of the 4 flocke, in thy estimation worth two shekels for a trespass offering vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, and it shall be forgiven

2 As touching the first fruits or tithes due to the Priests and Leuites.

h By the estimation of the Priest, Chap. 5. v. 2.

Chap. 4. 2.

i That is, afterward remembrance that he hath sinned, when his conscience doeth accuse him.

Exod. 30. 13.

k Els if his sin against God come of malice, he must die, Num. 15. 30.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.

c Which haue bene mentioned before in this Chapter.

4 Ebr. if his hand cannot touch, meaning for his powerlesse.

Chap. 1. 15.

4 Or, poured.

4 Or, according to the Law.

d Or, declare him to be purged of that sinne.

Verse 7.

e Which is about a pottle.

f As in the meat offering, Chap. 2. 1.

Chap. 2. 2.

Chap. 4. 35.

a To bestow and occupie for the vse of him that gaue it.

b By any guile or vnlawfull means.

Numb. 5. 6.

c Wherein he cannot but sinne or wherein a man accuseth himself to sinne, by periuie or such like thing.

Numb. 5. 7.

Chap. 5. 15.

forgiven him, whatsoever thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake unto Moses, saying,

9 Command Aaron and his sonnes, saying, This is the law of the burnt offering, (it is the burnt offering, because it burneth upon the altar all the night unto the morning, and the fire burneth on the Altar.)

10 And the Priest shall put on his linen garment, and shall put on his linen breeches upon his flesh, and take away the ashes when the fire hath consumed the burnt offering upon the Altar, and he shall put them beside the Altar.

11 After, he shall put off his garments, and put on other rayment, and carry the ashes forth without the holte unto a cleane place.

12 But the fire upon the Altar shall burne thereon, and neuer be put out: wherefore the Priest shall burne wood on it every morning, and lay the burnt offering in order upon it, and he shall burne thereon the sacrifice of the peace offerings.

13 The fire shall ever burne upon the altar, and neuer goe out.

14 ¶ Also this is the law of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 We shall even take thence his handfull of fine flower of the meate offering, and of the oyle, and all the incense which is upon the meate offering, and shall burne it upon the Altar for a sweet savour, as a memoriall therefore unto the Lord.

16 But the rest thereof shall Aaron & his sonnes eat: it shall be eaten without leaven in the holy place: in the court of the Tabernacle of the Congregation they shall eat it.

17 It shall not be baked with leaven: it shall be given to for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it: It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: whatsoever toucheth them shall be holy.

19 ¶ Again the Lord spake unto Moses saying,

20 This is the offering of Aaron and his sonnes, which they shall offer unto the Lord in the day when he is anointed: the tenth part of an Ephah of fine flower, for a meate offering, perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shall be made with oyle: thou shalt bring it fried, and shalt offer the broken pieces of the meate offering for a sweet savour unto the Lord.

22 And the Priest that is anointed in his stead, among his sonnes shall offer it: it is the Lords ordinance for ever, it shall be burnt altogether.

23 For every meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake unto Moses, saying,

25 Speake unto Aaron, and unto his sonnes, and say, This is the law of the sinne offering, In the place where the burnt offer-

ing is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth his sinne offering, shall eat it: in the holy place shall it be eaten, in the Court of the Tabernacle of the Congregation.

27 Whatsoever that touch the flesh thereof, shall be holy: and when there dropeth of the blood thereof upon a garment, thou shalt wash that whereon it dropeth in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with water.

29 All the males among the Priests shall eat thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place shall be eaten, but shall be burnt in the fire.

CHAP. VII.

1 The law of the trespass offering. 11 Also of the peace offering. 23 The fat and the blood may not be eaten.

¶ Likewise this is the law of the trespass offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall be sprinkled round about upon the Altar.

3 All the fat thereof also shall he offer, the rumpe, & the fat that covereth the inward sides.

4 After, he shall take away the two kidneys, with the fat that is on them, and upon the flanks, and the caule on the liver with the kidneys.

5 Then the Priest shall burne them upon the Altar for an offering made by fire unto the Lord: this is a trespass offering.

6 All the males among the Priests shall eat thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespass offering, one law serveth for both: that wherewith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall have the skinne of the burnt offering, which he hath offered.

9 And all the meate offering that is baked in the oven, and that is dressed in the panne, and in the frying panne, shall be the Priests that offereth it.

10 And every meate offering mingled with oyle, and that is dry, shall pertaine unto all the sonnes of Aaron to all alike.

11 Furthermore, this is the law of the peace offerings, which he shall offer unto the Lord.

12 If he offer it to give thanks, then he shall offer for his thanks offering, unleavened cakes mingled with oyle, and unleavened wafers anointed with oyle, and fine flower fried with the cakes mingled with oyle.

13 He shall offer also his offering with cakes of leavened bread, for his peace offerings, to give thanks.

14 And of all the sacrifice he shall offer one

k Meaning the garment of the Priest.

l Which was in the laver, Exod. 30.18.

Chap 4.5. hebr. 13.11. m Out of the campe, chap 4. 12.

a Which is for the smaller sins, and such as are committed by ignorance.

b At the Courte gate.

c The Priest.

d The same ceremonies: notwithstanding that this word Trespasse signifieth lesse then sinne.

e Meaning the rest that is left and not burnt.

f Because it had no oyle nor liquor.

g Peace-offerings containe a confession & thanksgiving for a benefit received, and also a vow, and free offering to receive a benefit.

d That is, the ceremonies which ought to be observed therein.

e Upon his secret parts, Exod. 28.43. f In the ashpan appointed for that use.

Chap 7.1. num 154.

Chap 2.9.

g Or, kneed with leaven, and after baked.

Exod. 29 37.

Exod. 16 36. h Soof as the he Priest shall be elected and anointed. Or, fried.

i His sonne that shall succede him.

cake for an heave offering unto the Lord, and it shall be the Priests that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall bee eaten the same day that it is offered; he shall leaue nothing thereof untill the morning.

16 But if the sacrifice of his offering, be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall bee eaten.

17 But as much of the offered flesh as remaineth unto the third day, shall bee burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned unto him, but shall be an abomination: therefore the person that eateth of it shall beare his iniquitie.

19 The flesh also which toucheth any uncleane thing, shall not bee eaten, but burnt with fire: but of this flesh all that be cleane shall eat thereof.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his^h uncleannesse vpon him, euen the same person shall bee cut off from his people.

21 Moreover, when any toucheth any uncleane thing, as the uncleannesse of man, or of an uncleane beaſt, or of any filthy abomination, and eate of the flesh of the peace offerings, which pertaineth unto the Lord, euen that person shall be cut off from his people.

22 ¶ Again the Lord spake unto Moses saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beues, nor of sheepe, nor of goats:

24 For the fat of the dead beaſt, and the fat of that which is torne with beaſts, shall be occupied to any vse, but ye shall not eate of it.

25 For whosoever eateth the fat of the beaſt, of the which he shall offer an offering, made by fire to the Lord, euen the person that eateth, shall be cut off from his people.

26 Neither shall he eate any blood, whether of foule, or of beaſts in all your dwellings.

27 Every person that eateth any blood, euen the same person shall be cut off from his people.

28 ¶ And the Lord talked with Moses saying,

29 Speake vnto the children of Israel, and say, he that offereth his peace offerings unto the Lord, shall bring his gift unto the Lord of his peace offerings:

30 His^h hands shall bring the offerings of the Lord made by fire: euen the fat with the breast shall he bring, that the breast may be^h taken to and fro before the Lord.

31 Then the Priest shall burne the fat vpon the Altar: and the breast shall bee Aarons and his sonnes.

32 And the right shouldeſhall yet giue vnto the Priest for an heave offering, of your

peace offerings.

33 The same that offereth the blood of the peace offerings, and the fatte, among the sonnes of Aaron, shall haue the right shouldeſ for his part.

34 For the breast shaken to and fro, and the shouldeſ lifted vp haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the^h anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that he appointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the peace offerings.

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

AFTERWARD the Lord spake vnto Moses saying,

2 * Take Aaron and his sonnes with him, and the garments and the^h anointing oyle, and a bullocke for the sinne offering, and two rammes, and a baskett of unleaueſ bread.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the company, ¶ This is the thing which the Lord hath commanded to doe.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broidered garde of the Ephod, and bound it vnto him therewith.

8 After he put the breast plate thereon, and put in the breast plate^h the Urin and the Thummim.

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the^h holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oyle, and anointed the^h Tabernacle, and all that was therein, and sanctified them,

u That is, his priuiledge, reward, and portion,

o Which sacrifice was offered when the Priests were consecrated, Ezod. 29. 22.

Exod. 28. 1, 4.
Exod. 30. 24.

Exod. 29. 4.

Exod. 28. 30.
a So called because this superfection, Holiness to the Lord, was giuen in it. b That is, the Holiest of all, the Sanctuary, and the Court.

h If he make a vow to offer: for else the flesh of the peace offerings must be eaten the same day.

i The sin wherefore he offered, shall remaine. k After it be sacrificed.

l Of the peace offering that is cleane. Chap. 15. 3.

Chap. 3. 17.

Gen. 9. 4. chap. 17. 14.

Exod. 29. 24.

m And should not sell it by another. Exod. 29. 24.

*Eccles 45. 15.
psal. 133. 2.*

11 And sprinkled thereof vpon the altar seuentimes, and anointed the altar, and all his instruments, and the lauer, and his foot, to sanctifie them)

12 * And he poured of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put boners vpon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which hee put vpon the hornes of the altar round about with his finger, and purified the altar, and poured the rest of the blood at the foot of the altar: so he sanctified it, to make reconciliation vpon it.

16 Then he tooke all the fat that was vpon the inwards, and the caule of the liuer, and the two kidnies with their fat, which Moses burned vpon the altar.

17 But the bullocke and his hide, and his flesh, and his dung, hee burnt with fire without the holte, as the Lord had commanded Moses.

18 ¶ Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands vpon the head of the ramme.

19 So Moses killed it, and sprinkled the blood vpon the altar round about.

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fatte,

21 And washed the inwards and the legs in water: so Moses burnt the ramme euery whit vpon the altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their hands vpon the head of the ramme,

23 Which Moses slew, and tooke of the blood of it, and put it vpon the lappe of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbe of their right handes, and vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the altar round about.

25 And he tooke the fatte and the rumpe, and all the fat that was vpon the inwards, and the caule of the liuer, and the two kidnies with their fat, and the right shoulder.

26 Also he tooke of the basket of the vneleavened bread that was before the Lord, one vneleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anointing oyle, and of the blood which was vpon the altar, and sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 ¶ Afterward, Moses laid vnto Aaron and his sonnes, See the the flesh at the doore of the Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it.

32 But that which remaineth of the flesh and of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seven dayes, vntill the dayes of your consecrations be at an end: for * seven dayes, said the Lord, shall hee * consecrate you,

34 As // he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seven dayes, and shall keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

8 The first offerings of Aaron. 22 Aaron blest the people. 23 The glory of the Lord is shewed.

24 The fire commeth from the Lord.

And in the eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then hee said vnto Aaron, Take three ayong calfe for a sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goat for a sinne offering, and a calfe and a lambe both of a yeere old, without blemish for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew nere and stood before the Lord.

6 (For Moses had said, This is the thing which the Lord commanded that ye should

Exod. 29. 26.

*g At the doore of the court.
Exod. 29. 32.
chap. 24. 9.*

*Exod. 29. 35.
1 Ebr. fill your hands,
1 Or, as I have done,*

h By commission giuen to Moses.

*a After their consecration: for the seven dayes before, the Priests were consecrate.
Exod. 29. 1.*

b Aaron entrench into the possession of the Priests, and offering the four principall sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meat offering.

c Before the altar, where his glory appeared.

*Exod. 29. 1.
chap. 9. 2.*

e Of the burnt offering.

d To offer for the finnes of the people.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest hath the skin, Chap. 7. 8.

Exod. 29. 31.

f Moses did this because that the Priests were not yete established in their office.

Exod. 29. 34.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden weeds.

At * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Uzziel the vncle of Aaron, and said vnto them, Come nere, carie your // brethren from before the Sanctuarie out of the holse.

5 Then they went and caried them in their coates out of the holse, as Moses had commanded.

6 After, Moses said vnto Aaron, and vnto Eleazar and Ithamar his sonnes, * Couer not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath ^d kindled.

7 And goe not yet out from the doore of the Tabernacle of the Congregation, lest ye die: for the anointing oyle of the Lord is vpon you: and they did according to Moses commandement.

8 And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor // strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, lest yee die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betwene the holy and the vnholý, and betwene the cleane and the vncleane.

11 And that ye may teach the children of Israel all the statutes, which the Lord hath commanded them by the // hand of Moses.

12 Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy duety and thy sonnes duety of the offerings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast, and the heane shoulder shall ye eat in // a cleane place: thou and thy sonnes, and thy * daughters with thee: for they are giuen as thy // duety, and thy sonnes duety, of the peace offerings of the children of Israel.

15 The heane shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before

should doe, and the glory of the Lord shal appeare vnto you)

7 Then Moses said vnto Aaron, Draw nere to the altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for ^d thee, and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dypt his finger in the blood, and put it vpon the hoynes of the altar, and powred the rest of the blood at the foot of the altar.

10 But the fat and the kidnies, and the caule of the liuer, of the sinne offering, hee ^d burnt vpon the altar, as the Lord had commanded Moses.

11 The flesh also and the hide hee burnt with fire without the holse.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwards and the legs, and burnt them vpon the burnt offering on the altar.

15 Then he offered the peoples offering, and tooke a goate, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it according to the manner.

17 He presented also the meat offering, and filled his hand therof, and * besides the burnt sacrifice of the morning, hee burnt this vpon the altar.

18 He slew also the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe and that which couereth the inwards and the kidnies, and the caule of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

21 But the ^s breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift by his hand toward the people, and blessed them, and ^d came downe from offering of the sinne offering, and the burnt offerings, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, * and the glory of the Lord appeared to all the people.

24 * And there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fat: which when all the people saw, they // gaue thanks, and fell on their faces.

Numb. 3.4. and 26.61.

1. chron. 24.2.

a Not taken of the altar, which was sent from heaven, and endured till the captivity of Babylon.

b I will punish them, that serue me otherwise then I haue commanded, not sparing the chiefe, that the people may feare and praise my iudgements. // Or, consins.

c Asthough ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap. 19.28. Deut. 14.1. and 33.9.

d In destroying Nadab and Abihu the chiefe, and menacing the rest except they repent.

// Or, drinke that maketh drunke.

// Or, commission. Exod. 29.24.

// Or, where is no vncleannesse.

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of the first fruits, the first borne, and the Easter lambe, Reade Chap. 22.

12.13.

// Or, right, or portion,

d Reade for the vnderstanding of this place, Hebr. 5.3. and 7.27.

e That is, he laid them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, Verse 24.

Exod. 29.38.

g Of the bullock and the ramme.

h Because the altar was nere the Sanctuary which was the vpper end, therefore he is said to come downe.

i Or, prayed for the people.

2. Maccab. 2.8.

Gen. 4.4.

1. king. 18.38.

2. chrdn 7.1.

2. macc. 2.10.11.

// Or, gaue a shout for ioy.

before the Lord, and it shalbe thine and thy sonnes with thee by a law for euer, as the Lord hath commanded.

16 ¶ And Moses sought the goate that was offered for sinne, and loe it was burnt: therefore hee was angry with Eleazar and Ithamar the sonnes of Aaron, which were left aliae, saying,

17 Wherefore haue ye not eaten the sinne offering in the holy place, seeing it is most holy: and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Behold, y blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commanded.

19 And Aaron said vnto Moses, Behold, this day haue they offered their sinne offering, and their burnt offering before the Lord, and such things, as thou knowest are come vnto me: If I had eaten the sinne offering to day, should it haue beene accepted in the sight of the Lord?

20 So when Moses heard it, hee was content.

CHAP. XI.

2 Of beasts, fishes, and birdes, which be cleane, and which be vn cleane.

After, the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and say, * These are the beasts which yee shall eat, among all the beasts that are on the earth.

3 Whatsoeuer parteth the hoofe, and is clouen footed, & cheweth the cud among the beasts, that shall yee eate:

4 But of them that chew the cud, or diuide the hoofe onely, of them ye shall not eat: as the camel, because he cheweth the cud, and diuideth not the hoofe, hee shall be vn cleane to you.

5 Likewise the cony, because he cheweth the cud and diuideth not the hoofe, he shall be vn cleane to you.

6 Also the hare, because hee cheweth the cud, and diuideth not the hoofe, hee shall be vn cleane to you.

7 And the swine, because he parteth the hoofe, and is clouen footed, but cheweth not the cud, he shall be vn cleane to you.

8 Of their flesh shall yee not eat, and their carkeis shall ye not touch: for they shall be vn cleane to you.

9 These shall yee eate, of all that are in the waters: whatsoeuer hath finnes and scales in the waters, in the seas, or in the ri uers, them shall yee eate.

10 But al that haue not finnes nor scales in the seas, or in the rivers, of all that moueth in the waters, and of all liuing things that are in the waters, they shall be an abomination vnto you.

11 They, I say, shall be an abomination to you: ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales in the waters, that shall be abomination vnto you.

13 These shall yee haue also in abomi-

nation among the foules, they shall not be eaten: for they are an abomination, the eagle, and the go shauke, and the osprey,

14 Also the vulture, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostrich also, and the night crow, and the seamew, and the hawke after his kinde:

17 The little owle also, and the comorant, and the great owle.

18 Also the red shanke, and the pelicane, and the swanne:

19 The stoke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule that creepeth and goeth vpon all foure, such shall be an abomination vnto you.

21 Yet these shall yee eate: of euery foule that creepeth & goeth vpon all foure, which haue their feete and legs all of one to leape withall vpon the earth,

22 Of them ye shall eate these, the grasshopper after his kinde, and the solean after his kinde, the bargol after his kinde, and the hagab after his kinde.

23 But all other foules, that creepe and haue foure feete, they shall be abomination vnto you.

24 For by such yee shall be polluted: whosoever toucheth their carkeis, shall be vn cleane vnto the euening.

25 Whatsoeuer also beareth of their carkeis, shall wash his clothes, and be vn cleane vntill euen.

26 Euery beast that hath clawes diuided, and is not clouen footed, nor cheweth the cud, such shall be vn cleane vnto you: euery one that toucheth them, shall be vn cleane.

27 And whatsoeuer goeth vpon his pawes among all manner beasts that goeth on all foure, such shall be vn cleane vnto you: who so doth touch their carkeis, shall be vn cleane vntill the euen.

28 And he that beareth their carkeis shall wash his clothes, and be vn cleane vntill the euen for such shall be vn cleane vnto you.

29 ¶ Also these shall be vn cleane to you among the things that creepe and moue vpon the earth, the weasel, and the mouse, and the frog, after his kind:

30 Also the rat, and the lizard, and the chameleon, and the skillo, and the molic.

31 These shall be vn cleane to you among all that creepe: whosoever doth touch them when they be dead, shall be vn cleane vntill the euen.

32 Also whatsoeuer any of the dead carkeis of them doeth fall vpon, shall be vn cleane, whether it be vessell of wood, or rayment, or skin, or sacke: whatsoeuer vessell it be that is occupied, it shall be put in the water as vn cleane vntill the euen, and so be purified.

33 But euery earthen vessell wherein to any of them falleth, whatsoeuer is within it, shall be vn cleane, and ye shall breake it.

34 All meat also that shall be eaten, if any such water come vpon it, shall be vn cleane: and all drinke that shall be drunke in all

ff 4

¶ Or, Gryffin, as in the Greeke.

¶ Or, Cuckew.

¶ Or, Porphyrie.

¶ Or, haue no bowings on their feete.

f These were certaine kindes of grasshoppers, which are not now properly knowne.

g Out of the campe.

¶ Or, hath not his foote clouen in two.

h The greene frog that stiteth on the bushes. ¶ Or, Crocodile.

i As a bottle or bagge.

Chap. 6. 28.

2. Mac. 2. 11.

f And not consumed, as Nadab and Abihu.

Chap. 6. 26.

g That is, Nadab and Abihu.

h Moses bare with his infirmie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

Gen. 7. 2.

deut. 14. 14.

alles 10. 14.

a Or, whereof ye may eate, b Hee noteth foure sorts of beasts: some chew the cud onely, and some haue onely the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud, and haue the hoofe diuided, which may be eaten.

2. Mac. 6. 18.

c God would that hereby for a time they should be discerned as his people from the Gentiles. d As little fish ingendred of the flime.

e As they which come of generation.

such vessels shall be vncleane.

35 And euery thing that their carkeis fall vpon, shall be vncleane: the fornace or the pot shall bee broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fountaines and welles where there is plenty of water shall be cleane: but that which^k toucheth their carkeisles shall be vncleane.

37 And if there fall of their dead carkeis vpon any seed, which vseth to be sown, it shall be vncleane.

38 But if any^l water bee potvied vpon the seed, and there fall of their dead carkeis thereon, it shall be vncleane to you.

39 If also any beast whereof ye may eate, die, he that toucheth the carkeis thereof, shall be vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and bee vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and bee vncleane vntill the euen.

41 Euery creeping thing therfore that creepeth vpon the earth, shall be an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shall be abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shall not, I say, bee defiled by them.

44 For I am the Lord your God, be sanctified therfore, and be^m holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the law of beastes and of foules, and of euery liuing thing that moveth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betwene the vncleane & cleane, and betwene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 A law how women should be purged after their deliuerance.

1 And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say, When a woman hath brought forth seed, and borne a man child, shee shall be vncleane^a seuen dayes, like as shee is vncleane when shee is put apart for her^b discharge.

3 (* And in the eight day, the foreskinne of the childes flesh shall be circumcised.)

4 And shee shall continue in the blood of her purifying thre^c and thirtie dayes: shee shall touch no^d hallowed thing, nor come into the^d Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maid child, then she

shall be vncleane two^e weekes, as when shee hath her disease: and shee shall continue in the blood of her purifying thre^e weekes and fixe dayes.

6 Now when the dayes of her purifying are out, (whether it bee for a sonne or for a daughter) shee shall bring to the Priest a lambe of one yeere old for a burnt offering, & a young pigeon or a turtle dove for a sinne offering, vnto the doore of the^f Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood. This is the law for her that hath borne a male or female.

8 But if shee^g bee not able to bring a lambe, she shall bring two^g turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering, and the Priest shall make an atonement for her: so shee shall be cleane.

CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or scab, 47 and the leproie of the garment.

1 Moreover the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a scab, or a white spot, so that in the skinne of his flesh^a it be like the plague of leprosie, then hee shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

3 And the Priests shall looke on the soze in the skinne of his flesh: if the haire in the soze be turned into white, and the soze seeme to be^b lower then the skinne of his flesh, it is a plague of leprosie: therfore the Priest shall looke on him, and pronounce him vncleane.

4 But if the white spot be in the skinne of his flesh, and seeme not to bee lower then the skin, nor the haire thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague cleme^c to him to abide still, and the plague grow not in the skinne, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague be darke, and the soze grow not in the skinne, then the Priest shall^d pronounce him cleane, for it is a scab: therfore hee shall wash his clothes, and be cleane.

7 But if the scab grow more in the skin, after that he is scene of the Priest, for to be purged, he shall be scene of the Priest yet againe.

8 Then the Priest shall consider, and if the scab^e grow in the skin, then the Priest shall pronounce him^e vncleane: for it is leprosie.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the Priest,

10 And the Priest shall see him: and if the swelling bee white in the skinne, and haue made the haire white, and there be raw flesh in the swelling,

f Where the burnt offerings were wont to be offered,

g Ebr. isher hand finde not the worth of a lambe. Luke 2. 24.

a That it may be suspected to be the leproie,

b That is shrunk in, and be lower then the rest of the skin.

c Ebr. shall pollute him,

d Ebr. in his eyes.

e As hauing the darke, and the soze grow not in the skinne, skinne drawn together, or blackish.

f Ebr. shall cleanse him.

g Or, be spread abroad.

d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sinne.

k So much of the water as toucheth it.

l He speaketh of seeds, that is layd to stepe before it bee sown,

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

a So that her husband for that time could not resort to her, || Or, flowres, Chap. 15. 19. Luke 2. 21. John 7. 22.

b Besides the first seuen daies, c A sacrifice or such like.

d That is, into the Court gate, till after fourtie dayes.

11 It is an olde leprosie in the skinne of his flesh: and the Priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie shall breake out in the skinne, of the plague, from his head, euen to his feete, whersoever the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, hee shall pronounce the plague to be cleane, because it is all turned into whitenesse: so hee shall bee cleane.

14 But if there be raw flesh on him when he is seene, hee shall be vncleane.

15 For the Priest shall see the raw flesh, and declare him to be vncleane: for the raw flesh is vncleane, therefore it is the leprosie.

16 ¶ If the raw flesh change, and be turned into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the soze bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whole skinne there is a bile, and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skinne, but bee darker, then the Priest shall shut him vp seven dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vncleane, for it is a soze.

23 But if the spot continue in his place and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 ¶ If there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a white spot somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the other skinne, but be darker, then the Priest shall shut him vp seven dayes.

27 After, the Priest shall looke on him the seventh day: if it be grown abroad in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a rising of the burning: the Priest shall therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a soze

on the head, or in the beard,

30 Then the Priest shall see the soze: and if it appeare lower then the skinne, and there be in it a small yellow haire, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head and of the beard.

31 And if the Priest looke on the soze of the blacke spotte, and it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the soze of the blacke spotte, seven dayes.

32 After, in the seventh day the Priest shall looke on the soze: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skinne,

33 Then he shall be shauen, but the place of the blacke spot shall he not shau: but the Priest shall shut vp him, that hath the blacke spot, seven dayes more.

34 And the seventh day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleanse him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spot grow in the skinne, the Priest shall not seeke for the yellow haire: for he is vncleane.

37 But if the blacke spot seeme to him to abide, and that blacke haire grow therein, the blacke spotte is healed, he is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is bald, is cleane.

41 And if his head loofe the haire on the forepart, and be balde before, hee is cleane.

42 But if there be in the bald head, or in the bald forehead a white reddish soze, it is a leprosie springing in his balde head, or in his bald forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the soze be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the soze is in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his menteaion head bare, and shall put a couering vpon his lips, and shall cry, I am vncleane, I am vncleane.

46 As long as the disease shall be vpon him, he shall be polluted, for he is vncleane: hee shall

i Which was not wont to be there, or else smaller then in any other part of the body.

k He shall not care whether the yellow haire be there or no.

l By sickenesse or any other inconuenience.

m In signe of sorrow and lamentation. n Either in tokens of mourning, or for feare of infecting others.

Or, bud.

e For it is not that contagious leprosie that infecteth, but a kinde of skirfe, which hath not the flesh raw as the leprosie. f That is, declaring that the flesh is not found, but is in danger to be leprous.

Or, impostume.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people, as appeareth by Marie the Prophetesse, Num. 12. 14. and by King Vzziah, 2. Chro. 26. 20.

h If he haue a white spot in that place where the burning was, and was after healed,

Or, swelling.

Numb. 5. 2.
2. king. 15. 5.

shall dwell alone, * without the campe shall his habitation be.

47 Allo the garment that the plague of leprosie is in, whether it be a woollen garment, or a linnen garment,

48 Whether it be in the warpe or in the woofe of linnen or of woollen, either in a skin, or in any thing made of skin,

49 And if the loze be greene, or somewhat reddish in the garment, or in the skin, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie, and shall be shewed unto the Priest.

50 Then the Priest shall see the plague, and shut up it that hath the plague, seven dayes,

51 And shall looke on the plague the seventh day: if the plague grow in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a fretting leprosie, and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it up seven dayes more.

55 Again the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a frette inward, * whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading leprosie: thou shalt burne y thing wherein the plague is, in the fire.

58 If thou hast washed the garment, or the warpe, or the woofe, or whatsoeuer thing of skin it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane, or vncleane.

CHAP. XIII.

3 The cleansing of the leper, 34 and of the house that he is in.

AND the Lord spake unto Moses, saying,

2 * This is the law of the leper in the day of his cleansing: that is, he shall be brought unto the Priest.

3 And the Priest shall goe out of the

campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest command to take for him that is cleansed, two sparrows aliae and ^b cleane, and cedar wood, and a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds ouer ^c pure water in an earthen vessel.

6 After, hee shall take the liue sparrow with the cedar wood, and the scarlet lace, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine ouer the pure water,

7 And he shall sprinkle vpon him that must be cleansed of his leprosie, seven times, and cleanse him, and shall ^d let goe the liue sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and shau off all his haire, and wash himselfe in water, so he shall be cleane: after that shall hee come into the holte, but shall tary without his tent seven dayes.

9 So in the seventh day hee shall shau off all his haire, both his head and his beard, and his eye browes: euen all his haire shall he shau, and shall wash his clothes, and shall wash his flesh in water: so he shall be cleane.

10 Then in the eight day he shall take two hee lambs without blemish, and an ewe lambe of a yere olde without blemish, and three tenth deales of fine flowre for a meate offering mingled with oyle, and a pint of oyle.

11 And y Priest that maketh him cleane, shall bring the man which is to be made cleane, and those things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pint of oyle, and * shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offering and the burnt offering are slaine, euen in the holy place: for as the * sinne offering is the Priests, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lay of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pint of oyle, and pswze it into the palme of his left hand,

16 And the Priest shall dip his ^e right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seven times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lay of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, * where the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the

|| Or, little birds.
b Of birds which were permitted to be eaten.
c Running water, or of the fountaines.

d Signifying that he that was made cleane, was set at liberty, and restored to the company of others.

e Which hath no imperfection in any member.
f This measure in Ebrew is called Log, and containeth fixe egges in measure.

Exod. 29. 24.

Chap. 7. 1, 7.

† Ebr. the finger of his right hand.

† Ebr. vpon the blood of the trespass offering.

o Whether it be garment, vessel, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Matth. 8. 2.
marke 1. 40.
luke 5. 12.

a Or the ceremony which shall be vted in his purgation.

the Priests hand, hee shall powre vpon the head of him that is to bee cleaned: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleaned of his uncleanness: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meat offering vpon the altar: and the Priest shall make an atonement for him: so hee shall be cleane.

21 But if he be poore, and not able, then he shall bring one lambe for a trespass offering, and a senterly deale of fine flour mingled with oyle, for a meat offering, with a pinte of oyle.

22 Also two turtle doves, or two young pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleaning vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lappe of his right ear that is to be cleaned, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

26 Also the Priest shall powre of the oyle into the palme of his own left hand.

27 So the Priest shall with his right finger, sprinkle of the oyle that is in his left hand, seven times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right ear of him that is to be cleaned, and vpon the thumbe of his right hand, and vpon the great toe of his right foot: vpon the place of the blood of the trespass offering.

29 But the rest of the oyle that is in the Priests hand, hee shall put vpon the head of him that is to be cleaned, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doves, or of the yong pigeons, as hee is able:

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering with the meat offering: so the Priest shall make an atonement for him that is to be cleaned, before the Lord.

32 This is the Law of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 ¶ The Lord also spake vnto Moses, and to Aaron, saying,

34 When ye be come vnto the land of Canaan, which I giue you in possession, If I send the plague of leprosie in an house of the land of your possession,

35 Then hee that oweth the house, shall come and tell the Priest, saying, There

thinketh there is like a plague of leprosie in the house.

36 Then the Priest shall command them to empty the house before the Priest go into it to see the plague, that all that is in the house be not made uncleane, and then shall the Priest goe in to see the house,

37 And he shall marke the plague: and if the plague be in the wallles of the house, and that there be deepe spaces, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seven dayes.

39 So the Priest shall come againe the seventh day: and if he see that the plague be increased in the wallles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a foule place without the cite.

41 Also he shall cause to scrape the house within round about, and powre the dust, that they haue yared off, without the cite in an uncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other morter to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that he hath taken away the stones, and after that hee hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosie in the house: it is therefore uncleane.

45 And he shall breake downe the house, with the stones of it, and the timber thereof, and all the morter of the house, and he shall carry them out of the city vnto an uncleane place.

46 Whoeuer he that goeth into the house all the while that it is shut vp, he shall be uncleane untill the euen.

47 He also that sleepeth in the house, shall wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see that the plague hath spread no further in the house after the house be plaistered, the Priest shall pronounce that house cleane: for the plague is healed.

49 Then shall he take to purifie the house two sparrowes, and cedar wood, and scar-

50 And he shall kill one sparrow ouer pure water in an earthen vessel,

51 And shall take the cedar wood, and the hyssope, and the scarlet lace with the liue sparrow, and dip them in the blood of the liue sparrow, and in the pure water, and sprinkle the house seven times:

52 So shall he cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the scarlet lace.

53 Afterward he shall let goe the liue sparrow out of the towne into the broad

Or, blacknesse or hollow fractures.

Or, polluted.

m Where carions were cast, and other filth, that the people might not there with be infected.

n That is, he shall command it to be pulled downe, as verse 40. Or, dust.

o It seemeth that this was a lace or string to binde the hyssope to the wood, and so was made a sprinkler, the Apostle to the Hebrewes calleth it scarlet wooll, Hebr. 9. 19.

¶ Ebr. citie
¶ Ebr. on the face of the field.

¶ Ebr. his hand cannot take it.

g Which is an Omer, reade Exod. 16. 16.

h Or, shall offer them as the offering that is shaken to and fro.

¶ Ebr. into the palme of the Priests left hand.

¶ Or, where the blood of the trespass offering was put, as verse 17.

i Whether of them he can get.

¶ Or, besides the meate offering.

k This order is appointed for the poore man.

l This declareth that no plague nor punishment cometh to man without Gods providence and his sending.

fields: so shall hee make atonement for the house, and it shall be cleane.

54 This is the law for euery plague of leprosie, and a blacke spot,
55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the scab, and of the white spot.

57 This is the law of the leprosie to teach when a thing is vncleane, and when it is cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues, both of men and women. 31 The children of Israel must be separate from all vncleannesse.

Moore the Lord spake vnto Moses and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoever hath an issue from his flesh, is vncleane, because of his issue.

3 And this shall be his vncleannesse in his issue: when his flesh annoyeth his issue, or if his flesh be stopped from his issue, this is his vncleannesse.

4 Euery bed whereon he lieth that hath the issue, shall be vncleane, and euery thing whereon he sitteth, shall be vncleane.

5 Whosoever also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

6 And he that sitteth on any thing whereon hee lieth that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

8 If he also that hath the issue, spit vpon him that is cleane, he shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

9 And what saddle soeuer he rideth vpon, that hath the issue, shall be vncleane.

10 And whosoever toucheth any thing that was vnder him shall be vncleane vnto the euen: and he that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whosoever hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

12 * And the vessell of earth that hee toucheth, which hath the issue, shall be broken: and euery vessell of wood shall be rinsed in water.

13 But if he that hath an issue, be cleansed of his issue, then shall he count him seven daies for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane.

14 When the eight day he shall take vnto him two turtle doves, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one

of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his flesh in water, and be vncleane vntill the euen.

17 And euery garment and euery skinne whereupon shall be issue of seed, shall be euened washed with water, and be vncleane vnto the euen.

18 If he that hath an issue of seed doe lie with a woman, they shall both wash themselves with water, and be vncleane vntill the euen.

19 Also when a woman shall haue an issue, and her issue in her flesh shall be blood, she shall be put apart seven daies: and whosoever toucheth her, shall be vncleane vnto the euen.

20 And whatsoeuer she lieth vpon in her separation, shall be vncleane, and euery thing that she sitteth vpon, shall be vncleane.

21 Whosoever also toucheth her bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

22 And whosoever toucheth any thing that she lieth vpon, shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

23 So that whether he touch her bed, or any thing whereon she hath lien, he shall be vncleane vnto the euen.

24 And if a man lie with her, & the flowers of her separation touch him, he shall be vncleane seven daies: and all the while bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her flowers, or when she hath an issue longer then her flowers, all the daies of the issue of her vncleannesse, she shall be vncleane as in the time of her flowers.

26 Euery bed whereon she lieth (as long as her issue lasteth) shall be to her as her bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoever toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if he be cleansed of her issue, then she shall count her seven daies, and after she shall be cleane.

29 And the eight day she shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall ye separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they defile my Tabernacle that is among them.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled:

f Meaning, all his body.

g Or, seuer part.

g That is, when shee hath her flowers, whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing.

h If any of her vncleannesse did onely touch him in the bed: for else the man that accompanied with such a woman, should die, Chap. 20. 18.

i Ebr. separation. i shall be vncleane, as the bed whereon she lay when she had her naturall disease.

k After the time that she is recovered.

l Seeing that God requirerh of his purity and cleanness: we cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learn to distrust all sinne.

Chap. 13. 30.

Or, rising.

† Ebr. in the day of the vncleane, and in the day of the cleane.

a Whose seed either in sleeping, or else of weakness of nature issueth at his seuer part.

b Or, the thing, wherefore hee shall be vncleane.

c On whom the vncleane man did spit.

d The word signifieth euery thing whereon a man rideth.

Chap. 6. 28.

e That is, be restored to his old state, and be healed thereof.

23 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is uncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place. 8 The scapegoate. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the finnes of the people. 29 The feast of cleansing finnes.

Aftermore the Lord spake vnto Moses, after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, that he come not at all times into the holy place within the vail, before the Mercie座, which is vpon the Arke, that he die not, for I will appeare in the cloud vpon the Mercie座.

3 After this sort shall Aaron come into the holy place: euen with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 Hee shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall be girded with a linnen girdle, and shall couer his head with a linnen mitre: these are the holy garments: therefore shall hee wash his flesh in water, when he doeth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, and make an atonement for himselfe, and for his house.

7 And he shall take the two hee goates, and present them before the Lord, at ydore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the scapegoate.

9 And Aaron shall offer the goate, vpon which the Lords lot shall fall, and make him a sinne offering.

10 But the goate on which the lot shall fall to be the scapegoate, shall be presented aloue before the Lord, to make reconciliation by him, and to let him goe (as a Scapegoat) into the wilderness.

11 Thus Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And he shall take a censer full of burning coales from off the Altar before the Lord, and his hand full of sweete incense beaten small, and bring it within the vail.

13 And shall put the incense vpon the fire before the Lord, that the cloude of the incense may couer the Mercie座 that is vpon the Testimonie: so he shall not die.

14 And hee shall take of the blood of the bullocke, and sprinkle it with his finger vpon the Mercie座: Castward: and before the Mercie座 shall hee sprinkle of the blood with his finger seuen times.

15 ¶ Then shall he kill the goats that is

the peoples sinne offering, and bring his blood within the vail, and doe with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercie座, and before the Mercie座.

16 So he shall purge the holy place from the uncleannes of the children of Israel, and from their trespasses of all their finnes: so shall hee doe also for the Tabernacle of the Congregation placed with them in the midst of their uncleannes.

17 And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the holy place, vntill he come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the Altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the horns of the altar round about:

19 So shall he sprinkle of the blood vpon it with his finger seuen times, and cleane it, and hallow it from the uncleannes of the children of Israel.

20 ¶ When hee hath made an end of purging the holy place, and the Tabernacle of the Congregation, and the altar, then hee shall bring the linc goate:

21 And Aaron shall put both his hands vpon the head of the linc goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their finnes, putting them vpon the head of the goate: and shall send him away (by the hand of a man appointed) into the wilderness.

22 So the goate shall beare vpon him all their iniquities into the land that is not inhabited, and he shall let the goate goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shall wash also his flesh with water in the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And hee that carried foorth the goate, called the Scapegoat, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoise.

27 Also the bullocke for the burnt offering, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shall one carry out without the hoise to bee burnt in the fire, with their skinned, and with their flesh, and with their dung.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoise.

e Placed among them which are vncleane, Luke 1. 10.

f Whereupon the sweete incense and perfume was offered.

g Herein this goate is a true figure of Iesus Christ, who beareth the finnes of the people, Isa. 53. 4. ¶ Ebr. the land of separation.

h In the Courte where was the Lauer. Exod. 30. 18.

Chap. 6. 30. hebr. 13. 11.

Chap. 10. 1, 2.

Exod. 30. 10. hebr. 9. 7.

a The hie Priest entred into the Holiest of all but once a yeere, euen in the month of September.

¶ Or, primities.

Heb 2. 7.

b In Ebrew it is called Azazel, which some say, is a mountaine neere Sinai, whether this goate was sent: but rather it is called the scapegoate, because he was not offered, but sent into the desert, as verse 21.

c The holiest of all. ¶ Or, the smoke. ¶ Or, Arke. Heb. 9. 13. and 10. 4. Chap. 4. 6.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

i Which was
Tifri, and answ-
ereth to part of
September, and
part of October.
k Meaning, by
abstinence and
fasting, Numb.
29.7.

Chap. 23.7.
l Or, a rest,
which ye shall
keepe most dili-
gently.
m Whom the
Priest shall an-
oyne by Gods
commandement
to succede in his
fathers roome.

29 ¶ So this shall be an ordinance for e-
uer unto you, the tenth day of the tenth
moneth, ye shall ^h humble your soules, and
doe no worke at all, whether it be one of the
same country, or a stranger that sojourneth
among you.

30 For that * day shall the Priest make
an atonement for you to cleanse you: ye shall
bee cleane from all your sinnes before the
Lord.

31 This shall be a ^l Sabbath of rest unto
you, and ye shall humble your soules, by an
ordinance for euer.

32 And the Priest ^m whom he shall an-
oyne, and whom he shall consecrate (to mi-
nister in his fathers stead) shall make the at-
onement, and shall put on the linen clothes
and holy vestments,

33 And shall purge the holy Sanctuary
and the Tabernacle of the Congregation,
and shall cleanse the Altar, and make an at-
onement for the Priests and for all the peo-
ple of the Congregation.

34 And this shall be an everlasting ordi-
nance vnto you, to make an atonement for
the children of Israel for all their sinnes
* once a yere: and as the Lord commanded
Moses, he did.

Exod. 30.10.
Leuit. 9.7.

CHAP. XVII.

4 All sacrifices must bee brought to the doore of
the Tabernacle. 7 To deaith they may not offer.
10 They may eate no blood.

AND the Lord spake vnto Moses, saying,
2 Speake vnto Aaron, and to his
sonnes, and to all the children of Israel, and
say vnto them, This is the thing which the
Lord hath * commanded, saying,

3 Whosoever hee bee of the house of Isra-
el, that ^h killeth a bullocke, or lambe, or goat
in the holte, or that killeth it out of the
holte,

4 And bringeth it not vnto the doore of
the Tabernacle of the Congregation to of-
fer an offering vnto the Lord before the Ta-
bernacle of the Lord, * blood shall be im-
puted vnto that man: hee hath shed the blood,
wherefore that man shall be cut off from a-
mong his people.

5 Therefore the children of Israel shall
bring their offerings, which they would of-
fer * abroad in the field, and present them
vnto the Lord at the doore of the Taberna-
cle of the Congregation by the Priest, and
offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood
vpon the Altar of the Lord before the doore
of the Tabernacle of the Congregation, and
burne the fat for a * sweete savour vnto the
Lord.

7 And they shall no more offer their of-
ferings vnto * deuils, after whom they
haue gone a * whooring: this shall be an or-
dinance for euer vnto them in their genera-
tions.

8 Also thou shalt say vnto them, Whoso-
ever hee bee of the house of Israel, or of the
strangers which sojourn among them, that
offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of

the Tabernacle of the Congregation to of-
fer it vnto the Lord, euen that man shall be
cut off from his people.

10 ¶ Likewise, whosoever hee bee of the
house of Israel, or of the strangers that so-
journ among them that eateh any blood, I
will euen * set my face against that person
that eateh blood, and will cut him off from
among his people.

11 For the life of the flesh is in the blood,
and I haue giuen it vnto you, to offer vpon
the Altar, to make an atonement for your
soules: for this blood shall make an atone-
ment for the soule.

12 Therefore I said vnto the children of
Israel, None of you shall eate blood, neither
the stranger that sojourneth among you,
shall eate blood.

13 Whosoever, whosoever hee be of the chil-
dren of Israel, or of the strangers that so-
journ among them, which by hunting ta-
keth any beast or foule that may bee * eateh,
he shall poure out the blood thereof, and co-
uer it with dust:

14 For the life of all flesh is his blood, it
is ioyned with his life: therefore I said vnto
the children of Israel, * De shal eat the blood
of no fleshy: for the life of all flesh is the blood
thereof: whosoever eateh it, shall be cut off.

15 And euery person that eateh it which
dieth alone, or that which is come with
beastes, whether it be one of the same coun-
trei, or a stranger, hee shall both wash his
clothes, and wash himselfe in water, and
hee beuncleane vnto the euen: after he shall bee
cleane.

16 But if hee wash them not, nor wash his
flesh, then hee shall beare ^h his iniquity.

g I will declare
my wrath by ta-
king vengeance
on him, chap.
20.3.

h Which the
law permitteh
to be eaten, be-
cause it is cleane.

Gen 9.4.
I Or, lining crea-
ture.

I Or, counted
cleane.
I Or, himselfe.
I Or, the punish-
ment of his sinne.

CHAP. XVIII.

3 The Israelites ought not to follow the manners
of the Egyptians and Canaanites. 6 The marriages
that are unlawfull.

AND the Lord spake vnto Moses, say-
ing,

2 Speake vnto the children of Israel,
and say vnto them, I am the Lord your
God.

3 After the * doings of the land of Egypt,
wherein ye dwelt, shall ye not doe: and after
the maner of the land of Canaan, whither
I will bring you, shall ye not doe, neither
walke in their ordinances,

4 But doe after my iudgements, & keepe
mine ordinances to walke therein: I am the
Lord your God.

5 Ye shall keepe therefore my statutes,
and my iudgements, * which if a man doe, hee
shall then liue in them: ^b I am the Lord.

6 ¶ None shall come nere to any of the
kindred of his flesh to * vncouer her shame: I
am the Lord.

7 Thou shalt not vncouer the shame of
thy father, nor the shame of thy mother: for
shee is thy mother, thou shalt not discouer
her shame.

8 * The shame of thy fathers * wife shall
thou not discouer: for it is thy fathers
shame.

9 Thou shalt not discouer the shame of thy
father.

a Ye shall pre-
serue your selues
from these abo-
minations fol-
lowing, which
the Egyptians
and Canaanites
vfe.

Exek. 20.11,
rom. 10.5.

gal. 3.12.

b And therefore
ye ought to serue
me alone, as my
people.

c That is, to lie
with her, though
it be vnder title
of marriage.

Chap. 20.11.

d Which is thy
stepmother.

Exod. 29.18.
chap. 4.3.12.

e Mean ing,
whatsoever is
not the true
God, 1 Cor. 10.
20. plal. 95.5.
f For idolatry is
spirituall whore-
dome, because
faith towards
God is broken.

e Either by father or mother, borne in marriage or otherwise.
 f They are her child en, whose shame thou shalt vncouer.
 Chap. 20. 19.
 || Or, sisters.
 Chap. 20. 10.
 g Which three vncle doth discover.
 1 Ebr. thy fathers brothers wife.
 Chap. 20. 12.
 Chap 20. 21.
 h Because the idolaters, among who Gods people had dwelt and should dwell, were given to these horrible incests, God chargeth his to beware of the same.
 i By fering thine affection more bent to her sister then to her.
 Chap. 20. 18.
 k Or, whiles he hath her flowers.
 Chap. 20. 21.
 2 King 23. 10.
 l Ebr. of thy seed.
 || Or, to make them passe.
 1 Which was an idole of the Ammonites, vnto whom they burned & sacrificed their children.
 2 King. 23. 10.
 This seemed to be the chiefe and principall of all idols: and as the Iewes write, was of a great stature & hollow within, hauing seuen places or chambers within him: one was to receiue meale that was offered: another turledones: the third a shep: the fourth a ramme: the fifth a calfe: the sixth an ox: the seventh a child. This idole face was like a calfe, his hands were euer stretched out to receiue gifts: his priests were called Chemarim: Read 2. King. 23. 5. holo. 1. 5. zeph. 1. 4. Chap. 20. 15. || Or, coruption. m I wil punish the land where such incestuous marriages and pollutions are suffered, n I see conuene the wicked to euill humours and suffering, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

thy sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discover thy shame,
 10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not lay, vncouer their shame: for it is thy shame.
 11 The shame of thy fathers wines daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discover her shame.
 12 * Thou shalt not vncouer the shame of thy fathers sister: for she is thy fathers kinswoman.
 13 Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kinswoman.
 14 * Thou shalt not vncouer the shame of thy fathers brother: wheras thou shalt not goe into his wife, for she is thine aunt.
 15 * Thou shalt not discover the shame of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.
 16 * Thou shalt not discover the shame of thy brothers wife: for it is thy brothers shame.
 17 Thou shalt not discover the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter to vncouer her shame: for they are thy kinsfolkes, and it were wickednesse.
 18 Also thou shalt not take a wife with her sister, during her life, to bere her, in vncouering her shame vpon her.
 19 * Thou shalt not also goe vnto a woman to vncouer her shame, as long as she is put apart for her defile.
 20 Vncouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.
 21 * Also thou shalt not giue thy children to offer them vnto Molech, neither shalt thou defile the Name of thy God: for I am the Lord.
 22 Thou shalt not lie with the male, as one lyeth with a woman: for it is abominable.
 23 * Thou shalt not also lie with any beast to be defiled therewith, neither shalt any woman stand before a beast, to lie downe thereto: for it is abominable.
 24 * Thou shalt not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:
 25 And the land is defiled: therefore I will visit the wickednesse thereof vpon it, and the lande shall vomit out her inhabitants.
 26 * Thou shalt keepe therefore mine ordinances

and my iudgments, and commit none of these abominations: as well he that is of the same countrey, as the stranger that sojourneth among you.
 27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled.
 28 And shall not the land spue you out if ye defile it, as it spued out the people that were before you?)
 29 For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people.
 30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customs, which haue been done before you, and that ye defile not your selves therein: for I am the Lord your God.
 CHAP. XIX.
 A repetition of sundry lawes and ordinances.
 And the Lord spake vnto Moses, saying,
 2 Speake vnto all the Congregation of the children of Israel, and say vnto them, * He shall be holy, for I the Lord your God am holy.
 3 * Ye shall feare euery man his mother and his father, I shall keepe my Sabbaths: for I am the Lord your God.
 4 * Ye shall not turne vnto idols, nor make you molten gods: I am the Lord your God.
 5 * And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.
 6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the third day, shall be burnt in the fire.
 7 For if it be eaten the third day, it shall be vncleane, it shall not be accepted.
 8 Therefore he that eateth it shall beare his iniquity, because he hath defiled the halloved thing of the Lord, and that person shall be cut off from his people.
 9 * When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the gleanings of thy harvest.
 10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.
 11 * Ye shall not steale, neither shalt thou deale falsely, neither lie one to another.
 12 * Also ye shall not swear by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.
 13 * Thou shalt not touch thy neighbours wife, neither rob him. * The workemans hire shall not abide with thee vntill the morning.
 14 * Thou shalt not curse the deafe, neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.
 15 * Ye shall not doe vnjustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly.
 16 * Thou shalt not walke about with tales among thy people. Thou shalt not

o Both for their wicked marriages vnnatural copulations, idolatry, or spiritual whoredom with Molech, and such like abominations.
 p Either by the ciuill sword, or by some plague that God will send vpon such.
 Chap. 11. 44 and 20. 7. 1. pes. 1. 16.
 a That is, voyd of all pollution, idolatry, and superstition both of soule and body.
 b Of your owne accord.
 Chap. 7. 16.
 c To wit, of God.
 Chap. 23. 22.
 || Or, gathering and leauings.
 d In that which is committed to your credit.
 Exod. 20. 7. deus. 5. 11. marth. 5. 34.
 || Or, oppress him by violence.
 Deut. 24. 14. 15. 10. 4. 14.
 Dan. 27. 18.
 Exod. 23. 3. deus. 1. 17. and 16. 19.
 prom. 24. 3. iarn. 2. 2.
 e As a slanderer, backbiter, or quarrell picker.
 Not

f By confenting to his death, or conspiring with the wicked.
 † Ebr. suffer not sinne upon him.

Mat. 5. 43. rom. 13. 9. gal. 5. 14. james 2. 8.

g As an horse to leape an asse, or a mule a mare.

† Ebr a beating shall be: some read, they shalbe beaten.

h It shalbe vncleane, as that thing, which is not circumcised.

¶ Or, that God may multiply.

¶ Or, wh: ther it be strangled, or otherwise.

i To measure lucky or vnlucky dayes.

¶ Chap. 21. 5.

k As did the Gentiles in signe of mourning.

¶ Or, cut, or cure.

Deut. 14. 1.

† Ebr. soule, or person.

l By whipping your bodies, or burning markes the: eln.

m As did the Cyprians and Locrenses.

1. Sam. 28. 8.

n In token of reuerence.

¶ Or, doe him wrong.

Exod. 22. 21.

not stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, & and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Vee shall keepe mine ordinances. Thou shalt not let thy cartell gender with so others of diuers kinds. Thou shalt not sow thy field with mingled seede, neither shall a garment of diuers things, as of linnen and woollen, come vpon thee.

20 ¶ Whosoever also lieth and medleth with a woman that is a bondmaide, affianced to a husband, and not redeemed, nor freedome giuen her, & see shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord concerning his sinne which he hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and have planted euery tree for meat, ye shall count the fruit thereof as vncircumcised: three yeeres shall it bee vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruite thereof shall be holy to the praise of the Lord.

25 And in the fifth yeere shall ye eat of the fruit of it, that it may yield to you the increase thereof: I am the Lord your God.

26 ¶ We shall not eate the flesh with the blood, ye shall not vse witchcraft, nor obscene times.

27 ¶ We shall not cut round the corners of your heads, neither shalt thou marre the tufts of thy beard.

28 ¶ We shall not cut your flesh for the dead, nor make any print of a markes vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ We shall keepe my Sabbathos, and reuerence my Sanctuary: I am the Lord.

31 ¶ We shall not regard them that worke with spirits, neither soothsayers: ye shall not seeke to them to be disfiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hothead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

34 ¶ But the stranger that dwelleth with you, shall be as one of your flues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

25 ¶ We shall not doe vniufully in iuge-

ment, in line, in weight, or in measure

36 ¶ Thou shalt haue iust balances, true weights, a true ephah, & a true hin. I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue al mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

1 They that giue of their seed to Molech, must die. 2 They that haue recourse to forcerers. 10 The man that committeth adultery, 11 incest, or fornication with the kindred or affinitie. 24 Israel a peculiar people to the Lord.

AND the Lord spake vnto Moses, say.

2 ¶ Thou shalt say also to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shall die the death, the people of the land shall stone him to death.

3 And I will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy name.

4 And if the people of the land hide their eyes, and wink at that man when he giueth his children vnto Molech, and kill him not.

5 Then will I set my face against that man, and against his family, & will cut him off, and all that goe a whooring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a whooring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Kepe ye therefore mine ordinances, and doe them. I am the Lord which doeth sanctifie you.

9 ¶ If there be any that curse his father or his mother, he shall die the death, lecause he hath cursed his father and his mother, his blood shall be vpon him.

10 ¶ And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lyeth with his fathers wife, because he hath vncouered his fathers shame, they shall both die: their blood shall be vpon them.

12 Also y man that lieth with his daughter in law, they both shall die the death, they haue wrought an abomination, their blood shall be vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination, they shall die the death, their blood shall be vpon them.

14 Likewise, hee that taketh a wife, and her mother, committeth wickednesse: they shall burne him and them with fire, that there

o As in measuring the ground, Pre. 11. 1. & 16. 11 and 20. 10. p By these two measures he meaneth al other. Of ephah, read Exo. 16. 36. & of Hin, Exod. 29. 40.

Chap. 18. 21

a By Molech, he meaneth any kinde of idole, Chap 18. 21. b Reade chap. 17. 10. and 18. 21.

c Though the people be negligent to doe their duty, and defend Gods right, yet he will not suffer wickednesse to goe vnpunished.

d To esteeme forcerers or conuersers is spiritual whoredome or idolatry.

Chap 11. 44. 1. pet. 1. 16.

Exod. 21. 17. prom. 20. 20. math. 15. 4.

e He is worthy to die.

Deut. 22. 22. 1. iohn 8. 4, 5.

Chap 18. 8. deut 22. 30.

¶ Or, confusion.

Chap 18. 22.

f It is an execrable and detestable thing.

Chap. 18. 23.

there be no wickednesse among you.

15 *Also the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast, they shall die the death, their blood shall be upon them.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame, and she seeth his shame, it is villenie: therefore they shall be cut off: in the light of their people, because he hath uncovered his sisters shame, he shall beate his iniquitie.

18 *The man also that lyeth with a woman, having her // diseale, and uncovereth her shame, and openeth her fountaine, and she open the fountaine of her blood, they shall be even both cut off from among their people.

19 Whosoever, thou shalt not uncover the shame of thy mothers sister, nor of thy fathers sister: because he hath uncovered his // kinne, they shall beate their iniquitie.

20 Likewise the man that lieth with his fathers brothers wife, and uncovereth his uncles shame: they shall beate their iniquitie, and shall dies childlesse.

21 So the man that taketh his brothers wife, committeth filthinesse, because he hath uncovered his brothers // shame: they shall be childlesse.

22 *Ye shall keepe therefore all mine // ordinances and all my iudgements, and do them, that the land, whither I bring you to dwell therein, // spue you not out.

23 Therefore ye shall not walke in the manners of this nation which I cast out before you: for they have committed all these things, // therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possesse it, even a land that // floweth with milke and honie: I am the Lord your God, which have separated you from other people.

25 *Therefore shall ye put difference betwene cleane beasts and uncleane, and betwene uncleane foules and cleane: neither shall ye // defile your selues with beasts and foules, nor with any creeping thing, that the ground bringeth forth, which I have separated from you as uncleane.

26 Therefore shall ye be holy // unto me: for I the Lord am holy, and I have separated you from other people, that ye should be mine.

27 *And if a man or woman have a spirit of divination or soothsaying in them, they shall die the death, they shall stone them to death, their blood shall be upon them.

CHAP. XXI.

2 For whom the Priests may lament, 6 How pure the Priests ought to be, both in themselves, and in their family.

And the Lord said unto Moses, Speake unto the Priests the lonnes of Aaron, and say unto them, Let none be // defiled by the dead among his people.

2 But by his kinsman that is neere unto him, to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a // maid, that is neere unto him, which hath not had a husband: for her // he may lament.

4 Ye shall not lament for the // Prince among his people, to pollute himselfe.

5 They shall not make // bald parts upon their head, nor shave off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife a whore, or one polluted, neither shall they marrie a woman divorced from her husband: for such one is holy unto his God.

8 Thou shalt // sanctifie him therefore, for he offereth the // bread of thy God: he shall be holy unto thee: for I the Lord which sanctifie you, am holy.

9 If a Priests daughter fall to play the whore, he pollureth her father: therefore shall she be burnt with fire.

10 Also the hee Priest among his brethren, (upon whose head the anointing oyle was poured, and hath consecrated his hand to put on the garments) shall not // uncover his head, nor rent his clothes,

11 Neither shall he goe to any // dead body, nor make himselfe uncleane by his father, or by his mother,

12 Neither shall he goe out of the // Sanctuary, nor pollute the holy place of his God: for the // crowne of the anointing oyle of his God is upon him: I am the Lord.

13 Also hee shall take a maid unto his wife:

14 But a widow, or a divorced woman, or a polluted, or an harlot, these shall hee not marrie, but shall take a maide of his owne // people to wife:

15 Neither shall he defile his // seed among his people: for I am the Lord which sanctifie him.

16 And the Lord spake unto Moses, saying,

17 Speake unto Aaron, and say, Whosoever of thy seede in their generations hath any blemishes, shall not preasse to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: as a man blinde or lame or that hath // a flat nose, or that hath any // murther member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke-backed, or bleare eyed, or hath a blemish in his eye, or be scurvie, or scabbed, or hath his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish, hee shall not preasse to offer the // bread of his God.

22 The bread of his God, even of the // most holy, and // of the holy shall hee eate:

23 But

b For being married the seemed to be cut off from his family.

c The Priest was permitted to mourne for his next kinted only.

Chap. 19. 27.

d Which hath an euill name, or is defamed, e Thou shalt count them holy, and reuerence them. f The shew-bread.

g He shall vse no such ceremonies as the mourners obserued.

h To goe to the dead.

i For by his anointing, he was preferred to the other Priests, and therefore could not lament the dead, lest hee should have polluted his holy oymting.

k Not onely of his tribe, but of all Israel.

l By marrying any vnchast or defamed woman.

m Which is deformed or diseased.

n As not of equal proportion, or having in number more or lesse.

o Or, that hath a web, or pearlye.

p As the shew-bread, and meat offerings.

q As of sacrifice for sinne.

r As of the tenths and firstfruits.

† Ebr in the eyes of the children of their people.

Chap. 18. 19.

† Or, flowers.

Chap. 18. 12, 13.

† Ebr. flesh.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites.

h Reade Chap. 18. 16.

Chap. 18. 26.

Chap. 18. 25.

Dent. 9. 5.

i Full of abundance of all things.

Chap. 12. 2, 3.

Dent. 14. 4.

k By eating them contrary to my commandement.

Vers 7.

Dent. 18. 11.

1 Sam. 28. 7.

¶ Into the Sanctuary.

23 But he shall not go in vnto the^a baile, nor come nere the altar, because hee hath a blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctifie them.
24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should bee offered.

¶ And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they bee^a separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things which they hallow vnto mee: I am the Lord.

3 Say vnto them, Whosoever hee be of all your seede among your generations after you, that^b toucheth the holy things which the children of Israel hallow vnto the Lord, hauing his uncleannesse vpon him, euen that person shall bee cut off from my sight: I am the Lord.

4 Whosoever also of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things until he be cleane, and who so toucheth any that is^c vncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man by whom hee may take vncleannesse, & whatsoeuer vncleannesse he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eate of the holy things // except he haue washed his flesh with water.

7 But when the sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his // food.

8 ¶ Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance, lest they beare their sinne for it, and die for it, if they desile it: I the Lord sanctifie them.

10 There shall no^d stranger also eate of the holy thing, neither^e the guest of the Priest, neither shall an hired seruant eate of the holy thing:

11 But if the Priest buy any with money, he shall eate of it, also he that is bozne in his house: they shall eat of his meat.

12 If the Priests daughter also be married vnto a^f stranger, she may not eat of the holy offerings.

13 Notwithstanding if the priests daughter be a widow or diuorced, & haue no child, but is returned vnto her fathers house, shee shall eate of her fathers bread, as shee did in her^g youth: but there shall no stranger eate thereof.

14 ¶ If a man eate of the holy thing unwittingly, he shall pay the fifth part the reunto, and giue it vnto the Priest with the hallowed thing.

15 So they shall not desile the holy things

of the children of Israel, which they offer vnto the Lord,

16 Neither cause the people to beare the iniquitie of their^h trespass, while they eate their holy thing: for I the Lord doe hallow them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they be to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beemes, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not bee acceptable for you.

21 ¶ And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beemes, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or hauing a // wenne, or scurvie, or scabbid: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke or a sheep that hath any member superfluous, or lacking, such may it thou present for a free offering, but for a vow it shall not be accepted.

24 Ye shall not offer vnto the Lord that which is bruised, or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land.

25 Neither of the hand of a stranger shall ye offer the bread of your God, of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seuen dayes vnder his damme: and from the eight day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the kow or the ewe, ye shall not kill her, and her yong both in one day.

29 So when ye will offer a thank offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall leaue none of it vntill the morrow: I am the Lord.

31 Therefore shall ye keepe my commandments and doe them: for I am the Lord.

32 Neither shall ye^k pollute mine holy Name, but I will be hallowed among the children of Israel: I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to bee your God: I am the Lord.

CHAP. XXIII.

1 The feasts of the Lord. 3 The Sabbath, 5 The Passouer. 6 The feast of unleavened bread. 10 The feast of first fruits. 16 Whitsunide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

h For if they did not offer for their error, the people by their example might commit the like offence.

Deut. 15. 21. ecclui. 35. 12.

¶ Or, wast.

Chap. 21. 18.

i Ye shall not receiue any vnperfect thing of a stranger, to make it the Lords offering: which hee calleth the bread of the Lord.

Deut. 22. 6.

Chap. 7. 15.

k For whosoever doeth otherwise then God commandeth, polluteth his Name.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To eate thereof.

Chap. 15. 2.

c By touching any dead thing, or being at buriall of the dead.

¶ Ebr. according to all his vncleannesse.

¶ Or, vntill.

¶ Or, bread. Exod. 22. 31. leuit. 44. 31.

d Which is not of the tribe of Levi
e Some reade, the seruant which had his eare bored, and would not goe free, Exod. 21. 6.
f Who is not of the Priests kindred.

Chap. 10. 14.

g He shall giue that and a fifth part ouer.

Or, convocations.

Exod. 20. 9, 10.

Or, ye may worke.

Or, assembly.

a For the Sabbath was kept every weeke, and these other were kept but once every yere.

Exod. 12. 15.

numb. 28. 17.

b Or, bodily labour, sue about that which one must eate, *Exod. 12. 16.*

c The first day of the feast & the seventh were kept holy: in the rest they might worke except any feast were intermedled, as the feast of unleavened bread, the fifteenth day, and the feast of sheaves the sixteenth day.

Or, an omer, read

Deut. 24. 19.

Levit. 2. 15.

psal. 129. 7.

d That is, the second Sabbath of the Passouer.

e Which is the first part of an Ephah, or two Omers, *read*

Exod. 16. 16.

f Read Exod.

29. 40.

Or, full eares.

g That is, the seventh day after the first Sabbath of the Passouer.

Or, weekes..

h Because the Priest should eate them, as *Chap. 7. 13.* and they should not be offered to the Lord upon the altar.

And the Lord spake unto Moses, saying, 2 Speake unto the children of Israel, & say unto them, The feasts of the Lord which ye shall call the holy assemblies, even these are my feasts.

3 * Since dayes shall worke be done, but in the seventh day shall bee the Sabbath of rest, an holy convocation: ye shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

4 These are the feasts of the Lord, and holy convocations, which ye shall proclaime in their seasons.

5 In the first moneth, and in the fourteenth day of the moneth at evening shall be the Passouer of the Lord.

6 And on the sixteenth day of this moneth shall be the feast of * unleavened bread unto the Lord: seven dayes shall ye eat unleavened bread.

7 In the first day ye shall haue an holy convocation: ye shall doe no seruile worke therein.

8 Also ye shall offer sacrifice made by fire unto the Lord seven dayes: and in the seventh day shall be an holy convocation: ye shall doe no seruile worke therein.

9 ¶ And the Lord spake unto Moses, saying,

10 Speake unto the children of Israel, and say vnto them When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest vnto the Priest.

11 And he shall shake the sheaf before the Lord, that it may be acceptable for you: the morrow after the Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheaf shall ye prepare a lambe without blemish of a yere olde, for a burnt offering vnto the Lord.

13 And the meat offering thereof shall be two tenth deales of fine flower mingled with oyle for a sacrifice made by fire vnto the Lord of sweete savour: and the drinke offering thereof the fourth part of an Hin of wine.

14 And ye shall eat neither bread nor parched corne, nor greene eares, vntill the lesse same day that ye haue brought an offering vnto your God: this shall be a Law for ever in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the Sabbath, even from the day that ye shall bring the sheaf of the shake offering, seven Sabbaths, they shall be complete.

16 Vnto the morrow after the seventh Sabbath shall ye number fifty dayes: then ye shall bring a new meate offering vnto the Lord.

17 Ye shall bring out of your habitations bread for the shake offering: they shall be two loaves of two tenth deales of fine flower, which shall be taken with leaven for first fruits vnto the Lord.

18 Also ye shall offer with the bread seven lambs without blemish of one yere olde,

and a yong bullocke and two rammes: they shall be for a burnt offering vnto the Lord, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweete savour vnto the Lord.

19 Then ye shall prepare an hee goat for a sinne offering, and two lambs of one yere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambs: they shall be holy to the Lord, for the Priest.

21 So ye shall proclaime the same day, that it may be an holy convocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for ever in all your dwellings, throughout your generations.

22 ¶ And when you reape the harvest of your land, thou shalt not ridde cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy harvest, but shalt leane them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the seventh moneth, and in the first day of the moneth shall ye haue a Sabbath, for the remembrance of blowing the trumpets, an holy convocation.

25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 The tenth also of this seventh moneth shall be a day of reconciliation: it shall be an holy convocation vnto you, and ye shall humble your soules, & offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For every person that humbly not himselfe that same day, shall euen be cut off from his people.

30 And every person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no manner worke therefore: this shall be a Law for ever in your congregations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from euen to euen shall ye celebrate your Sabbath.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, In the fifteenth day of this seventh moneth shall be for seven dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy convocation: ye shall doe no seruile worke therein.

36 Seven dayes ye shall offer sacrifice made by fire vnto the Lord, and in the eighth day shall be an holy convocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the solemn

i That is, offered to the Lord, and the rest should be for the Priests.

Chap. 19. 9.

dent. 24. 19.

k That is, about the end of September.

l Or, an holiday to the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Inbible.

Chap. 16. 29, 30.

numb. 29. 7.

n By fasting and prayer.

o Which contineth a night and a day: yet theyooke it but for their naturall day.

48. v. 23. your Sabbath.

Numb. 29. 12.

Levit. 23. 37.

Exod. 29. 18.

p Or, day wherein the people are stayed from all worke.

lemne assembly, ye shall doe no seruile worke therein.

37 These are the feasts of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offerings, and meate offering a sacrifice & drink offerings, euery one vpon his day,

38 Beside the Sabbath of the Lord, and beside your giftes, and beside all your vowes and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fifteenth day of the seventh moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lord seven dayes: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath.

40 And ye shall take you in the first day the fruite of goodly trees, branches of palme trees, and the boughes of all thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So ye shall keepe this feast vnto the Lord seven dayes in the yere, by a perpetuall ordinance through your generations: in the seventh moneth shall you keep it.

42 Ye shall dwell in boches seven dayes all that are Israelites borne shall dwell in boches,

43 That your posteritie may know that I haue made the children of Israel to dwell in boches, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

CHAP. XXIII.

2 The oyle for the lamps. 5 The shewbread.
14 The blasphemer shall be stoned. 17 He that killeth shall be killed.

And the Lord spake vnto Moses, say-

2 Command the children of Israel that they bring vnto thee pure oyle Olive beaten, for the light, to cause the lampes to burne continually.

3 Without the baile of the Testimony in the Tabernacle of the congregation, shall Aaron dreffe them, both euen and morning before the Lord alwayes: this shall be a Law for euer through your generations.

4 Ye shall dreffe the lamps vpon the pure Candlestick before the Lord perpetually.

5 Also thou shalt take fine flower and bake twelue cakes thereof: two & twenty deales shall be in one cake.

6 And thou shalt set them in two rowes, fire in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stead of the bread it may be for a remembrance, and an offering made by fire to the Lord.

8 Euery Sabbath he shall put them in rowes before the Lord euermore, receiuing them of the children of Israel for an euertlasting covenant.

9 And the bread shall be Aarons and his sonnes, & they shall eat it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

11 So the Israelitish womans son blasphemed the name of the Lord, & cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibzi, of the tribe of Dan)

12 And they put him in ward, till he tolde them the mind of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, put their hands vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the name of the Lord shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be slaine.

17 We also that kill any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it: he shall beare for beast.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him.

20 Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him.

21 And he that killeth a beast shall restore it: but he that killeth a man shall be slaine.

22 Ye shall haue one Law: it shall be as well for the stranger, as for one borne in the country: for I am the Lord your God.

23 Then Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the seventh yeere. 8 The Jubile in the fiftieth yeere. 14 Not to oppress their bretheren. 23 The sale and redeeming of lands, houses, and persons.

And the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, when ye shall come into the land, which I giue you, the land shall keep Sabbath vnto the Lord.

3 Six yeeres thou shalt sow thy feldes, and six yeeres thou shalt cut thy vineyards, and gather the fruite thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: it shall bee the Lords

Exod. 29. 33. chap. 8. 31. mat. 12. 1. 5.

e Meaning, out of his rent,

f By swearing, or despising God.

Num. 15. 34.

Deut. 13. 9. and 17. 7.

g Shall be punished,

Exod. 21. 12.

deut. 19. 4. 11.

† Ebr. smiteth the soule of any man.

‡ Ebr. soule for soule.

Exod. 21. 24.

deut. 19. 21.

matth. 5. 38.

Exod. 12. 49.

h Because the punishment was not yet appointed by the Law for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

q Or, peace offering,

r Or, a solemane feast.

§ Or of boughes thicke with leanes,

§ In the wilderness, forasmuch as they would not credit Joshua and Caleb, when they returned from spring the land of Canaan.

a Read Exod. 27. 10.

b Which vaile separated the holiest of all, where was the Arke of the Testimony, from the Sanctuary. Exod. 3. 8.

Exod. 25. 30.

c That is, two Omeres, read Exod. 16. 16.

d For it was burnt euery Sabbath when the bread was taken away.

Exod. 23. 10. † Ebr. shall rest.

a The Iewes began the count of this yeere in September: for them all the fruits were gathered.

Lords

b By reason of the corne that fell out of the eares the yeele past.

c Or, which thou halt separated from thy selfe, and consecrated to God for the poore.

d That which the land bringeth forth in her rest, *Or, weake.*

e In the beginning of the 50. yeele was the Iubile, so called, because the joyfull tidings of liberty was publicly proclaimed by the sound of a corne.

f Which were in bondage. g Because the tribes should neither haue their possessions or families diminished nor confounded.

d By deceit or other wise. i It the Iubile to come be neere thou shalt sell better cheape: if it be farre off, deare. k And not the full possession of the land.

Or, boldly without feare.

Ebr. I will command.

Lords Sabbath: thou shalt neither sow thy field, nor cut thy vineyard.

5 That which groweth of it owne accord of thy barnet, thou shalt not reape, neither gather the grapes that thou hast left vnlaboured: for it shall be a yeele of rest vnto the land.

6 And the 4 rest of the land shall be meat for you, even for thee, and for thy seruant, and for thy mayd, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy land, that all the increase thereof be meat.

8 Also thou shalt number seuen Sabbathes of yeeles vnto thee, even seuen times seuen yeele: and the space of the seuen Sabbathes of yeeles will be vnto thee nine and fourety yeele.

9 Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seventh month: even in the day of the reconciliation shall ye make the trumpet blow, throughout all your land.

10 And ye shall yallow that yeele, even the fiftieth yeele, & proclaime libertie in the land to all the inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne every man vnto his possession, and every man shall returne vnto his family.

11 This fiftieth yeele shall be a yeele of Iubile vnto you: ye shall not sow, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you, ye shall eat of the increase thereof out of the field.

13 In the yeele of this Iubile, ye shall returne every man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, ye shall not oppress one another.

15 But according to the number of yeeles after the Iubile, thou shalt buy of thy neighbour: also according to the number of the yeeles of the revenues, he shall sell vnto thee.

16 According to the multitude of yeeles, thou shalt increase the price thereof, and according to the fewnesse of yeeles, thou shalt abate the price of it: for the number of fruits doeth he sell vnto thee.

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 Therefore ye shall obey mine ordinances, and keepe my Lawes, and doe them, and ye shall dwell in the lande in safetie.

19 And the land shall giue her fruit, and ye shall eat your fill, and dwell therein in safetie.

20 And if ye shall say, What shall we eat the seventh yeele, for we shall not sow nor gather in our increase?

21 I will send my blessing vpon you in the first yeele, and it shall bring forth fruit for three yeeles.

22 And ye shall sowe the eight yeele, and eat of the old fruit vntill the ninth yeele:

vntill the fruit thereof come, ye shall eat the old.

23 Also the land shall not be sold to bee cut off from the family: for the land is mine, and ye be but strangers and sojourners with mee.

24 Therefore in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be impouerished, and sell his possession, then his redeemer shall come, even his neere kinsman, and buy out that which his brother sold.

26 And if he haue no redeemer, but hath gotten and found to buy it out,

27 Then shall he count the yeeles of his sale, and restore the ouerplus to the man, to whom hee sold it: so shall hee returne to his possession.

28 But if he cannot get sufficient to restore to him, then that which is sold shall remaine in the hand of him that hath bought it, vntill the yeele of the Iubile: and in the Iubile it shall come out, and he shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled citie, hee may buy it out againe within a whole yeele after it is sold: within a yeele may he buy it out.

30 But if it be not bought out within the space of a full yeele, then the house that is in the walled citie shall be established, & as cut off from the family, to him that bought it throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages, which haue no walles round about them, shall be esteemed as the field of the countrey, they may be bought out againe, and shall goe out in the Iubile.

32 Notwithstanding the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the city of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the suburbs of their cities shall not be sold: for it is their perpetual possession.

35 Whosoever, if thy brother be impouerished, and fallen in decay with thee, thou shalt relieve him, and as a stranger and sojourner, so shall he liue with thee.

36 Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy victuals for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 If thy brother also that dwelleth by thee, be impouerished, and bee sold vnto thee, thou shalt not compel him to serue as a bond seruant,

40 But as an hired seruant, and as a sojourner

l It could not be sold for ever, but must returne to the family in the Iubile.

m Ye shall sell it on condition that it may be redeemed.

n Or, kinsman.

o Ebr. his hand hath gotten.

p Abating the money of the yeeles past, and paying for the rest of the yeeles to come.

o From his hands that bought it.

p That is, for euer, yeele 23.

Or, returne.

Ebr. for euer.

q Where the Leuites kept their cattell.

r In Ebrew it is, if his hand shake, meaning, if he stretch forth his hand for helpe as one in miserie.

Exod. 22. 5.

Leuit. 23. 19.

Leuit. 23. 19.

Exod. 21. 2.

Leuit. 15. 12.

Leuit. 34. 14.

tourner he shall be with thee: hee shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both hee and his children with him, and shall returne vnto his family, and vnto the possession of his fathers shall he returne;

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 * Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bondseruant also and thy bondmaide, which thou shalt haue, shall bee of the heathen that are round about you: of them shall you buy seruants and maydes.

45 And moreover, of the children of the strangers that are sojourners among you, of them shall ye buy, and of their families that are with you, which they begat in your land: these shall be your possession.

46 So yee shall take them as inheritance for your children after you, to possesse them by inheritance, yee shall vse their labours for ever: but ouer your brethren the children of Israel ye shal not rule one ouer another with cruelty.

47 ¶ If a sojourner or a stranger dwelling by thee * get riches, and thy brother by him bee impoverished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family,

48 After that hee is sold, hee may bee bought out: one of his brethren may buy him out.

49 Or his vncke, or his vncles sonne may buy him out, or any of the kindred of his flesh among his family, may redeeme him, or euen if he can * get so much, hee may buy himselfe out.

50 Then hee shall reckon with his buyer, from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall be according to the number of * yeeres: according to the time of an hired seruant shal he be with him.

51 If there be many yeeres behind, according to them he shall giue againe for his deliuerance of the money that he was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall be with him yee re by yeere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if hee be not redeemed thus, hee shall go out in the yeere of Iubile, he and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 3 A blessing to them that keepe the commandments. 14 The curse to those that breake them. 42 God promiseth to remember his Covenant.

Yee shall make you none idoles nor graven image, neither reare you vp any * pillar, neither shal ye set any image of stone in your land to bow downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and * reuerence my Sanctuary: I am the Lord.

3 ¶ If ye walke in mine ordinances, and keepe my Commandments and doe them,

4 I will then send you * raine in due season, and the land shall yeeld her increase, and the trees of the field shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eat your bread in plencousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none * shall make you afraid: also I * wil rid euill beasts out of the land, and the * sword shall not goe thow your land.

7 Also yee shall chase your enemies, and they shall fall before you vpon the sword.

8 * And sine of you shal chase an hundred, and an hundred of you shal put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For * I wil haue respect vnto you and make you increase, and multiply you, and * stablish my covenant with you.

10 Yee shall eate also old store, and carry out old because of the new.

11 * And I will set my * Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and yee shall be my people.

13 I am the Lord your God, which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the * bonds of your yoke, and made you goe vpright.

14 ¶ But if ye wil not obey me, nor doe all these Commandments,

15 And if yee shall despise mine ordinances, either if your soule abhorre my lawes, so that ye wil not do all my Commandments, but breake my * Covenant,

16 Then will I also doe this vnto you, I will appoint ouer you * fearefulnessse, a consumption, and the burning ague to consume the eyes, and make the heart heauie, and you shall looe your seede in vaine: for your enemies shall eat it:

17 And I will set * my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, * and ye shall see when none putteth you.

18 And if ye wil not for these things obey mee, then will I punish you * seuen times more according to your finnes.

19 And I will breake the pride of your power, and I will make your heauen as * yron, and your earth as brass:

20 And your * strength shall bee spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

Exod. 30. 4.

deut. 5. 8.

Psal 97. 7.

1 Or, stone having

any image. 19.

Chap. 19. 30.

Deut. 28. 1.

a By promising abundance of earthly things, he stirreth the minds to consider the richer treasures of the spiritual blessings.

Iob 11. 19.

* Ebr. I will cause the euill beast to cease.

b Ye shall haue no warre. Iosh. 23. 19.

4 Ebr. I will turne vnto you.

c Performe that which I haue promised.

Ezek. 37. 26.

2. cor. 6. 16.

d I will be dayly present with you.

e I haue set you at full liberty, whereas before ye were as beasts tied in bands.

Deut. 21. 35.

Lament. 2. 17.

malac. 2. 2.

f Which I made

with you in choosing you to be

my people.

1 Or, an hostlie

plague.

g Reade Chap.

27. 10.

Pro. 28. 1.

h That is, more extremely.

i Ye shall haue

drought and

barrennesse.

Isag. 1. 10.

1 Or, labour.

f Vnto perpetual seruitude. Ephes. 6. 9. colos. 4. 1.

r For they shall not be bought out at the Iubile.

* Ebr. his hand sake hold.

u If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to increat him rigorously, if thou know it.

k Or as some
reade, by for-
tune, imputing
my plagues to
chance and for-
tune.

l Of your child-
ren, 2. King. 17-
35.

m Because none
dare passe there-
by for feare of
beasts.

n Sam. 22. 27.
psal. 18. 46.

o That is, the
strength, where-
by the life is sus-
tained, Ezek. 4.

16. and 5. 1. 6.

p One ouen shal
be sufficient for
ten families.

Deut. 28. 53.

2 Chron. 34. 7.
10^r, carions.

q I will not ac-
cept your sacri-
fices.

r Signifying,
that no enemy
can come with-
out Gods fend-
ing.

chap. 35. 2.

s Which I com-
manded you to
keepe.

10^r, cowardnesse.

t As if their ene-
mies did chase
them,

u For asmuch as
they are culpable
of their fathers
faults, they shall
be punished as
well as their fa-
thers,

21 And if ye walke stubburnly against
me, and will not obey me, I will then bring
seuen times more plagues vpon you, accord-
ing to your finnes.

22 I will also send will be beasts vpon you,
which shal spoile you, and destroy your car-
tell, and make you few in number: so your
high wayes shall be desolate.

23 Yet if by these ye will not be reformed
by me, but walke stubburnly against me,

24 Then will I also walke stubburnly
against you, and I will smite you yet seuen
times for your finnes:

25 And I will send a sword vpon you, that
shall auenge the quarrel of my covenant: and
when you are gathered in your cities, I will
send the pestilence among you, and yee shall
be deliuered into the hand of the enemy.

26 When I shall breake the staffe of
your bread, then ten women shall bake your
bread in one ouen, and they shall deliuer
your bread againe by weight, & ye shall eate,
but not be satisfied.

27 Yet if ye will not for this obey me, but
walke against me stubburnly,

28 Then will I walke stubburnly in
mine anger against you, and I will also cha-
stise you seuen times more according to your
finnes.

29 And yee shall eate the flesh of your
sonnes, and the flesh of your daughters shall
ye deuoure.

30 I wil also destroy your hie places, and
cut away your images, and cut your car-
nelles vpon the bodies of your idoles, and
my soule shall abhorre you.

31 And I will make your cities desolate,
and bring your sanctuary vnto nought, and
ye will not smell the fauour of your sweet
odours.

32 I will also bring the land vnto a wil-
dernesse, and your enemies which dwell
therein, shall be astonished thereat.

33 Also I will scatter you among the hea-
then, and will draw out a bowe after you,
and your lands shall be waste, and your cities
shall be desolate.

34 Then shall the land enjoy her Sab-
baths, as long as it lieth vnder, and ye shall be
in your enemies land: then shall the land
rest, and enjoy her Sabbaths.

35 All the dayes that it lieth void, it shal
rest, because it did not rest in your Sab-
baths, when you dwelt vpon it.

36 And vpon them that are left of you, I
will send cum affliction into their hearts
in the land of their enemies, and the found
of a leafe shaken shall chase them, and they
shall flee as fleeing from a sword, and they
shall fall, no man pursuing them.

37 They shal fall all one vpon another,
as before a sword, though none pursue them,
and ye shall not be able to stand before your
enemies:

38 And yee shall perish among the hea-
then, and the land of your enemies shall eate
you vp.

39 And they that are left of you, shal pine
away for their iniquitie in your enemies
lands, and for the iniquities of their fathers,
shall they pine away with them also.

40 Then they shall confesse their iniqui-
tie, and the wickedness of their fathers for
their trespass, which they haue trespassed a-
gainst mee, and also because they haue wal-
ked stubburnly against me.

41 Therefore I will walke stubburnly
against them, and bring them into the land
of their enemies: so then shall it vntreumci-
sed hearts shall be humbled, and then they
shall willingly beare the punishment of their
iniquitie.

42 Then I will remember my covenant
with Iakob, & my covenant al with Is-
hak, and also my coucnant with Abraham
will I remember, & will remember the land.

43 The land also in the meane season shal
be left of them, and shal enjoy her Sabbaths
while the lieth waste without them, but they
shall willingly suffer the punishment of their
iniquitie, because they despised my Lawes,
and because their soule abhorred mine ordi-
nances.

44 Yet notwithstanding this, when they
shall be in the land of their enemies, I will
not cast them away, neither will I abhorre
them, to destroy them utterly, nor to breake
my coucnant with them: for I am the Lord
their God:

45 But I will remember for them the
coucnant of old, when I brought them out
of the land of Egypt in the light of the hea-
then: that I might be their God: I am the
Lord.

46 These are the ordinances, and the
iudgements, and the lawes, which the Lord
made betweene him & the children of Israel
in mount Sinai, by the hand of Moyses.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the
same 28 A thing separate from the use of man,
cannot be sold, nor redeemed, but remaineth to the
Lord.

Moreover the Lord spake vnto Moyses,
saying,

2 Speake vnto the children of Israel,
and say vnto them, If any man shall make a
vow of a person vnto the Lord, by the es-
timation,

3 Then thy estimation shall bee thus: a
male from twenty yere olde vnto sixtie yere
olde shall bee by thy estimation euen fiftie
shekels of silver, after the shekel of the
Sanctuary.

4 But if it be a female, then thy valuation
shall be thirtie shekels.

5 And from five yere old to twenty yere
olde, thy valuation shall bee for the male
twenty shekels, and for the female tenne
shekels.

6 But from a moneth old vnto five yere
old, thy price of the male shall be five shekels
of silver, and thy price of the female, thre
shekels of silver.

7 And from sixtie yere old and aboue, if
he be a male, then thy price shall be fixtene
shekels, and for the female ten shekels.

8 But if he be poorer, then thou shalt
esteemed him, then shall he present himselfe
before the Priest, and the Priest shall value
him, according to the abilitie of him that
thy valuation,

10^r, pray for their
sinne.

u While they
are captives and
without repen-
tance.

Deut. 4. 31.
rom. 11. 26.

x Made to their
forefathers.

y Fiftie dayes
after they came
out of Egypt.

a As of his sonne
or his daughter,
b Which are the
Priest.

c Reade the va-
lue of the shekel,
Exod. 30. 13.

d He speaketh
of those vowes
whereby the fa-
thers dedicated
their children to
God, which were
not of such force,
but they might
be redeemed
from them.

e If he be not
able to pay after
thy valuation,

f Which is
cleane, Chap.
11, 2.

vowed, so shall the Priest value him.

9 And if he be a beast whereof men bring an offering unto the Lord, all that one giueth of such vnto the Lord, shall be holy.

10 He shall not alter it, nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.

11 And if it be any unclean beast, of which men doe not offer a sacrifice vnto the Lord, hee shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valueth it, which are the Priest, so shall it be.

13 But if hee will buy it againe, then hee shall giue the fifth part of it more, aboue thy valuation.

14 Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shall price it, so shall the value be.

15 But if hee that sanctified it, will redeeme his house, then hee shall giue thereto the fifth part of money more then thy estimation, and it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou estimate it, according to the seed thereof: an homer of barley seed shall be at fiftie shekels of silver.

17 If hee dedicate his field immediately from the yeere of Iubile, it shall be worth as thou dost estimate it.

18 But if hee dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dedicateth it, will redeeme the field, then he shall put the fifth part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a field

separate from common vles: the possession thereof shall be the Priests.

22 If a man also dedicate vnto the Lord a field which hee hath bought, which is not of the ground of his inheritance,

23 Then the Priest shall set the price to him, as thou esteemedst it, vnto the yeere of Iubile, and he shall giue the price the same day, as a thing holy vnto the Lord.

24 But in the yeere of Iubile, the field shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shall be according to the shekel of the Sanctuary: a shekel containeth twenty gerahs.

26 Notwithstanding, the first borne of the beastes, because it is the Lords first borne, none shall dedicate such, be it bullocke or sheepe: for it is the Lords.

27 But if it be an unclean beast, then he shall redeeme it by thy valuation, and giue the fifth part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 Notwithstanding, nothing separate from the common vse, that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common vse, is most holy vnto the Lord.

29 Nothing separate from the common vse, which shall be separate from man, shall be redeemed, but hee shall die the death.

30 Also all the tithe of the land, both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, he shall adde the fifth part thereto.

32 And every tithe of bullocke, & of sheepe, and of all that goeth vnder the yoke, the tenth shall be holy vnto the Lord.

33 He shall not looke if it be good or bad, neither shall he change it: els if he change it, both it, and that it was changed withall shall be holy, and it shall not be redeemed.

34 These are the commandements which the Lord commaunded by Moses vnto the children of Israel in mount Sinai.

g That is, con-
secrate to the
Lord.

i Ebr. so shall it
stand.

h Valuing the
price thereof, ac-
cording to the
seed that is sown
on, or by the seed
that it doeth
yeeld.

i Homer is a
measure contai-
ning ten Ephahs,
reade of Ephah,
Exod. 16, 16, 36.

k For their own
necessitie or
godly vles.

That is, which
is dedicate to
the Lord with a
curse to him that
doth turne it to
his private vse,
Num. 31, 2. deut.
13, 14, iosh. 9, 17.
m The Priests
valuation.

Exod. 30, 13.
numb. 3, 47.
ezek. 45, 12.
Exod. 13, 2.
and 22, 29.
numb. 3, 13.
n It was the
Lords already.

Iosh. 6, 19.
o It shall remaine
without redemp-
tion.
p Besides the
value of the
thing it selfe
q All that which
is numbered: that
is, every tenth, as
he saileth by tale
without excep-
tion or respect.

The fourth booke of Moses, called * Numbers.

THE ARGUMENT.

Forasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: hee did not straightway bring his people after their departure out of Egypt, into the land which hee promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises, before they enjoyed it, to try their faith, and to teach them to forget the world, and to depend on him, Which triall did greatly profite to discerne the wicked and hypocrites from the faithfull and true seruants of God, who serued him with pure hearts, whereas the other preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lustes to his will, or despise his Ministers. Notwithstanding God is ever true in his promise, and governeth his by his holy Spirit, hat either they fall not to such inconueniences,

So called, because
of the diversity &
multitude of num-
bring, which are
here chiefly con-
tained, both of mens
names and places.

uoniences,

ueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces towards them, hee giueth them ordinances and instructions, as well for religion as outward policie: he preferueth them against all craft and conspiracy, and giueth them manifold victories against their enemies. And to auoyd all controuersies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the land which they had wonne, and that also which he had promised, as seemed best to his godly wisdom.

CHAP. I.

3 Moses and Aaron with the twelve princes of the tribes are commaunded of the Lord to number them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lord.



he Lord spake againe vnto Moyses in the wilderness of Sinai, in the tabernacle of the Congregation, in the first day of the second moneth in the second yeere after they were come out of the land of Egypt, saying,

2 Take yee the summe of all the Congregation of the children of Israel, after their families, and households of their fathers with the number of their names: to wit, all the males, man by man:

3 From twenty yeere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall bee men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shal stand with you, of the tribe of Reuben, Elizur the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurhaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nathaniel the sonne of Zuar:

9 Of Zebulun, Elizab the sonne of Belon:

10 Of the children of Ioseph: of Ephraim, Elisama the sonne of Amihud: of Manasseh, Gamiel the sonne of Jedabzur:

11 Of Benjamin, Abidan the sonne of Gideoni:

12 Of Dan, Abiezzer the sonne of Amunihaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, princes of the tribes of their fathers, and heads ouer thousandes in Israel.

17 ¶ Then Moyses & Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared their kindreds by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, man by man.

19 As the Lord had commaunded Moyses, so hee numbered them in the wilderness of Sinai.

20 ¶ So were the sonnes of Reuben Israels eldest sonne by their generations, by their families, and by the houses of their

fathers, according to the number of their names, man by man, euery male from twenty yeere old and aboue, as many as went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fortie thousand, and five hundred.

22 ¶ Of the sonnes of Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, euery male from twenty yeere old and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was fixe and fifty thousand, and three hundred.

24 ¶ Of the sonnes of Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fixe and fortie thousand, and five hundred and fiftie.

26 ¶ Of the sonnes of Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah was threecore and foureteene thousand, and fixe hundred.

28 ¶ Of the sonnes of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fifty thousand and foure hundred.

30 ¶ Of the sonnes of Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was fixe and fifty thousand and foure hundred.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fortie thousand and five hundred.

34 ¶ Of the sonnes of Manasseh by their generations, by their families, and by the houses of their fathers, according to the

Or, as were able to beare weapons.

Simeon.

Gad.

Judah.

Issachar.

Zebulun.

Ephraim.

Manasseh.

a In that place of the wilderness that was neere to mount Sinai.
b Which containeth part of April, and part of May.
Exod. 30. 12.

* Ebr. by their heads.

c That is, the chiefest man of euery tribe.

d And assist you when ye number the people.

e Or, captaines and gouernours.

f In shewing euery man his tribe and his ancestors.

† These are the names of the twelve tribes, as list of Reuben.

the number of their names, from twentie yeere old and aboue, all that went forth to warre :

35 The number of them also of the tribe of Manasse was two and thirtie thousand and two hundred.

† Benjamin,

36 ¶ Of the sonnes of † Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre :

37 The number of them also of the tribe of Benjamin was five and thirtie thousand and foure hundred.

† Dan.

38 ¶ Of the sonnes of † Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre :

39 The number of them also of the tribe of Dan was threescore and two thousand and seven hundred.

† Asher.

40 ¶ Of the sonnes of † Asher by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre :

41 The number of them also of the tribe of Asher was one and forty thousand and five hundred.

† Naphtali.

42 ¶ Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and aboue, all that went to the warre :

43 The number of them also of the tribe of Naphtali was thre and fiftie thousand and foure hundred.

¶ Or, full count.

44 These are the 11 summes which Moses and Aaron numbered, and the princes of Israel, the twelue men, which were euery one for the house of their fathers.

45 So this was all the summe of the sonnes of Israel, by the houses of their fathers, from twentie yeere olde and aboue, all that went to the warre in Israel,

46 And all they were in number five hundredeth and thre thousand, five hundredeth and fiftie.

47 But the Leuites, after the tribes of their fathers, were not numbered among s them.

¶ Which were warriors, but were appointed to the vie of the Tabernacle,

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel :

50 But thou shalt appoint the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instruments thereof, & ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

¶ For campe.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: and when the Tabernacle is to be pitched, the Leuites shall set it vp: for the ^h stranger that cometh in, shall be a stranger.

h Whosoever is not of the tribe of Leui.

52 Also the children of Israel shall pitch

these tents, euery man in his campe, and euery man vnder his standard thowout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation by not hauing due regard to the charge of the Tabernacle of the Testimonie.

i By not hauing due regard to the charge of the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commaunded Moses: so did they.

CHAPTER II.

2 The order of the Tents, and the names of the Captaines of the Israelites.

And the Lord spake vnto Moses, and to Aaron, saying,

2 ¶ Euery man of the children of Israel shall campe by his standard, & vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes, we e foure principall standards, to that euery three tribes had their stand.

3 On the East side toward the rising of the Sunne, shall they of the standard of the house of Iudah pitch according to their armies, and Nahshon the sonne of Amminadab shall be captain of the sonnes of Iudah.

¶ Or, prince.

4 And his hoste, and the number of them were leuitie and foure thousand, and five hundred.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nethanel the sonne of Zuar shall be the captaine of the sonnes of Issachar.

b Iudab, Issachar, and Zebulun the sonnes of Leah were of the first standard.

6 And his hoste, and the number thereof were foure and fifty thousand, and foure hundred.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun :

8 And his hoste, and the number thereof were seven and fiftie thousand & foure hundred :

9 The whole number of the hoste of Iudah was an hundredth fourescore and fise thousand and foure hundred, according to their armies: they shall first set forth.

c Of them which were contained vnder that name

10 ¶ On y^e Southside shall be the standard of the hoste of Reuben according to their armies, and the captaine ouer the sonnes of Reuben shall be Elizur the sonne of Shedeur :

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her mayde, were of the second standard.

11 And his hoste and the number thereof were sixe and forty thousand and five hundred.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai :

13 And his host, and the number of them, were sixe and fifty thousand and thre hundred.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shall be Gialaph the sonne of Demuel :

¶ Or, Reuben.

15 And his host, and the number of them were five and forty thousand, sixe hundredeth and fiftie.

16 All the number of the campe of Reuben were an hundredeth and one & fiftie thousand, and foure hundredeth and fifty according to their armies, and they shall set forth in the second place.

17 ¶ Then the tabernacle of the Congregation shall goe with the host of the Leuites,

e Because it might be in equall distance from each one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Benjamin make the third stander.

g Dan & Naphthali the sonnes of Bilha Rahels maide with Acher the sonne of Zilpah make the fourth stander.

h Which were of twenty yeeres and aboue.

i For vnder euery one of the foure principall standers were diuers signes to keep euery band in order.

a Or, families and kindreds.

Exod. 6. 23.

in the mids of the campe, as they haue pitched, so shall they goe forward, euery man in his order according to their standers.

18 ¶ The stander of the campe of Ephraim shall be toward the West according to their armies: and the capitaine ouer the sonnes of Ephraim shall be Elisama the sonne of Ammishadai:

19 And his host and the number of them were fourty thousand and five hundred.

20 And by him shall be the tribe of Manasseh, and the capitaine ouer the sons of Manasseh shall be Gamliel the sonne of Pedahzur:

21 And his host and the number of them were two & thirty thousand & two hundred.

22 And the tribe of Benjamin, and the capitaine ouer the sonnes of Benjamin, shall be Abidan the sonne of Gideon:

23 And his host, and the number of them were five & thirty thousand & foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The stander of y^e host of Dan, shall be toward the South according to their armies: & the capitaine ouer y^e children of Dan shall be Ahiezer the sonne of Ammishadai:

26 And his host, and the number of them were two and threescore thousand and seuen hundred.

27 And by him shall the tribe of Asher pitch, and the capitaine ouer the sonnes of Asher, shall be Pagiel the sonne of Ocran:

28 And his host and the number of them were one and forty thousand & five hundred.

29 ¶ Then the tribe of Naphtali, and the capitaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his host and the number of them were three & fiftie thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seuen and fiftie thousand and five hundred: they shall goe hindmost with their standers.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the host according to their armies, five hundred and thre thousand, five hundred and fiftie.

33 But the Leuites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standers, and so they iourneyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12, 35 Why the Lord separated the Leuites for himselfe. 16 Their number, families and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

These also were the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron. Nadab the first borne, and Abihu, Eleazar, and Ithamar.

2 These are the names of the sonnes of Aaron the anointed priests, whom Moses did consecrate to minister in the Priests office.

4 ¶ And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar seruied in the Priests office in the sight of Aaron their father.

5 Then y^e Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and let them before Aaron the Priest, that they may serue him.

7 And take the charge with him, enen the charge of the whole Congregation, before the Tabernacle of the Congregation, to doe the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron, and to his sonnes: for they are giuen him freely fro among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute the Priests office: & the stranger that commeth nere, shall be slaine.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrix among the children of Israel, and the Leuites shall be mine.

13 Because all the first borne are mine: for the same day that I smote all the first borne in the land of Egypt, I sanctified vnto me all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers in their families: euery male from a moneth old and aboue, shalt thou number.

16 Then Moses numbred them according to y^e word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, Gershon, and Kohath, and Merari.

18 Also these are the names of the sons of Gershon by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Isehar, Hebzon, and Asiel.

20 And the sonnes of Merari by their families: Dabhi and Dabhi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon, came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gershonites.

22 The summe whereof (after the number of all the males from a moneth olde and aboue) was counted seuen thousand and five hundred.

23 ¶ The families of the Gershonites shall pitch behind the Tabernacle Westward.

24 The capitaine of all ancient of the house of the Gershonites shall be Elisaph the sonne of Asiel.

Exod. 28. 3.

Leuit. 10. 1, 2. chap. 16. 6. 1.

1. chron. 24. 2.

b Or, before the Altar.

Leuit. 10. 1, 2.

c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of the

the Priests commandement, to the ouersight of the people and the seruice of the Tabernacle.

f Aarons sonnes the Priests seruied in the Sanctuary

in praying for the people, and offering sacrifice: the Leuites seruied for the inferior vnto the same.

g Any that would minister, not being a Leuite.

Exod. 13. 1 and 34. 19 leuit. 27.

26. chap. 8. 16. Luke 2. 23.

Gen. 46. 11. exod. 6. 16. chap. 26. 57.

1. chron. 6. 1. and 23. 6.

h Onely numbring the male children.

i Their charge was to cary the coverings and hangings of the Tabernacle.

25 And the charge of the sonnes of Gerson in the tabernacle of the Congregation shalbe the tabernacle, and the pavilion, the covering thereof, and the vail of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the vail of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the cords of it for all the service thereof.

27 And of Kohath came the familie of the Amcunites, and the familie of the Izharites, and the familie of the Hymonites, and the familie of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth old and above, was eight thousand and five hundred, having the charge of the Sanctuary.

29 The families of the sonnes of Kohath shall pitch on y South side of the tabernacle.

30 The captain and ancient of the house, and families of the Kohathites shall bee Elizaphan the sonne of Uzziel:

31 And their charge shalbe the Arke, and the Table, and the candlesticke, and the Altars, and the instruments of the Sanctuary that they minister with, and the vail, and all that serveth thereto.

32 And Eleazar the sonne of Aaron the Priest, shalbe chiefe captaine of the Levites, having the oversight of them that have the charge of the Sanctuary.

33 Of Merari came the familie of the Mahabites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them according to the number of all the males, from a moneth olde and above, was five thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari, shalbe Zurie the sonne of Abihail: they shall pitch on the North side of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shalbe the words of the Tabernacle, and the barres thereof, and his pillars, and his lockets, and all the instruments thereof, and all that serveth thereto,

37 With the pillars of the court round about, with their lockets, & their pinnes and their cords.

38 Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward, shall Moses & Aaron, and his sonnes pitch, having the charge of the Sanctuary: and the charge of the children of Israel: but the stranger that cometh nere, shall be slaine.

39 The whole summe of the Levites, which Moses & Aaron numbered at the commandment of the Lord, throughout their families, even all the males from a moneth old and above, was two and twenty thousand.

40 And y Lord said unto Moses, Number all the first borne that are males among the children of Israel, from a moneth old and above, and take the number of their names.

41 And thou shalt take the Levites to me for all the first borne of the children of Israel (I am the Lord) and the cattell of the Le-

uites for all the first borne of the cattell of the children of Israel.

42 And Moses numbered as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed, by name (from a moneth old & above) according to their number were two & twenty thousand, two hundred twenty and three.

44 And the Lord spake unto Moses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shalbe mine. (I am the Lord)

46 And for the redeeming of the two hundred twenty and three, (which are more then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: * the shekel containeth twenty grains.

48 And thou shalt give the money where-with the odde number of them is redeemed, unto Aaron and to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, bring more then the Levites.

50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundred threescore and five shekels after the shekel of the Sanctuary.

51 And Moses gaue the money of them that were redeemed, unto Aaron and to his sonnes, according to the word of the Lord, as the Lord had commanded Moses.

CHAP. IIII.

5 The officers of the Levites, when the host remoued. 46 The number of the three families of Kohath, Gerson, and Merari.

And the Lord spake unto Moses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Levit, after their families, and houses of their fathers,

3 From thirty yere old and above, even untilt sixt yeere olde, all that enter into the assembly to doe the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 When the host remoueth, then Aaron and his sonnes shall come & take downe the covering vail, and shal couer the Arke of the Testimonie therewith.

6 And they shall put thereon a covering of badgers skimes, and shall spread upon it a cloth altogether of blew silke, and put to the barres thereof:

7 And upon the table of shew bread they shall spread a cloth of blew silke, & put thereon the dishes, and the incense cups, and goblets, and coverings to couer it with, and the bread shalbe thereon continually.

8 And they shall spread upon them a covering of skarlet, and couer the same with a covering of badgers skimes, and put to the barres thereof.

9 Then they shal take a cloth of blue silke

AND

Exod. 30. 13,
Leuit. 27. 25.
chap. 18. 16.
ezek. 45. 12.

q Of the two hundredth seventy & three which were more then the Levites.

a The Levites were numbered after three sorts: first at a moneth olde when they were consecrate to the Lord, next at 25. yeres olde when they were appointed to leue in the Tabernacle, and at 30 yere old to beare the burdens of the Tabernacle.
b Which diuided the Sanctuary from the holiest of all.

c That is, put them vpon their shoulders to cary it: for the barres of the Ark could neuer be remoued, Exod. 25. 5.
Exod. 25. 30.
d Meaning, to couer the bread.

k Doing every one his duty in the Sanctuary.

l The chiefe things within the Sanctuary were committed to the Kohathites.

m Or prince of princes.

n The wood-works and the rest of the instruments were committed to their charge.

o That none should enter into the Tabernacle contrary to Gods appointment.

p So that the first borne of Israel were more by 273 as verſe 43. p So y now the Levites should satisfie vnto the Lord for the first borne of Israel, saue for the 273, which were more then the Levites, for whom they payed mouey.

Exod. 25. 31.

Exod. 25. 38.

e The Ebrew word signifieth an instrument made of two staves or barres. f Which was to burne incense: reade Exod. 30. 1.

g Of the burnt offering.

h That is, in folding vp the things of the Sanctuary, as the Arke, &c. i Before it bee covered.

Exod. 30. 34, 35.

k Which was offered at morning & evening. Exod. 30. 33, 25.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what part every man shall beare.

n Which were received into the company of them that ministered in the Tabernacle of the Congregation.

o Which vaile hangd between the Sanctuary and the Court,

and cover the * candlestick of light with his lampes and his snuffers, * and his tinselled shes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a covering of badgers skins, and put it vpon the barres.

11 Also vpon the golden altar they shall spread a cloth of blue silke, and cover it with a covering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministry wherewith they minister in the Sanctuary, and put them in a cloth of blue silke, and cover them with a covering of badgers skins, & put them on the barres.

13 Also they shall take away the albes from the altar, and spread a purple cloth vpon it,

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes, and the belomes, and the basins, euen all the instruments of the Altar, and they shall spread vpon it a covering of badgers skinnes, and put to the barres of it.

15 And when Aaron and his sonnes haue made an ende of covering the Sanctuary, and all the instruments of the Sanctuary, at the removing of the hoile, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing, lest they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 And to the office of Eleazar the son of Aaron the Priest pertaineth the offe for the light, and the sweet incense, and the * dayly meate offering, and the * anyoyning oyle, with the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 And the Lord spake vnto Moses, and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus doe vnto them, that they may liue and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint them, every one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folded vp, lest they die.

21 And the Lord spake vnto Moses, saying,

22 Take also the summe of the formes of Gershon, every one by the houses of their fathers throughout their families:

23 From thirty yeere old and above, vntill fiftie yeere olde shalt thou number them, all that enter into the assembly for to doe seruice in the Tabernacle of the Congregation.

24 This shall be the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtains of the Tabernacle, & the Tabernacle of the Congregation, his covering, and the covering of badgers skinnes, that is on hie vpon it, and the vaile of the * doore of the Taberna-

cle of the Congregation:

26 The curtains also of the Court, and the vaile of the entering in of the gate of the Court, which is neere the Tabernacle and neere the Altar round about, with their cordes, and all the instruments for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes, shall all the seruice of the sonnes of the Gershonites be done, in all their charges, and in all their seruice, and yee shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch shall bee vnder the hand of Ithamar the sonne of Aaron the Priest.

29 Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirty yeere old and above, euen vnto fiftie yeere old shalt thou number them, all that enter into the assembly, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his lockets,

32 And the pillars round about the Court with their lockets, and their pinnes, and their cords, with all their instruments, euen for all their seruice: and by name yee shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 Then Moses and Aaron, and the Princes of the Congregation numbered the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirty yeere old and above, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

36 So the * numbers of them throughout their families, were two thousand seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the hand of Moses.

38 Also the numbers of the sons of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and upward, euen vnto fiftie yeere old, all that enter into the assembly for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers, were two thousand sixe hundred and thirtie.

41 These are the numbers of the families of

p Which court compassed both the Tabernacle of the Congregation, and the Altar of burnt offering.

q Vnder the charge and oversight.

Exod. 26. 15.

r Ye shall make an inventory of all the things which ye commit to their charge.

t Ebr. shennumba bred of them.

f God appointing Moses to be the minister and executor thereof.

e Which were of competent age to serue therein, that is, betweene thirty and fiftie,

of the sonnes of Gershon: of all that did serue in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the comāndement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yere old and byward, euen vnto fiftie yere old: all that enter into the assembly for the serueice of the Tabernacle of the Congregation.

44 So the numbers of them by their families, were thre thousand and two hundred.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron numbred according to the comāndement of the Lord by the hand of Moses.

46 So all the numbers of the Leuites, which Moses and Aaron, and the princes of Israel numbred by their families and by the houses of their fathers,

47 From thirtie yere old and byward, euen to fiftie yere old, every one that came to doe * his duty, office, serueice and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thousand, five hundred and fourescore.

49 According to the * comāndement of the Lord by the hand of Moses did Aaron number them, every one according to his serueice, and according to his charge. Thus were they of that tribe numbred, as the Lord comānded * Moses.

CHAP. V.

2 The leprous and the polluted shall be cast forth. 6 The purging of sinne. 15 The trial of the suspected wife.

¶ And the Lord spake vnto Moses, saying, 2 Command the children of Israel, that they put out of the host every leper, and every one that hath an issue, and whosoever is defiled by * the dead.

3 Both male and female shal ye put out, out of the host shall ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lord had comānded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, * when a man or a woman shall commit any sinne ^b that men commit, and transgresse against the Lord, when that person shall trespass,

7 Then they shall confesse their sinne, which they haue done, and shall restore the damage thereof * with his principall, and put the sixt part of it more thereto, and shall giue it vnto him, against whom he hath trespassed.

8 But if the * man haue no kinsman, to whom he should restore the damage, the damage shall bee restored to the Lord for the Priest's use, besides the ramme of the atonement, whereby he shall make atonement for him.

9 And every offering of all the holy things of the children of Israel, which they bring vnto the Priest, shall be * his.

10 And every mans halowed things shall be his: that is, whatsoever any man giueth the Priest, it shall be his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife * turne to euill, and commit a trespass against him,

13 So that another man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet he be defiled, and there be no witness against her, neither she taken with the maner,

14 * If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meal, but he shall not put * oyle vpon it, nor put the incense thereon, for it is an offering of ielousie, an offering for a remembrance, calling the sinne to a minde:

16 And the Priest shall bring her, and set her before the Lord

17 Then the Priest shall take ^b the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, euen the Priest shall take it and put it into the water.

18 After, the Priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memorie in her hands: it is the ielousie offering, and the Priest shall haue bitter and ^c cursed water in his hand.

19 And the Priest shall charge her by an othe, and say vnto the woman, If no man haue lien with thee, neither thou hast turned to vncleanness from thine husband, be free from this bitter and cursed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine husband,

21 (Then the Priest shall charge the woman with an othe of cursing, and the Priest shall say vnto the woman) The Lord make thee to bee * accursed and detestable for the othe among thy people, and the Lord cause thy thigh to * rotte, and thy belly to swell:

22 And that this cursed water may goe into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall adswere, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall ^d blot them out with the bitter water.

24 And shall cause the woman to drinke the bitter and cursed water, and the cursed water, turned into bitterness, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the Altar.

d Or, things offered to the Lord, as first fruits, &c. *Leuit. 10. 12.*

e By breaking the band of marriage, and playing the harlot.

f *Ebr. if the spirit of ielousie come vpon him.*

g Only in the sinne offering, and in this offering of ielousie were neither oyle nor incense offered.

h Or, making sinne known, and not purging it.

i Which a so is called the water of purification or sprinkling, reade chap. 19. 9. It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so heinous a fault, and forware her selfe in denying the same.

l *Ebr. to fill.* That is, beir so as thou wilt, as Psal. 41. 13.

m *dent. 27. 15.* m Shall wash the curses which are written, into the water in the vessel.

u Whosoever of the Leuites that had any manner of charge in the Tabernacle, ** Ebr. according to the mouth or word.*

x So that Moses neither added nor diminished from that which the Lord comānded him.

Leuit. 13. 3. Leuit. 15. 2. Leuit. 21. 1.

y Or, in a place out of the host.

a There were three manner of tents: of the Lord, of the Leuites, and of the Israelites.

Leuit. 6. 3. b Commit any fault willingly.

Leuit. 6. 5.

c If he be dead to whom the wrong is done, and a so haue no kinsman.

Or, perfume.
n Where the in-
cense was offer-
red.

26 And the Priest shall take an handful of the offering for a memoriall thereof, and burne it vpon the altar, and afterward make the woman drinke the water.

27 When hee hath made her drinke the water, if she be defiled and haue trespassed against her husband, then shall the curlew water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

Or, innocent.

28 But if the woman be not defiled, but be cleane, she shall be free, and shall conceive and beare.

29 This is the law of jealousy, when a wife turneth from her husband, and is defiled.

a The man
might accuse his
wife vpon suspi-
cion, and not be
reproued.

30 Or, when a man is moued with a fe-
lous minde, being ielous ouer his wife, then
shall hee bring the woman before the Lord,
and the Priest shall doe to her according to
all this law:

31 And the man shall be free from sinne,
but this woman shall beare her iniquitie.

CHAP. VI.

2 The law of the consecration of the Nazarites.

24 The manner to blesse the people.

A And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel,
and say vnto them, When a man or a wo-
man doeth separate themselves to vowe a
vow of a Nazarite to separate himselfe vnto
the Lord,

a Which separa-
ted themselves
from the world,
and dedicated
themselves to
God: which fi-
gure was accom-
plished in Christ.

3 He shall abstaine from wine and strong
drinke, and shall drinke no sowre wine nor
sowre drinke, nor shall drinke any liquor of
grapes, neither shall eate flesh grapes nor
drinke.

4 As long as his abstinence endureth,
shall he eat nothing that is made of the wine
of the vine, neither the kernels nor the hulke.

Judg. 13. 5.
2 Sam. 1. 11.

5 While he is separated by his vow, the
razor shall not come vpon his head, vntill the
dayes be out, in the which he separateth him-
selfe vnto the Lord, he shall be holy, and shall
let the locks of the haire of his head grow.

6 During the time that he separateth
himselfe vnto the Lord, he shall come at no
dead body.

b As at burials
or mournings,

7 He shall not make himselfe vnleane
at the death of his father, or mother, brother
or sister: for the consecration of his God is
vpon his head.

8 All the dayes of his separation he shall
be holy to the Lord.

c In that he suf-
fered his haire to
grow, it signified
that he was con-
secrated to God,
d Which long
haire is a signe
that he is dedi-
cate to God.

9 And if any die suddenly by him, or hee
beare, then the head of his consecration
shall be defiled, and he shall shauē his head in
the day of his cleansing, in the seventh day he
shall shauē it.

10 And in the eighth day he shall bring two
turtles, or two yong pigeons to the Priest,
at the dore of the Tabernacle of the Con-
gregation.

e By being pre-
sent where the
dead was.

11 Then the Priest shall prepare the one
for a sinne offering, and the other for a burnt
offering, and shall make an atonement for
him, because hee is sinned by the dead: so shall
hee haile to his head the same day.

f Beginning at
the eighth day
when he is puri-
fied.

12 And he shall consecrate vnto the Lord
the dayes of his separation, and shall bring

a lambe of a yere old for a trespass offering,
and the first dayes shall be void, for his con-
secration was defiled.

g So that he shall
begin his vow
anew.

13 This then is the Lawe of the Na-
zarite: when the time of his consecration is
out, he shall come to the dore of the Taber-
nacle of the Congregation,

14 And he shall bring his offering vnto
the Lord, an he lambe of a yere old without
blemish, for a burnt offering, and a hee lambe
of a yere old without blemish for a sinne of-
fering, and a ramme without blemish for
peace offerings,

Leuit. 2. 13.

15 And a basket of unleauned bread, of
cakes of fine flower, mingled with oyle, and
wafers of unleauned bread anointed with
oyle with their meat offering, & their drinke
offerings:

16 The which the Priest shall bring be-
fore the Lord, and make his sinne offering
and his burnt offering.

17 He shall prepare also the ramme for a
peace offering vnto the Lord, with the basket
of unleauned bread, & the Priest shall make
his meate offering, and his drinke offering.

18 And the Nazarite shall shauē the head
of his consecration at the dore of the Ta-
bernacle of the Congregation, and shall take
the haire of the head of his consecration, and
put it in the fire which is vnder the peace
offering.

Acts 21. 24.
h In token that
he had taken that
his vow is en-
ded.

19 Then the Priest shall take the sodden
shoulder of the ram, and an unleauned cake
out of the basket, and a wafer vnleauened,
and put them vpon the hands of the Naza-
rite, after he hath shauē his consecration.

i For the haire
which was con-
secrated to the
Lord might not
be cast into any
profane place.

20 And the Priest shall shake them to
and fro before the Lord: this is an holy thing
for the Priest, besides the shaven bread, and
beside the heane shoulder: so after ward the
Nazarite may drinke wine.

Exod. 29. 27.

21 This is the law of a Nazarite, which
he hath vowed, and of his offering vnto the
Lord for his consecration, besides that that
he is able to bring: according to the vow
which he vowed, so shall hee doe after the law
of his consecration.

k At the least he
shall doe this, if
he be able to of-
fer no more.

22 And the Lord spake vnto Moses,
saying,

23 Speake vnto Aaron, & to his sonnes,
saying, Thus shall ye blesse the children of
Israel, and say vnto them,

l That is, pray
for them, Eccles.
36. 17.

24 The Lord blesse thee and keepe thee,

25 The Lord make his face shine vpon
thee, and be mercifull vnto thee.

26 The Lord lift vp his countenance vpon
thee, and giue thee peace.

m They shall
pray in my name
for them.

27 So they shall put my name vpon the
children of Israel, and I will blesse them.

CHAP. VII.

2 The heads or princes of Israel offer at the setting
up of the Tabernacle, 10 And at the dedication of
the Altar. 89 God speaketh to Moses from the
Mercie-seate.

Now when Moses had finished the set-
ting vp of the Tabernacle, and anoynt-
ed it, and sanctified it, and all the instru-
ments thereof, and the Altar with all the
instruments thereof, and had anoynted
them and sanctified them,

Exod. 40. 12.

Or, vessels

¶ Or, captains.

2 When the // princes of Israel, heads ouer the houses of their fathers (they were the Princes of the tribes, who were ouer them that were numbred) offered,

3 And brought their offering befoze the Lord, six covered charets, and twelue oren: one charet for two princes, and for euery one an oren, and they offered them befoze the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take these of them, that they may be to doe the seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charets and the oren, and gaue them vnto the Leuites:

7 Two charets and foure oren hee gaue to the sonnes of Gershon, according vnto their office.

8 And foure charets and eight oren hee gaue to the sonnes of Merari according vnto their office, vnder the hand of Itamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, because the charge of the Sanctuary belonged to them, which they did beare vpon their shoulders.

10 ¶ The Princes also offered in the dedication for the altar in the day that it was anointed: then the Princes offered their offering befoze the altar.

11 And the Lord said vnto Moses, One Prince one day, and another Prince another day shall offer their offering for the dedication of the altar.

12 ¶ So then on the first day did Nabshon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering.

14 An incense cup of gold of ten shekels full of incense,

15 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering.

16 An hee goat for a sinne offering,

17 And for a peace offerings, two bullocks, five rammes, five hee goats, & five lambs of a yeere old: this was the offering of Nabshon the sonne of Amminadab.

18 ¶ The second day Nathaneel the sonne of Zuar, prince of the tribe of Issachar did offer.

19 Who offered for his offering a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flower mingled with oyle, for a meat offering.

20 An incense cup of gold of tenne shekels full of incense.

21 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

22 An hee goat for a sinne offering.

23 And for a peace offerings, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Nathaneel

the sonne of Zuar.

24 ¶ The third day Eliab the son of De- lon prince of the children of Zebulun offered.

25 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering.

26 A golden incense cup of ten shekels, full of incense.

27 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

28 An hee goat for a sinne offering,

29 And for a peace offerings, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliab the sonne of Dehon.

30 ¶ The fourth day Elizur the sonne of Shedeur prince of the children of Reuben offered.

31 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goats, and five lambs of a yeere old: this was the offering of Elizur the sonne of Shedeur.

36 ¶ The fift day Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.

37 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle for a meat offering,

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixt day Eliasaph the sonne of Deuel, prince of the children of Gad offered.

43 His offering was a siluer charger of an hundred and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meat offering,

44 A golden incense cup of ten shekels full of incense,

45 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goats, five lambs of a yeere old: this was the offering of Eliasaph the sonne of Deuel.

48 ¶ The seuenth day Elishama the sonne of Amminadab, prince of the children of Ephraim offered.

49 His offering was a siluer charger of an hundred

a Like horse liters, to keepe the things that were caried in them, from weather.

b That is, to carie things and stuffe in.

c For their vse to cary with.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, Chap. 4. v. 5.

e This is, when the first sacrifice was offered there-upon by Aaron, Leuit. 9. 1.

† The offering of Nabshon.

Leuit. 2. 2.

† The offering of Nathaneel.

† The offering of Eliab.

† The offering of Elizur.

† The offering of Shelumiel.

† The offering of Eliasaph.

† The offering of Elishama.

hundredth and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle for a meat offering.

50 A golden incense cup of ten shekels, full of incense,

51 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Eliahaz the sonne of Aminadab.

54 ¶ The eighth day offered Samiel the sonne of Gedazur, prince of the children of Danasth.

55 His offering was a silver charger of an hundred and thirte shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering,

56 A golden incense cup of ten shekels, full of incense.

57 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Samiel the sonne of Gedazur.

60 ¶ The ninth day † Abidan the sonne of Gideon, prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundred and thirte shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle for a meat offering,

62 A golden incense cup of ten shekels, full of incense,

63 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Abidan the sonne of Gideon.

66 ¶ The tenth day † Abiezer the sonne of Ammishaddai, prince of the children of Dan offered.

67 His offering was a silver charger of an hundredth and thirte shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering,

68 A golden incense cup of ten shekels, full of incense,

69 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Abiezer the sonne of Ammishaddai.

72 ¶ The eleventh day † Dagiel the son of Deran, prince of the children of Asher offered.

73 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, min-

gled with oyle for a meat offering,

74 A golden incense cup of ten shekels full of incense,

75 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

76 An hee goat for a sinne offering.

77 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Dagiel the sonne of Deran.

78 ¶ The twelfth day † Ahira the sonne of Enan, prince of the children of Naphtali offered. † The offering of Ahira.

79 His offering was a silver charger of an hundredth and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meat offering,

80 A golden incense cup of ten shekels full of incense,

81 A young bullocke, a ramme, a lambe of a yeere old for a burnt offering,

82 An hee goat for a sinne offering,

83 And for peace offerings two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver bowles, twelve incense cups of gold, † This was the offering of the princes when Aaron did dedicate the Altar.

85 Every charger containing an hundred and thirty shekels of silver, and every bowl seventie: all the silver vessel contained two thousand, and four hundred shekels, after the shekel of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twenty shekels.

87 All the bullocks for the burnt offering were twelve bullocks, the rammes twelve, the lambes of a yeere old twelve, with their meat offerings, and twelve hee goats for a sinne offering.

88 And all the bullocks for the peace offerings were four and twenty bullocks, the rammes sixtie, the hee goats sixtie, the lambes of a yeere old sixtie: this was the dedication of the Altar, after that it was anointed.

89 And when Moses went into the Tabernacle of the congregation to speake with God, he heard the voyce of one speaking unto him from the Mercyseat that was upon the Arke of the Testimony: betwene the two Cherubims, and he spake to him. g By Aaron. h That is, the Sanctuary. i According as he had promised, Exod. 25.22.

CHAP. VIII.

2 The order of the lampes. 6 The purifying and offering of the Levites. 24 The age of the Levites, when they are recruited to service, and when they are dismissed.

And the Lord spake unto Moses, say-

ing, 2 Speake unto Aaron, and say unto him, When thou lightest the lampes, the seven lampes shall give light toward the
b
a fore-

† The offering of Gamliel.

† The offering of Abidan.

† The offering of Abiezer.

† The offering of Dagiel, or Phe-giel.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad was Eliab the sonne of Deuel.

21 The Kohathites also went forward and bare the Sanctuary, and the former did let by the Tabernacle against they came.

22 When the standard of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elishama the sonne of Ammihud.

23 And ouer the band of the tribe of the sonnes of Dan was Gamaliel the sonne of Pedasur.

24 And ouer the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.

25 At last, the standard of the host of the children of Dan marched, gathering all the hostes according to their armies: and ouer his band was Ahiezer the sonne of Amishaddai.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 These were the remoouings of the children of Israel according to their armies, when they marched.

29 After, Moses sayd vnto Hobab the sonne of Reuel the Midianite, the father in law of Moses, Wee goe into the place, of which the Lord said, I will giue it you: Come thou with vs, and we will doe thee good: for the Lord hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne country, and to my kindred.

31 Then he said, I pray thee, leave vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide.

32 And if thou goe with vs, what goodnesse the Lord shall shew vnto vs, the same will we shew vnto thee.

33 So they departed from the mount of the Lord, three dayes iourney, and the Arke of the covenant of the Lord, went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloude of the Lord was vpon them by day, when they went out of y campe.

35 And when the Arke went forward, Moses said, Rise vp Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, he said, Returne, O Lord, to the many thousands of Israel.

CHAP. XI.

1 The people murmured, and a punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weak faith of Moses. 16 The Lord diuiddeth the burden of Moses to Iannes of the Ancients. 31 The Lord sendeth Quails. 33 Their lust is punished.

When the people became murmurers: it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the brimost part of the hoste.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And hee called the name of that place Taberah, because the fire of the Lord burnt among them.

4 And a number of people that was among them, fell a lusting, and turned away, and the children of Israel also wept, and sayd, Who shall giue vs flesh to eat?

5 Wee remember the fish which we did eate in Egypt for nought, the cucumbers, and the pepons, and the leekes, and the onions, and the garlike.

6 But now our soule is dried away, we can see nothing but this MAN.

7 (The MAN also was as Coriander seed, and his colour like the colour of Beduim.)

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of flesh oyle.

9 And when the dew fell downe vpon the hoste in the night, the MAN fell with it.)

10 When Moses heard the people weep throughout their families, euery man in the doore of his tent: and the wrath of the Lord was grievously kindled: also Moses was grieved.

11 And Moses sayd vnto the Lord, Wherefore hast thou vexed thy seruant: and why haue I not found fauour in thy sight, seeing thou hast put the charge of all this people vpon me.

12 Haue I conceived all this people? or haue I begotten them, that thou shouldest say vnto me, Carrie them in thy bosome (as a nurse beareth the sucking child) vnto the land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people: for they wepe vnto mee, saying, Giue vs flesh, that we may eate.

14 I am not able to beare all this people alone: for it is too heauie for mee.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy sight, kill mee, that I beheld not my misery.

16 Then the Lord said vnto Moses, Gather vnto me leueticus men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, & let them stand there with thee.

17 And I will come downe, and talke with thee there, and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burden of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people,

4 Ebr as iniust complainers. 1 Ebr, it was euill in the eares of the Lord. Psal. 78. 21.

Or, burning.

a Which were of those strangers that came out of Egypt with them, Exodus 12. 38.

b From God. c For a small price, or good cheape.

d For the greedy lust of flesh. Exodus 16. 31.

Psal 78. 24.

1 John 6. 31.

e Which is a white pearle or precious stone.

Or, euill intreated.

f Or, wherein haue I displeased thee?

g Am I their father that none may haue the charge of them but I?

h Of Canaan promised by an oath to our fathers.

i I had rather die then to see my griefe and misery thus daily increaseth by their rebellion.

k I will distribute my spirit among them, as I haue done to thee.

h Vpon their shoulders. Chap. 4. 4. i The Merarites and Gershonites.

k Leaving none behinde nor any of the former that fainted in the way.

1 This was the order of their host, when they remooued. In some thinke that Reuel, Iethro, Hobab, and Keni, were all one: Kimhi saith that Reuel was Iethros father: so Hobab was Moses father in law, looke Exodus 2. 18. and 3. 1. and 4. 18. & 18. 1. and Iudg. 4. 11. 1 Ebr. eyes vnto vs.

m Mount Sinai, or Horeb.

Psal. 68. 1, 2. o Declare thy might & power. 1 Ebr. to the tempe thou find thou-

1 Prepare your
selues that ye be
not vncleane.

people.¹ Be sanctified against to morrow, and
ye shall eate flesh: for you haue wept in the
eares of the Lord, saying, Why shall giue vs
flesh to eate: for wee were better in Egypt:
therefore the Lord will giue you flesh, and
ye shall eate.

19 Ye shall not eat one day, nor two daies,
nor three dayes, neither ten dayes, nor twentie
dayes,

20 But a whole moneth, vntill it come
out at your nostrils, and be loathsome vnto
you, because ye haue ^m contemned the Lord,
which is ⁿ among you, and haue wept before
him, laying, Why came we hither out of E-
gypt:

21 And Moses said, Sire hardeneth thou-
sand footmen are there of the people, ^a a-
mong whom I am: and thou sayest, I will
giue them flesh, that they may eat a moneth
long.

22 Shall the sheepe and the beecues bee
slaine for them, to find them: either shall all
the fish of the sea bee gathered together for
them to suffice them?

23 And the Lord said vnto Moses, Is
^a the Lords hand shortened: thou shalt see
nowe whether my word shall come to passe
vnto thee or no.

24 ¶ So Moses went out, and told the
people the words of the Lord, and gathered
seuentie men of the Elders of the people, and
set them round about the Tabernacle.

25 Then the Lord came down in a cloud,
and spake vnto him, and [¶] took of the Spi-
rit that was vpon him, and put it vpon the
seuentie Ancient men: and when the Spirit
rested vpon them, then they prophesied, and
did not cease.

26 But there remained two of the men
in the hoste: the name of the one was Eldad,
and the name of the other Medad, and the
Spirit rested vpon them, (for they were of
them that were written, and went not one
vnto the Tabernacle) and they prophesied
in the hoste.

27 Then there ran a yong man, and told
Moses, and said, Eldad and Medad do pro-
phesie in the hoste.

28 And Joshua the sonne of Nun the ser-
uant of Moses, one of his ^a young men, an-
swered, and said, My lord Moses, ^r forbid
them.

29 But Moses said vnto him, Enuist
thou for my sake? yea, would God that all the
Lords people were Prophets, and that the
Lord would put his Spirit vpon them.

30 And Moses returned into the host, he
and the Elders of Israel.

31 ¶ Then there went forth a winde from
the Lord, and ^a brought quailles from the
Sea, and let them fall vpon the campe, a
dayes iourney on this side, and a dayes iour-
ney on the other side, round about the hoste,
and they were about two cubites about the
earth.

32 ¶ Then the people arose, all that day,
and all the night, and all the next day, and
gathered the quailles: he that gathered the
least, gathered ten [¶] homers full, and they
spred them abroad for their vse round about
the hoste.

33 ¶ While the flesh was yet between their
teeth, before it was chewed, even the wrath
of the Lord was kindled against the people,
and the Lord ^a smote the people with an ex-
ceeding great plague,

34 So the name of the place was called
¶ Kibroth-battaarah: for there they buried
the people that fell a lusting.

35 From Kibroth-battaarah the people
tooke their iourney to Hazeroth, and abode
at Hazeroth.

¶ Psal. 78. 31.

¶ Or, granes of
lust.

¶ Or, murmured.

a Zipporah Mo-
ses wife was a
Midianite, and
because Midian
bordered on E-
thiopia, it is
sometime in the
Scripture com-
prehended vnder
this name.
Ecclus. 4. 5. 4.
b And to bare
with their grud-
gings, although
he knew them.

c These were the
two ordinarie
meanes.
d In all Israel,
which was his
Church.
Exod. 33. 11.
e So farre as any
man was able to
comprehend,
which he calleth
his backe parts,
Exod. 33. 23.
f From y^e doore
of the Taber-
nacle.

g As a child that
commeth out of
his mothers bel-
ly dead, hauing
as it were but
the skinne.
h In his displea-
sure.
Leuit. 13. 46.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10
Miriam is striken with leprosie, and healed at the
prayer of Moses.

A fterward Miriam and Aaron [¶] spake
against Moses, because of the woman of
Ethiopia whom he had married (for he had
married a ^a woman of Ethiopia)

2 And they said, What hath the Lord
spoken but only by Moses: hath he not ^b spo-
ken also by vs: and the Lord heard this.

3 (But Moses was a very ^c merke man,
aboue all the men that were vpon the earth)

4 And by and by the Lord said vnto Mo-
ses, and vnto Aaron, & vnto Miriam, Come
out ye three vnto the Tabernacle of the Con-
gregation: and they three came forth.

5 ¶ Then the Lord came downe in the pil-
lar of the cloud, and stood in the doore of the
Tabernacle, and called Aaron and Miri-
am, and they both came forth.

6 And he said, Heare now my words, If
there be a Prophet of the Lord among you, I
will be knowne to him by a ^a vision, and will
speake vnto him by a dreame.

7 My seruant Moses is not so, who is
faithfull ^b in all mine house.

8 ¶ Unto him will I speake ^c mouth to
mouth, & by vision, and not in darke words,
but hee ^d shall see the similitude of the Lord.
Wherefore then were ye not afraid to speake
against my seruant, euen against Moses?

9 ¶ Thus the Lord was very angry with
them, and departed.

10 ¶ And the cloud departed from the ^e Ta-
bernacle: and behold, Miriam was leproious
like snow: and Aaron looked vpon Miriam,
and behold, she was leproious,

11 ¶ Then Aaron said vnto Moses, Alas,
my lord, I beseech thee, lay not the sinne vpon
vs, which wee haue foolishly committed,
and wherein we haue sinned.

12 ¶ Let her not, I pray thee, bee as one
dead, of whom the flesh is halfe consumed,
when he cometh out of his mothers wombe.

13 ¶ Then Moses cried vnto the Lord, say-
ing, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If
her father had ^a spit in her face, shouldst thou
not haue bene ashamed seven dayes: let her
be ^b shut out of the hoste seven dayes, and af-
ter she shall be receiued.

15 ¶ So Miriam was shut out of the hoste
seven dayes, and the people removed not till
Miriam was brought in againe.

CHAP. XIII.

4 Certaine men are sent to search the lande of
Canaan. 24 They bring of the fruit of the land.

m Or, cast him
off, because yee
refused Manna
which he ap-
pointed as most
meete for you.
n Who leadeth
and gouerneth
you.
o Of whom I
haue the charge.

Isa. 50. 2. and
59. 1.

¶ Or, separated,
as verse 17.

p From that day
the spirit of pro-
phetic did not
faile them.

q Or, a yong
man, whom he
had chosen from
his youth.
r Such blinde
zeale was in the
Apostles, Mar. 9.
38. luke 9. 49.

Exod. 16. 13.
psal. 78. 26, 27.

¶ Of Homer,
reade Leuit. 27.
16. also it signi-
fiesh an heape,
as Exod. 8. 14.
iudg. 15. 16.

31 *Caleb comforteth the people against the discouraging of the other spies.*

1 *Then* afterward the people remoued from *Hayeroth*, and pitched in the wilderness of *Paran*.

2 *And* the Lord spake vnto *Moses*, saying,

3 *Send* thou men out to search the land of *Canaan* which I giue vnto the children of *Israel*: of euery tribe of their fathers shall ye send a man, such as are al rulers among them.

4 *Then* *Moses* sent them out of the wilderness of *Paran* at the commandement of the Lord: all whole men were // heads of the children of *Israel*.

5 *All* their names are these: of the tribe of *Reuben*, *Shammua* the sonne of *Zacur*:

6 *Of* the tribe of *Simeon*, *Shaphat* the sonne of *Hori*:

7 *Of* the tribe of *Judah*, *Caleb* the sonne of *Iephunneh*:

8 *Of* the tribe of *Issachar*, *Igal* the sonne of *Ioseph*:

9 *Of* the tribe of *Ephraim*, // *Othea* the sonne of *Nun*:

10 *Of* the tribe of *Benjamin*, *Palti* the sonne of *Raphu*:

11 *Of* the tribe of *Zebulun*, *Gaddiel* the sonne of *Sodi*:

12 *Of* the tribe of *Ioseph*, to wit, of the tribe of *Manasseh*, *Gaddi* the sonne of *Suit*:

13 *Of* the tribe of *Dan*, *Ammiel* the sonne of *Gemalli*:

14 *Of* the tribe of *Asher*, *Sethur* the sonne of *Michael*:

15 *Of* the tribe of *Naphtali*, *Nahbi* the sonne of *Uzshi*:

16 *Of* the tribe of *Gad*, *Seuel* the sonne of *Uachi*.

17 *These* are the names of the men, which *Moses* sent to spie out the land: and *Moses* called the name of *Othea* the sonne of *Nun*, *Ieholhua*.

18 *So* *Moses* sent them to spie out the land of *Canaan*, and said vnto them, Goe vp this way toward the South, and go vp into the // mountaines,

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weak, either few or many, the people that dwell therein, whether they dwell in tents, or in walled towne:

20 Also what the land is that they dwell in tents or in walled towne:

21 And what the land is: whether it bee fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 *So* they went vp and searched out the land, from the wilderness of *Sin* vnto *Rehob*, to goe to *Hamath*,

23 And they ascended toward the South, and came vnto *Hebron*, where were *Ahiman*, *Sheshai*, and *Talmai*, the sonnes of *Anak*, and *Hebron* was built seven yeere before *Noah* in *Egypt*.

24 *Then* they came to the river of *Eshcol*, and cut downe thence a branch with one cluster of grapes: and they bare it vpon a barre betwene two, and brought of the

pomegranates and of the figgs.

25 *That* place was called the river *Eshcol*, because of the cluster of grapes, which the children of *Israel* cut downe thence.

26 *Then* after forty daies, they turned againe from searching of the land.

27 And they went and came to *Moses* and to *Aaron*, and vnto all the Congregation of the children of *Israel* in the wilderness of *Paran*, to *Kadesh*, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they tolde him and sayd, *We* came vnto the land whither thou hast sent vs, and surely it floweth with milke and hony: and here is of the fruit of it.

29 *Nevertheless*, the people be strong, that dwell in the land, and the cities are walled, and exceeding great: and moreover we saw the sonnes of *Anak* there.

30 *The* *Amalekites* dwell in the South country, and the *Hittites*, & the *Iebusites*, and the *Amozites* dwell in the mountaines, and the *Canaanites* dwell by the Sea, and by the coast of *Jordan*.

31 *Then* *Caleb* stilled the people // before *Moses*, and said, Let vs goe vp at once, and possesse it: for undoubtedly wee shall ouercome it.

32 *But* the men that went vp with him, said, *We* bee not able to goe vp against the people: for they are stronger then we.

33 *So* they brought vp an euill report of the land, which they had searched for the children of *Israel*, saying, *The* land which wee haue gone thow to search it out, is a land that eateth by the inhabitants thereof: for all the people that wee saw in it, are men of great stature.

34 *For* there we saw gyants, the sonnes of *Anak*, which come of the gyants, so that wee seemed in our sight like grasshoppers: and so we were in their sight.

CHAP. XIII.

1 *The* people murmure against *Moses*. 10 *They* would haue stoned *Caleb* and *Ioshua*. 13 *Moses* pacifieth God by his prayer. 45 *The* people that would enter into the land contrary to Gods will, are slaine.

Then all the Congregation lifted by their voyce, and cried: and the people wept that night.

2 And all the children of *Israel* murmured against *Moses* & *Aaron*: and the whole assembly said vnto them, *Would* God we had died in the land of *Egypt*, or in this wilderness: would God we were dead.

3 *Wherefore* now hath the Lord brought vs into this land to fall vpon the sword: our wiues and our children shall be a pray: were it not better for vs to returne into *Egypt*?

4 And they said one to another, Let vs make a capitaine and returne into *Egypt*.

5 *Then* *Moses* and *Aaron* fell on their faces before all the assembly of the Congregation of the children of *Israel*.

6 *And* *Ioshua* the sonne of *Nun*, and *Caleb* the sonne of *Iephunneh*, two of them that searched the land, rent their clothes,

7 And spake vnto all the assembly of the children of *Israel*, saying, *The* land which we

Or, the valley of Eshcol, that is, of grapes.

Called also Kadesh-barnea.

i That is, Moses.

Exod. 33. 3.

k Ahiman, Shephai, and Talmai, whom Caleb slew afterward, Iosh. 11. 21, 22.

Or, murmuring against Moses.

l The gyants were so cruell, that they spoiled and killed one another, and those that came to them.

a Such as were afraid at the report of the ten spies.

b To our enemies the Canaanites.

c Lamenting the people, and praying for them.

Ecclui. 4. 6. 9.

1. mac. 2. 56.

d For sorrow, hearing their blasphemie.

a That is, in Richma, which was in *Paran*, Chap. 33. 18.

b After the people had required it of *Moses*, as it is in *Deut.* 1. 22. then the Lord spake to *Moses* to do, Or, rulers.

Or, Ioshua.

c Which in number were twelue, according to the twelue tribes.

Or, high country.

d Plentifull or barren.

e Which was in the wilderness of *Paran*.

f Which were a kind of gyants. g Declaring the antiquitie thereof. *Allo* *Abraham*, *Sara*, *Ishak* and *Iacob* were buried there, *Deut.* 1. 24.

wee walked thorow to search it, is a very good land.

8 If the Lord love vs, he will bring vs in to this land, and give it vs, which is a land that floweth with milke and honey.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but a bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude sayd, 'Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said unto Moses, How long will this people prouoke me, and how long will it bee yee they beleeue mee, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence, and destroy them, and will make thee a greater nation and mightier then they.

13 But Moses said vnto the Lord, 'When the Egyptians shal heare it, (for thou broughtest this people by thy power, from among them)

14 Then they shal say to the inhabitants of the land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene face to face, and that thy cloud standeth ouer them, and that thou goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kill this people as one man: so the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not able to bring this people into the land, which hee sware vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is slow to anger and of great mercie, and forgiving iniquitie, and sinne, but not making the wicked innocent, and visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord sayd, I haue forgiven it, according to thy request.

21 Notwithstanding, as I live, all the earth shall bee filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted mee these tenne times, and haue not obeyed my voyce,

23 Certainly they shall not see the land, wherof I sware vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant Caleb, because hee had another spirit, and hath followed mee still, euen him will I bring into the land whither he went, and his seed shall inherite it.

25 Now the Amalekites and the Canaan-

nites remaine in the valley: wherefore turne I And lie in wait for you. backe to morow, and get you into the wilderness, by the way of the red Sea.

26 ¶ After the Lord spake vnto Moses and to Aaron, saying,

27 How long shall I suffer this wicked multitude to murmure against mee? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As I live (saith the Lord) I will surely doe vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were counted through all your numbers, from twenty yeere old and aboue, which haue murmured against me,

30 Ye shall not doubtlesse come into the land, for the which I lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Iosua the sonne of Nun.

31 But your children... (which yee say should be a pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall wander in the wilderness forty yeeres, and shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which yee searched out the land, euen forty dayes, every day for a yere, shall yee beare your iniquitie, for forty yeeres, and yee shall feele my breach of promise.

35 I the Lord haue said, Certainly I will doe so to all this wicked company, that are gathered together against me: for in this wilderness they shal be consumed, and there they shall die.

36 And the men which Moses had sent to search the land (which, when they came againe, made all the people to murmure against him, and brought by a slander vpon the land)

37 Euen those men that did bring by that vile slander vpon the land, shall die by a plague before the Lord.

38 But Iosua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall live.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 And they arose vp early in the morning, and gat them vp into the top of the mountaine, saying, Loe, we be ready to goe vp to the place which the Lord hath promised: for we haue sinned.

41 But Moses said, Wherefore transgresse yee thus the commaundment of the Lord? it will not so come well to passe.

42 So not ye (for the Lord is not among you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: for in as much as yee are turned away from the Lord, the Lord

And lie in wait for you.

For I will not defend you.

Psal. 106. 26.

Chap. 26. 65. and 32. 10.

Deut. 1. 35.

Gen. 14. 28.

n The word signifieth, to bee shepheards, or to wander like shepheards to and fro.

o Your infidelitie and disobedience against God.

Ezek. 4. 6.

Psal. 95. 10.

p Whether my promise be true or no.

1. Cor. 10. 10.

heb. 7. 10. 17.

inde 5.

Deut. 1. 41.

q They confesse they sinned by rebelling against God, but consider not, that offended in going vp without Gods commaundment.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

Deut. 1. 41.

e We shall easily overcome them.

f This is the condition of them that would persuade in Gods cause, to be persecuted of the multitude.

Exod. 31. 12.

Ther. eyes to eyes. Exod. 13. 21.

g So that none shall escape. Deut. 9. 38.

Exod. 34. 6. psal. 103. 8. psal. 103. 3. Exod. 20. 5. and 34. 7.

h In that he destroyed them utterly, but left their posteritie and certaine to enter.

i That is, sandy times and often.

Ios. 14. 6. k A meeke and obedient spirit, and not rebellious.

r They could not be stayed by any means.

also will not be with you.

44 Yet they presumed^r obstinately to goe up to the top of the mountaine: but the Arke of the Couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwell in that mountaine, came downe, and smote them, * and consumed them vnto Iherimah.

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice, * || to fulfill a vow, or a free offering, or in your feastes to make a * sweete savour vnto the Lord of the herd or of the flocke,

4 Then * let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flour, mingled with the fourth part of an ^b hin of oyle.

5 Also thou shalt prepare the fourth part of an hin of wine to be powred on a lambe, appointed for the burnt offering or any offering.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flour, mingled with the third part of an hin of oyle.

7 And for a drinke offering, thou shalt offer the third part of an hin of wine, for a sweete savour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullocke a meate offering of || three tenth deales of fine flour, mingled with halfe an hin of oyle.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweete savour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number ^d that yee prepare to offer, so shall yee doe to every one according to their number.

13 All that are borne of the countrey, shall doe these things thus, to offer an offering made by fire of sweete savour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and will make an offering by fire of a sweet savour vnto the Lord, as ye doe, so hee shall doe.

15 * One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, even an ordinance for ever in your generations, as you are, so shall the stranger be before the Lord.

16 One Law, and one manner shall serue both for you and for the stranger that sojourneth with you.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When yee be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heave offering vnto the Lord.

20 Yee shall offer up a cake of the first of your dough for an heave offering: * as the heave offering of the barne, so shall yee lift it up.

21 Of the first of your dough ye shall giue vnto the Lord an heave offering in your generations.

22 And if yee ^f haue erred, and not observed all these commandements, which the Lord hath spoken vnto Moses,

23 Even all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations:

24 And if so be that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweet savour vnto the Lord, with the meate offering and drinke offering thereto according to the * manner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 * But if any one person sin through ignorance, then hee shall bring a hee goate of a yeere olde for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doeth sinne by ignorance.

30 But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall bee cut off from among his people,

31 Because he hath despised the word of the Lord, and hath broken his commandement, that person shall be utterly cut off: his ^b iniquitie shall be vpon him.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moses, This man shall die the death: and let all the multitude

e Which is made of the first corne ye gather. *Leuit. 23. 14.*

f As by oversight or ignorance, read *Leuit. 4. 2. 13.*

g Some read, from the eyes of the congregation, that is, which is hid from the congregation. *Leuit. 4. 1.*

Leuit. 4. 27.

i Ebr. with an his hand: that is, in contempt of God.

h He shall sustaine the punishment of his sinne.

Leuit. 24. 12.

Leuit. 23. 10.
a Into the land of Canaan.

Leuit. 22. 31.
|| Or, separate. *Exod. 29. 18.*

Leuit. 2. 1.

b Reade *Exod. 29. 40.*

c The liquor was so called, because it was powred on the thing that was offered.

|| Or, three Omers.

d Every sacrifice of beasts must haue their meate offering & drinke offering, according to this proportion.

Exod. 12. 49.
chap. 9. 14.

stinde stone him with stones without the holste.

26 And all the Congregation brought him without the holste, and itoned him with stones, and hee dyed, as the Lord had commanded Moses.

27 And the Lord spake vnto Moses, saying,

28 Speake vnto the childezen of Israel, and bid them that they make * them fringes vpon the borders of their garments thorow out their generations, and put vpon the fringes of the borders a ribband of blew lilke.

29 And yee shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe aⁱ whoring:

30 That ye may remember and doe all my commandements, and be holy vnto your God.

31 Congre. I am the Lord your God, which beracle: ou out of the land of Egypt, to be 29. 2. I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan, and Abiram.

31 Korah and his company perishe. 41 The peoples next day murmur. 49 Fourteen thousand and seven hundred are slaine for murmuring.

NOW * Korah the sonne of Izhar, the sonne of Kohath, the son of Levi, went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp || Against Moses, with certaine of the childezen of Israel, two hundred and fifty captaynes of the assembly, * famous in the Congregation, and men of renoume,

3 Who gathered themselves together against Moses, and against Aaron, and said vnto them, * Ye take too much vpon you, seeing all the Congregation is holy, ^b every one of them, & the Lord is among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

4 But when Moses heard it, he fel vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to approach nere vnto him: and whom he hath^c cholen, he will cause to come nere to him.

6 This doe therefore, Take you censers, both Korah, and all his company,

7 And put fire therein, and put incense in them, before the Lord to morow: and the man whom the Lord doeth chuse, the same shall be holy: ^d ye take too much vpon you, ye sonnes of Levi.

8 Againe Moses said vnto Korah, Heare I pray you, ye sonnes of Levi.

9 Secmeth it a small thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you nere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 Ye hath also taken thee to^e him, and

all thy brethren the sonnes of Levi with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against y^e Lord: and what is Aaron that ye murmur against him?

12 And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing y^e thou hast brought vs out^f of a land that floweth with milke & hony, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither given vs inheritance of fields and vineyards: wilt thou^g put out the eyes of these men? we will not come vp.

15 Then Moses wared very angry, and said vnto the Lord, ^h Look not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy companyⁱ before the Lord: both thou, they, and Aaron to morrow:

17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lord, two hundred and fifty censers: thou also and Aaron euery one his censer.

18 So they tooke euery man his censer, and put fire in them, & laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, & said, O God, the God of the spirits^j of all flesh, hath not one man only sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, & touch nothing of theirs, lest ye perish^k in all their sinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on euery side: and Dathan, and Abiram came out and stood in the doore of their tents with their wives, and their sonnes, and their little children.

28 And Moses said, Verily yee shall know that the Lord hath sent mee to doe all these woorkes, for I haue not done them of mine owne^l minde.

Thus they spake contemptuously, preferring Egypt to Canaan.

Wilt thou make them that searched the land, beleue that they saw not that which they saw? Gen. 4. 4, 5. h At the doore of the Tabernacle.

i All that were of their faction.

Or, of every creature.

k With them: that haue committed to many sinnes.

l mine owne braine.

Deut. 22. 12. math. 23. 5.

i By leaning Gods commandements, and following your

c Which was

Chap. 27. 3. eccles. 4. 5. 8. inde 11.

Or, tooke other with him. Or, before Moses.

Chap. 26. 9.

a Or, let it suffice you, meaning, to haue abused them thus long.

b All are like holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance.

c To be the Priest and to offer.

d He layeth the same to their charge iustly, where with they wrongfully charged him.

e To serue in the congregation, as in y^e verse before.

Leuites, 8 The Priests part of the offerings, 20 God is their portion. 26 The Leuites haue the tithes, and offer the tenth thereof to the Lord.

AND the Lord sayde vnto Aaron, Thou and thy sonnes and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui, of the family of thy father which shall be ioynd with thee, and minister vnto thee: but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimony.

3 And they shall keepe thy charge, euery charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, least they die, both they and you.

4 And they shall be ioynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

7 But thou and thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vails: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that commeth neere, shall be slaine.

8 Again, the Lord spake vnto Aaron, Beholde, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes for a perpetuall ordinance.

9 This shall bee thine of the most holy things, reserved from the fire: all their offering of all their meat offering, and of all their sinne offerings, & of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: euery male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heaue offering of their gift, with all the heaue offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to bee a due tie for ever: all the cleane in thine house shall eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheate, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord, shall be thine: all the cleane in thine house shall eat of it.

14 Every thing separate from the com-

mon vse in Israel, shall be thine.

15 All that first openeth the matrix of any flesh, which they shall offer vnto the Lord, of man or beast, shall be thine: but the first borne of man, shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to bee redeemed shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fine shekels, after the shekel of the Sanctuary, which is twentie gerabs.

17 But the first borne of a cow, or the first borne of a sheepe, or the first borne of a goat shalt thou not redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweet savour vnto the Lord.

18 And the flesh of them shall be thine, as the shank breast, and as the right shoulder shall be thine.

19 All the heaue offerings of the holy things, which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a due tie for ever: it is a perpetual covenant of salt before the Lord, to thee and to thy seed with thee.

20 And the Lord sayde vnto Aaron, Thou shalt haue none inheritance in their land, neither shalt thou haue any part among them: I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they sustaine sinne, & die.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, & they shall beare their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tribes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites, and say vnto them, When ye shall take of the children of Israel the tithes which I haue giuen you of them for your inheritance, then shall ye take an heaue offering of that same for the Lord, even the tenth part of the tithe.

27 And your heaue offering shall be reckoned vnto you, as the come of the barnes, or as the abundance of the winepresse.

28 So ye shall also offer an heaue offering vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and ye shall giue thereof the Lords heaue offering to Aaron the Priest.

29 Ye shall offer of all your gifts all the Lords heaue offerings: of all the fat of the same shall ye offer the holy things thereof.

30 There-

Exod. 13. 2. and 22. 29. leuit. 17. 26. chap. 3. 13.

Exod. 30. 13. leuit. 27. 25. chap. 3. 47.

ezek. 45. 12. i Because they are appointed for sacrifice,

Exod. 29. 26. leuit. 7. 30.

k That is, sure, stable, and incorruptible.

l Of Canaan. Deut. 10. 9. and 18. 2. ioh. 1. 3. 14. 33. ezek. 44. 28.

m To serue therein: for the Leuites are put in their place.

n If they faile in their office they shall be punished.

o As acceptable as the fruit of your owne ground or vineyard.

p Which ye haue receiued of the children of Israel.

q Reade vers. 12. 20.

a If you trespasse in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

b That is, the things which are committed to thee: or, which thou dost enioyne them.

c Which was not of the tribe of Leui.

Chap. 3. 45.

|| Or, a gift.

d As the first fruit, first borne, and the tithes.

e That which was not burned, should bee the Priests.

f That is, in the Sanctuary, between the court and the holiest of all.

g Reade Leuit. 10. 14.

h That is, the chiefest, or the best.

Leuit. 27. 28.

20 Therefore thou shalt say unto them, When ye have offered the fat thereof, then it shall be counted unto the Levites, as the increase of the corn flow, or as the increase of the winepress.

31 And ye shall eat it in all places, ye, and your households: for it is your wages for your service in the Tabernacle of the Congregation.

32 And ye shall beare no sinne by the reason of it, when ye have offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

2 The sacrifice of the red cow. 9 The sprinkling water. 11 Hee that toucheth the dead. 14 The man that dieth in a tent.

And the Lord spake to Moses, and to Aaron, saying,

2 This is the ordinance of the Law, which the Lord hath commaunded, saying, Speake unto the children of Israel that they bring thee a red cow without blemish, wherein is no spot, upon the which neuer came yoke.

3 And ye shall giue her unto Eleazar the Priest, that hee may bryng her without the holste, and cause her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times,

5 And cause the cowe to be burnt in his sight: with her skin, and her flesh, and her blood, and her dung, shall he burne her.

6 Then shall the Priest take Cedar wood, and hyssope, and scarlet lace, and cast them in the mids of the fire where the cowe burneth.

7 Then shall the Priest wash his clothes, and he shall wash his flesh in water, and then come into the holste, and the Priest shall be vn-cleane unto the euen.

8 Also hee that burneth her, shall wash his clothes in water, and wash his flesh in water, and be vn-cleane vntill the euen.

9 And a man that is cleane, shall take by the ashes of the cow, and put them without the holste in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore he that gathereth the ashes of the cow, shall wash his clothes, and remaine vn-cleane vntill euen: and it shall be unto the children of Israel, and unto the stranger that dwelleth amongst them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vn-cleane euen seven dayes.

12 He shall purifie himselfe therewith the third day, and the seuench day he shall be cleane: but if he purifie not himselfe the third day, then the seuench day hee shall not be cleane.

13 Whosoever toucheth the corpes of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, & that person shall be cut off from Israel, because the sprinkling water was not sprinkled vpon him: hee shall be vn-cleane, and his vn-cleanness shall remaine still vpon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be vn-cleane seven dayes.

15 And all the vessels that be open, which haue no couering fastened vpon them, shall be vn-cleane.

16 And whosoever toucheth one that is slain with a sword in the field, or a dead person, or a bone of a dead man, or a graue, shall be vn-cleane seven dayes.

17 Therefore for an vn-cleane person, they shall take of the burnt ashes of the sinne offering, and pure water shall be put thereto in a vessel.

18 And a cleane person shall take hyssope, and dip it in the water, and sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vn-cleane the third day, and the seuench day, and hee shall purifie himselfe the seuench day, and wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is vn-cleane, and purifeth not himselfe, that person shall be cut off from among the Congregation, because hee hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shall he be vn-cleane.

21 And it shall be a perpetuall law vnto them, that he that sprinkleth the sprinkling water shall wash his clothes: also hee that toucheth the sprinkling water, shall be vn-cleane vntill euen.

22 And whosoever the vn-cleane person toucheth, it shall be vn-cleane: and the person that toucheth him, shall be vn-cleane vntill the euen.

CHAP. XX.

1 Miriam dieth. 2 The people murmur. 3 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28 The death of Aaron, in whose room he Eleazar succeedeth.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Kadesh, where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished, when our brethren died before the Lord.

4 Why haue ye thus brought the Congregation of the Lord vnto this wilderness, that both wee and our cattell should die there?

5 Therefore now haue ye made vs to come by from Egypt, to bring vs into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the

Ebr. a conering of cloth.

h Of the red cow burnt for sinne.

i Water of the fountaine or riuier.

k One of the Priests which is cleane.

l Because he had bene among them that were vn-cleane, or else had touched the water, as vers. 1. & 11.

m That is, vn-cleane.

r As in the 11. verse.

f Ye shall not be punished therefore.

t The offerings which the Israelites haue offered to God.

a According to this lawe and ceremony, ye shall sacrifice the red cow.

Hebr. 13. 11. b By another Priest.

Hebr. 9. 13.

Exod. 29. 14. leuit. 4. 11, 12.

c Meaning, Eleazar. d The inferior Priest, who killed her, and burned her.

e Or, the water of separation, because that they that were separate for their vn-cleanness were sprinkled therewith, and made cleane, Chap. 8. 7. It is also called holy water, because it was ordeined to an holy vse, Chap. 5. 17. f With the sprinkling water.

g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

a This was forty yeeres after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.

Chap. 11. 33. Exod. 17. 2.

the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the rod, and gather thou and thy brother Aaron the Congregation together, & speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation & their beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses said vnto them, Heare now, ye rebels: shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, & with his rod he smote the rock twice, and the water came out abundantly: so the Congregation and their beastes dranke.

12 Again the Lord spake vnto Moses, and to Aaron, Because ye belieued me not, to sanctifie mee in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them.

14 Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the errand that we haue had,

15 Now our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the citie Kadesh, in thine utmost border.

17 I pray thee that we may passe thorow thy countrey: wee will not goe thorow the fields nor the vineyards, neither will wee drinke of the water of the wells, we will goe by the kings way, and neither turne vnto the right hand nor to the left, untill we be past thy borders.

18 And Edom answered him, Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will goe by by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will only (without any harme) goe thorow on my fete.

20 He answered againe, Thou shalt not goe thorow. Then Edom came out against him with much people, and with a mightie power.

21 Thus Edom denyed to giue Israel passage thorow his countrey: wherefore Israel turned away from him.

22 And when the children of Israel with all the Congregation departed from Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor, neere the coast of the land of Edom, saying,

24 Aaron shall bee gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye disobeyed my commandment at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring them by into the mount Hor,

26 And cause Aaron to put off his garments, & put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went by into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: for Aaron died there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel lwept for Aaron thirty dayes.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fiery serpents are sent for the rebellion of the people. 24 33 Sihon and Og are overcome in battell.

When King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

2 So Israel bowed a bow vnto the Lord, and said, If thou wilt deliuer, and giue this people into mine hand, then I will utterly destroy their cities.

3 And the Lord heard the voyce of Israel, & deliuered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place Boznab.

4 After, they departed from the mount Hor by the way of the red Sea, to compass the land of Edom: and the people were foregriued because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue ye brought vs out of Egypt, to die in the wilderness? for here is neither bread nor water, and our soule lotheth this light bread.

6 Wherefore the Lord sent fiery serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and said, Wee haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lord, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fiery serpent, and set it by: for a signe, that as many as are bitten, may looke vpon it, and tunc.

9 So Moses made a serpent of brass, and set it by for a signe: and when a serpent had bitten a man, then he looked to the serpent of brass, and liued.

10 And

d Wherewith thou diddest miracles in Egypt, and didst diuide the Sea,

e The punishment which followed hereof declared that Moses and Aaron beleued not the Lords promise, as appeareth verse 12.

f That the children of Israel should beleuee and acknowledge my power, and so honour mee.

g Or, strife and contention, chap. 27. 14.

h By shewing himselfe almightie, and maintaining his glory.

i Because Iacob or Israel was Esaus brother, who was called Edom.

Or, highway.

Or, come not.

Or, the Edomites.

k To passe by another way.

chap 33. 37.

1 Reade Gen 25.

Or, rebelled.

Or, strife.

chap. 33. 38.

dent. 32. 50.

Deut. 10. 6.

and 32. 50.

Or, mortified.

chap. 33. 40.

a By that way which their spies that searched the dangers found to be most safe.

Or, destruction.

Isa. 1. 17.

b For they were forbidden to destroy it, Deut. 25.

chap. 11. 6.

c Meaning, Manna, which they thought did not nourish.

Wisd. 16. 15.

1. cor. 10. 9.

d For they that were stung therewith, were so inflamed with the

heate thereof, that they died.

Or, upon a pole.

Or, recovered.

2. King. 18. 4.

john 3. 14.

Chap. 33. 43.

|| Or, in the heapes of Abarim, or, hills.

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

|| Or, (how God destroyed) Rahab (the citie) with a whirlwind, and the valleys of Arnon.

|| Or, spring. f Ye that receiue the commodity thereof, giue praise for it.

g Moses and Aaron heads of the people, onely smote the rocke with the rod or staffe, which gaue water as a well that wepe deepe digged. Deut. 2. 26. iudg. 11. 19. Deut. 29. 7.

Ios. 12. 2. psal. 135. 11. Amos 2. 9 h The riuer.

i For the people were tall and strong like Giants, Deut. 2. 20. k Ebr. daughters.

l For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2. 9. m Meaning war.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched || in Iie-abarim in the wilderness, which is before Moab on the East side.

12 ¶ They removed thence, and pitched vpon the riuer of Iared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, and commeth out of the coasts of the Amozites: (for Arnon is the border of Moab, betwene the Moabites and the Amozites.)

14 ¶ Therefore it shall bee spoken in the booke of the battels of the Lord, || what thing he did in the red sea, and in the riues of Arnon,

15 And at the streame of the riues that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the Well, where the Lord layd vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, || Rise vp Well, sing ye vnto it.

18 The Princes digged this Well, the Captaines of the people digged it, euen the Lawgiuer, with their itaues. And from the wilderness they came to Mattanah.

19 ¶ And from Mattanah to Bahael, and from Bahael to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgab, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon king of the Amozites, saying,

22 * Let me goe thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the Wellles: we will goe by the kings way, vntill we be past thy country.

23 * But Sihon gaue Israel no licence to passe thorow his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and bee came to Iahab and fought against Israel.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto Iahab, euen vnto the children of Ammon, for the border of the children of Ammon was || strong.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amozites in Ieshbo, and in all the villages thereof.

26 For Ieshbo was the cite of Sihon the king of the Amozites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 ¶ Therefore they that spake in prophesies, say, Come to Ieshbo, let the cite of Sihon be built, and repaired.

28 For Iahab is gone out of Ieshbo, and a flame from the cite of Sihon, & hath consumed Ar of the Moabites, and the Lords of Bamoth in Arnon.

29 ¶ Doe heere to the Moab: O people of Chemosh, thou art vnioune: he hath suffered his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of

the Amozites.

30 Their empire also is lost from Ieshbo vnto Dibon, and wee haue destroyed them vnto Iddibah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amozites.

32 And Moises sent to search out Jaazer, and they tooke the towne belonging thereto, and rooted out the Amozites that were there.

33 ¶ And they turned and went by toward Bashan: and Og the king of Bashan came out against them, hee, and all his people to fight at Ezer. Deut. 3. 1. and 29. 7.

34 ¶ Then the Lord sayd vnto Moises, Feare him not, for I haue deliuered him into thine hand, and all his people, & his land: * and thou shalt doe to him as thou dost vnto Sihon the king of the Amozites, which dwelt at Ieshbo.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

5 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe.

22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing but that which the Lord putteth in his mouth.

A fter, the children of Israel departed, and pitched in the plaine of Moab on the other side of Iordan from Iericho.

2 ¶ Now Balak the sonne of Zippoz saw all that Israel had done to the Amozites.

3 And the Moabites were sore afraid of the people, because they were many, & Moab fretted against the children of Israel.

4 Therefore Moab sayd vnto the Elders of Midian, How shall this multitude like vp all that are round about vs, as an ore licketh by the grasse of the field: and Balak the sonne of Zippoz was king of the Moabites at that time.

5 ¶ He sent messengers therefore vnto Balaam the son of Beor to Pethor (which is by the riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, and curse mee this people (for they are stronger then I) so it may be that I shall bee able to smite them, & to driue them out of the land: for I know that he whom thou blessest, is blessed, and he whom thou cursest, shall bee cursed.

7 And the Elders of Moab, and the Elders of Midian departed hauing the reward of the soothsaying in their hand, and they came vnto Balaam, and told him the words of Balak.

8 ¶ Who answered them, Carie here this night, and I will giue you an answer, as the Lord shall say vnto me. So the Princes of Moab abode with Balaam.

9 ¶ Then God came vnto Balaam, and sayd, What men are these with thee?

a Being at Iericho, it was beyond Iordan: but where the Israelites were, it was on this side.

|| Or, was vexed, b Which were the heads and gouernours.

Ios. 24. 9.

c To wit, Euphrates, vpon the which stood this citie Pethor.

d Thinking to bribe him with gifts to curse the Israelites.

e Whom before he called Elders: meaning the gouernours, & after called them seruants: that is, subiects to their King.

10 And

10 And Balaam ſayd vnto God, Balak the ſonne of Zippor king of Moab hath ſent vnto me, ſaying,

11 Behold, there is a people come out of Egypt, and couereth the face of the earth: come now, curſe them for my ſake: ſo it may be that I ſhall be able to overcome them in battell, and to digne them out.

12 And God ſaid vnto Balaam, So not thou with them, neither curſe the people, for they are bleſſed.

13 And Balaam roſe vp in the morning, and ſaid vnto the princes of Balak, Returne vnto your land: for the Lord hath reſuſed to giue me leave to goe with you.

14 So the princes of Moab roſe vp, and went vnto Balak, and ſayd, Balaam hath reſuſed to come with vs.

15 ¶ Balak yet ſent againe moe princes and more honourable then they.

16 ¶ Who came to Balaam, and ſayd to him, Thus ſaith Balak the ſonne of Zippor, ¶ Be not thou ſlayed, I pray thee, from coming vnto me.

17 For I wil promote thee vnto great honour, and wil do whatſoener thou ſayeſt vnto me: come therefore, I pray thee, curſe me this people.

18 And Balaam answered, and ſaid vnto the ſervants of Balak, ¶ If Balak would giue me his houſe full of ſilver and gold, I cannot goe beyond the word of the Lord my God to doe liſt or more.

19 But now, I pray you, tary heere this night, that I may wit, what the Lord wil ſay vnto me: more.

20 And God came vnto Balaam by night, and ſaid vnto him, ¶ If the men come to call thee, riſe vp, and goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.

21 So Balaam roſe vp early, & ſaddled his aſſe, and went with the princes of Moab.

22 And the wrath of God was kindled, becauſe he went: and the Angel of the Lord ſtood in the way to be againſt him, as he rode vpon his aſſe, and his two ſervants were with him.

23 And ¶ when the aſſe ſaw the Angel of the Lord ſtand in the way, and his ſword drawn in his hand, the aſſe turned out of the way & went into the fieldes, but Balaam ſmote the aſſe to turne her into the way.

24 ¶ Again the Angel of the Lord ſtood in a path of the vineyardes, having a wall on the one ſide, and a wall on the other.

25 And when the aſſe ſaw ¶ the Angel of the Lord, ſhe thruſt her ſelfe vnto the wall, and dabyt Balaams foot againſt the wall: wherefore he ſmote her againe.

26 ¶ Then the Angel of the Lord went further, and ſtood in a narrow place, where was no way to turne, either to the right hand, or to the left.

27 And when the aſſe ſaw the Angel of the Lord, ſhe ¶ lay downe vnder Balaam: therefore Balaam was very wroth, & ſmote the aſſe with a ſtaffe.

28 ¶ Then the Lord opened the mouth of the aſſe, and ſhe ſayd vnto Balaam, ¶ What haue I done vnto thee, that thou haſt limited

me now three times?

29 And Balaam ſayde vnto the aſſe, ¶ Becauſe thou haſt mocked mee: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe layd vnto Balaam, ¶ Am not I thine aſſe which thou haſt ridden vpon ſince thy firſt time vnto this day? haue I uſed at any time to doe thus vnto thee? ¶ Who ſaid, ¶ Nay.

31 And the Lord opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawn in his hand: then he bowed himſelfe, and fell flat on his face.

32 ¶ And the Angel of the Lord ſaid vnto him, ¶ Wherefore haſt thou now limited thine aſſe three times? behold, I came out to ſtand thee, becauſe thy way is not ſtraight before me.

33 But the aſſe ſaw me, and turned from me now three times: for elſe, if ſhee had not turned from mee, ſurely, I had euen now ſlaine thee, and ſaued her alive.

34 ¶ Then Balaam ſaid vnto the Angel of the Lord, ¶ I haue ſinned: for I wiſt not that thou ſtoodeſt in the way ¶ againſt me: now therefore if it diſpleaſe thee, I will turne ¶ home againe.

35 ¶ But the Angel ſayd vnto Balaam, ¶ Goe with the men: but ¶ what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the Princes of Balak.

36 And when Balak heard that Balaam came, hee went out to meete him vnto a city of Moab, which is in the border of Arnon, euen in the vtmoſt coaſt.

37 ¶ Then Balak ſaid vnto Balaam, ¶ Did I not ſend for thee to call thee? ¶ Wherefore cameſt thou not vnto me? am I not able in deede to promote thee vnto honour?

38 And Balaam made anſwere vnto Balak, ¶ Lo, ¶ I am come vnto thee, and can I now ſay ¶ any thing at all? the word that God putteth in my mouth, that ſhall I ſpeake.

39 So Balaam went with Balak, and they came vnto the citie of Moaboth.

40 ¶ Then Balak offered bullocks, and ſheep, and ſent thereof to Balaam, and to the princes that were with him.

41 And on the morrow Balak took Balaam, and brought him vp into the high places of ¶ Baal, that thence hee might ſee the vtmoſt part of the people.

CHAP. XXIII.

¶ 1 Balaam cauſeth ſeven altars to be built. 5 God teacheth him what to anſwere. 8 In ſtead of curſing he bleſſeth Iſrael. 19 God is not like man.

AND Balaam ſaid vnto Balak, ¶ Build ſeven here ſinen altars, and prepare mee here ſeven bullocks, and ſeven rammes.

2 And Balak did as Balaam ſaid, and ¶ Balak and Balaam offered on euery altar a bullocke and a ramme.

3 ¶ Then Balaam ſaid vnto Balak, ¶ Stand by thy burnt offering, and I will goe, if ſo be that the Lord will come and meete me: and whatſoener hee ſheweth mee, I will tell thee:

¶ Since thou haſt bene my maſter, o For wh ſe eyes the Lord doth not open, they can neither ſee his anger, nor his loue.

¶ Both thy heare is corrupt, and thine enterpriſe wicked.

¶ Or, before me, or, to meete me. ¶ Ebr I wil returne to me. q Becauſe his heart was euill, his charge was renewed, that he ſhould not pretend ignorance. ¶ Neere the place where the Iſraelites camped.

¶ Of my ſelfe I can ſpeake nothing: only what God reueileth, that will I utter, ſeeme it good or bad. ¶ Or, of ſtreets, ¶ a populous citie. ¶ Where the id. Beaul w. ſ worſhipped.

¶ He warned him by a dreame, that he ſhould not conſent to the kings wicked requelt. ¶ Els he ſhewed himſelfe willing, couetouſnes had ſo blinded his heart.

¶ The wicked ſeek by all means to further their naughty enterpriſes, though they know that God is againſt them. Chap. 24. 13.

¶ Becauſe he tempted God to require him contrary to his commandement, his petition was granted, but it was to his owne condemnation. ¶ He doubted rather with couetouſnes, then to obey God.

2 Pet. 2. 16. iude 11.

1 The ſecond time.

¶ Or, fell.

¶ Gave her power to ſpeake.

Or, went up higher.
b Appeared vnto him.

c Taught him what to say.

Or, prophesse.

Or, Syria.

d Cause that all men may hate and detest them.

e Bez shall haue religion and lawes apart.

f The infinite multitude, as the dust of the earth g The feare of Gods iudgments caused him to wish to be ioyned to the houshold of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgements.

Or, into the field of them that spied: so wit, lest the enemies should approach.

Chap. 22. 35.

h Gods enemies are compell'd to confess that his gouernement is iust, constant and without change or repentance.

i They triumph as victorious kings ouer their enemies.

thee: to seee || went forth alone.

4 And God met Balaam, and Balaam said vnto him, I haue prepared seuen altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord put an answere in Balaams mouth, and said, So againe to Balak, and say on this wise.

6 So when he returned vnto him, loe, he stood by his burnt offering, hee, and all the princes of Moab.

7 Then he vttered his || parable, and said, Balak the king of Moab hath brought mee from || Aram out of the mountaines of the East, saying, Come, curse Iakob for my sake: Come, and detest Irael.

8 How hat I curse, where God hath not cursed? or how hat I detest, where the Lord hath not detested?

9 For from the top of the rockes I did see him, and from the hills I did beholde him: loe, the people shall dwell by themselves, and shall not be reckoned among the nations.

10 Who can tel the dust of Iakob, and the number of the fourth part of Irael: Let me see the death of the righteous, and let my last end be like his.

11 Then Balak said to Balaam, What hast thou done vnto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And hee answered, and said, Dust I not take heed to speake that which the Lord hath put in my mouth?

13 And Balak sayd vnto him, Come, I pray thee, with mee vnto another place, whence thou mayest see them, and thou shalt see but the utmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 And he brought him into || Sedefophim to the top of Pigah, and built seuen altars, and offered a bullocke and a ramme on euery altar.

15 After, he said vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lord met Balaam, and put an answere in his mouth, and said, So againe vnto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him: to Balak said vnto him, What hath the Lord sayd?

18 And he vttered his parable, and sayd, Rise vp, Balak, and heare: hearken vnto me thou sonne of Zippor.

19 God is not as man, that he should lie, neither as the sonne of man that hee should repent: hath he said, and shall hee not doe it: and hath he spoken, and shall hee not accomplish it?

20 Behold, I haue receiued commandement to bless: for he hath blessed, and I cannot alter it.

21 Hee hath none iniquitie in Iakob, nor seeth he transgression in Irael: the Lord his God is with him, and the toyfull shout of a king is among them.

22 God brought them out of Egypt: their

strength is as an Unicorn.

23 For there is no sorcery in Iakob, nor sorcery in Irael: according to that time it shall be sayd of Iakob, and of Irael, What hath God wrought?

24 Behold, the people shall rise vp as a Lion, and lift vp himselfe as a young Lion: hee shall not lie downe, till hee ease of the pray, and till hee drinke the blood of the slaine.

25 Then Balak sayd vnto Balaam, Neither curse, nor bless them at all.

26 But Balaam answered, and said vnto Balak, Told not I thee, saying, All that the Lord speaketh, that must I doe?

27 Againe Balak sayd vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if it beest it will please God that thou mayest thence curse them for my sake.

28 So Balak brought Balaam vnto the toppe of Peor, that looketh toward Ieshimon.

29 Then Balaam sayde vnto Balak, Make me here seuen altars, and prepare me here seuen bullocks, and seuen rammes.

30 And Balak did as Balaam had said, and offered a bullocke and a ramme on euery altar.

CHAP. XXIII.

5 Balaam propheseth of the great prosperity that should come vnto Irael: 17 Also of the coming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

When Balaam saw that it pleased the Lord to bless Irael, then hee went not, as certain times before, to set diuinations, but set his face toward the wilderness.

2 And Balaam lift by his eyes, and looked vpon Irael, which dwelt according to their tribes, and the spirit of God came vpon him.

3 And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said,

4 Hee hath said, which heard the words of God, and saw the vision of the Almighty, and falling in a trance, had his eyes opened:

5 How goodly are thy tents, O Iakob, and thine habitations, O Irael!

6 As the vallies are they stretched forth, as gardens by the riues side, as the || aloe trees, which the Lord hath planted, as the Cedars beside the waters.

7 The water droppeth out of his bucket, and his seed shall be in many waters: and his King shall be higher then Agag, and his kingdome shall be exalted.

8 God brought him out of Egypt: his strength shall be as an unicorn: he shall ease the nations his enemies, and bruiſe their bones, and shew them thy power with his arrows.

9 Hee coucheth and lyeth downe as a young Lion, and as a Lion: who shall stirre him vp? blessed is he that bleſseth thee, and cursed is he that curseth thee.

10 Then Balak was very angry with Balaam, and smote his hands together: to Balak said vnto Balaam, I sent for thee

k Considering, what God shall worke this time for the deliuerance of his people, all the world shall wonder.

l Thus the wicked imagine of God, that, that which hee will not grant in one place, he will do it in another.

Chap. 23. 3, 15.
a Where the Israelites camped.

Chap. 23. 7, 18.

b His eyes were shut vp before, in respect of the cleare visions which he saw after: some read, were open.
c Though he lay as in a sleepe, yet the eyes of his mind were open.

Or, tents.

d His prosperity and posterity shall be very great.

e Which name was common to the Kings of Amalek.

Gen. 49. 9.

f In token of anger.

to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee unto thy place: I thought surely to promote thee unto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also the messengers, which thou sendest unto me, saying,

13 If Balak would giue me his house full of silver and gold, I cannot passe the commandement of the Lord, to doe either good or bad of mine owne minde: what the Lord shall command, that I will. I speake.

14 And now behold, I goe vnto my people: come, I will * aduertise thee what thy people shall doe to thy folke in the latter dayes.

15 And he vttered his parable, and said, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said.

16 Hee hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling in a trance, had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not nere: there shall come a * floure of Iakob, and a scepter shall rise of Irael, and shall smite the * coasts of Moab, and destroy all the sonnes of Sheth.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Irael shall doe valiantly.

19 He also that shall haue dominion, shall be of Iakob, and shall destroy the remnant of the * citie.

20 C And when he looked on Amalek, he vttered his parable, and said, Amalek was the * first of the nations: but his latter end shall come to destruction.

21 And hee looked on the * Kenites, and vttered his parable, and said, Strong is thy dwelling place, and * put thy nest in the rocke.

22 Auerteth else, * the Kenite shall be spoiled, vntill Ashur carry thee away captiue.

23 Against hee vttered his parable, and said, Alas, * who shall liue when God doeth this?

24 The shippes also shall come from the coasts of * Shittim, and subdue Ashur, and shall subdue Eber, and * he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

2 The people commiteth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinehas. 17 God commandeth to kill the Midianites.

NOW whilst Irael abode in * Shittim, the people began to commit whoredonie

a with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Irael * coupled himselfe vnto Baal-peor: wherefore the wrath of the Lord was kindled against Irael:

4 And the Lord said vnto Moses, * Take all the heads of the people, and hang them vp * before the Lord: against the Sunne, that the indignation of the Lords wrath may be turned from Irael.

5 Then Moses said vnto the Iudges of Irael, Every one slay his * men that were ioyned vnto Baal Peor.

6 C And behold, one of the children of Irael came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Irael, * who wept before the doore of the Tabernacle of the Congregation.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the mids of the Congregation, and tooke a * speare in his hand,

8 And followed the man of Irael into the tent, and thrust them both thorow: to wit, the man of Irael, and the woman, * thorow her belly: so the plague ceased from the children of Irael.

9 * And there died in that plague fource and twenty thousand.

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Irael while hee was * zealous for my sake among them: therefore I haue not consumed the children of Irael in my ielousie.

12 Wherefore say to him, Behold, * I giue vnto him my couenant of peace,

13 And he shall haue it, and his seed after him, euen the couenant of the Priests office for euer, because he was zealous for his God, and hath made an * atonement for the children of Irael.

14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Simri the sonne of Salu, prince * of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 C Against the Lord spake vnto Moses, saying,

17 * Here the Midianites, * I smite them: 18 For they trouble you with their * wives wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi, the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

3 The Lord commandeth to number the children of Irael in the plaine of Moab, from twentie yeere olde and aboue. 37 The Levites and their families. 64 None of them that were numbered in Sinas, goe into Canaan save Caleb and Iosua.

A ND so after the * plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the congregation of the children of Irael * from twentie yeere old and aboue throughout their fathers houses, all that goe forth to warre in Irael.

Dent. 4. 3. 10th. 22. 17. Or, to the Lord. c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God. Psal. 106. 30. 1. Mac. 2. 54.

Or, iaculin.

Or, in her tent. Chalde and Greek, in her secret. 1. Cor. 10. 8.

Psal. 106. 30.

f He was zealous to maintaine my glory. Eccles. 45. 24. 1. Mac. 2. 54.

g He hath pacified Gods wrath.

h Ebr. of the house of the father.

Chap. 31. 2. h Cauing you to commit both corporall & spirittual fornication by Balaams counsell. Chap. 31. 16. reue. 2. 14.

a Which came for their whoredome and idolatrie. Chap. 1. 3.

g Thus the wicked burden God when they can not compasse their wicked enterprises.

h Ebr. counsell. h Hee gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

i Meaning Christ. k That is, the Princes.

l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world. m Of the Edomites.

n The Amalekites first made warre against Irael, as Chap. 14. 45.

Or, Midianites. o Make thy selfe as strong as thou thou canst.

Or, thou Kain shalt.

p Some reade, Oh, who shall not perish, when the enemy, that is, Amichrist shall see himselfe vp as God?

q The Grecians, and Romanes.

r Meaning Eber, or the Iewes, for rebelling against God.

Numb. 33. 49.

a With the women. b Worshipped the idole of the Moabites, which was in the hill Peor.

b Where the river is next to Jericho.
Chap. 1. 1.

Gen. 46. 8. exod. 6. 14. 1. chro. 5. 1.
† Reuben.

3 So Moses and Eleazar the Priest, spake unto them in the plaine of Moab, by Jordan toward Jericho, saying,

4 From twentie yeere old and above, ye shall number the people, as the Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ Reuben the first borne of Israel: the children of † Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu, the family of the Palluites:

6 Of Belzon, the family of the Belzonites: Of Carmi, the family of the Carminites.

7 These are the families of the Reubenites: and they were in number three and forty thousand, seven hundred and thirty.

8 And the sonnes of Pallu, Eliab,

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and stroue against Moses and against Aaron in the assembly of Korah, when they stroue against the Lord.

10 And the earth opened her mouth, and swallowed them up with Korah, when the Congregation did, what time the fire consumed two hundred and fiftie men, who were for a signe.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerach, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundred.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Rod, the family of the Rodites: of Arel, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, forty thousand and five hundred.

19 ¶ The sonnes of † Judah, Er, and Onan: but Er and Onan died in the land of Canaan.

20 So were the sonnes of Judah after their families: of Shelah came the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sonnes of * Pharez were: of Belzon, the family of the Belzonites: of Hamul, the family of the Hamulites.

22 These are the families of Judah, after their numbers, seutient and six thousand and five hundred.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whom came the family of the Tolaites, Of Pua, the family of the Puites:

24 Of Iasub, the family of the Iasubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar after their numbers, threecore and four thousand and three hundred.

26 ¶ The sons of † Zebulun, after their families were: of Sered, the family of the Seradites: of Elon, the family of the Elonites: of Jablel, the family of the Jablelites.

27 These are the families of the Zebulunites after their numbers, threecore thousand, and five hundred.

28 ¶ The sonnes of Joseph, after their families were: of Manasseh and Ephraim.

29 The sonnes of Manasseh were: of * Machir, the family of the Machirites, and Machir begate Gilead: of Gilead came the family of the Gileadites.

30 These are the sonnes of Gilead: of Iezer, the family of the Iezerites: Of Helek, the family of the Helekites:

31 Of Asriel, the family of the Asrielites: of Sechem, the family of the Sechemites.

32 Of Shemida, the family of the Shemidaites: of Gephzer, the family of the Gephzerites.

33 ¶ And * Zelophehad the sonne of Gephzer, had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seven hundred.

35 ¶ These are the sonnes of † Ephraim after their families: of Shubtalham came the family of the Shubtalhamites: of Becher, the family of the Becherites: of Tahan, the family of the Tahanites.

36 And these are the sonnes of Shubtalham: of Erum, the family of the Erumites.

37 These are the families of the sonnes of Ephraim after their numbers, two and thirtie thousand and five hundred: these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of † Benjamin after their families: of Bela came the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites:

40 And the sonnes of Bela, were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the family of the Naamites.

41 These are the sonnes of Benjamin after their families and their numbers, five and fourtie thousand and six hundred.

42 ¶ These are the sonnes of † Dan after their families: of Shupham came the family of the Shuphamites: these are the families of Dan after their households.

43 All the families of the Shuphamites were after their numbers, threecore and four thousand and four hundred.

44 ¶ The sonnes of † Asher after their families were: of Imnah, the family of the Imnites: of Hui, the family of the Huites:

† Zebulun.

† Manasseh.

Josh. 17. 1.

Chap. 27. 3.

† Ephraim.

† Benjamin.

† Dan.

† Asher.

of

Chap. 16. 2.
c In that rebellion whereof Korah was head.

d That is, for an example that other should not murmure and rebell against Gods ministers.
† Simeon.

† Gad.

† Judah.

e Before Iakob went into Egypt, Gen. 38. 3, 7, 10. and 46. 12.

Genes 46. 12.

† Issachar.

of Beriab, the family of the Beriites.

45 The sonnes of Beriab were, of Heber the family of the Heberites: of Balchiel the family of the Balchielites.

46 And the name of the daughter of Aher was Sarab.

47 These are the families of the sonnes of Aher after their numbers, three and fiftie thousand and four hundred.

† Naphtali.

48 ¶ The sonnes of † Naphtali, after their families were: of Jahzeel, the families of the Jahzeelites: of Guni, the family of the Gunites.

49 Of Izer, the family of the Izrites: of Shilem, the family of the Shilemites.

50 These are the families of Naphtali according to their households, and their number, five and forty thousand and four hundred.

f This is the third time that they are numbered.

51 These are the numbers of the children of Israel: five hundredth and one thousand, seven hundredth and thirtieth.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

¶ Or, persons.
Chap. 33. 54.

54 * To many thou shalt give the more inheritance: and to few thou shalt give less inheritance: to every one according to his number shall be given his inheritance.

Iosh. 11. 23.
and 14. 2.

55 For withstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be divided between many and few.

Exod. 6. 16, 17,
18, 19.

57 ¶ These also are the numbers of the Levites, after their families: of Gerson came the familie of the Gersonites: of Kohath the family of the Kohathites: of Merari the family of the Merarites.

58 These are the families of Levi, the familie of the Libnites: the family of the Hebronites: the family of the Shalites: the family of the Oshites: the family of the Korhites: and Kohath begate Amram.

Exod. 2. 2.
and 6. 20.

59 And Amrams wife was called * Jochebed the daughter of Levi, which was borne unto Levi in Egypt: and she bare unto Amram, Aaron, and Moses, and Miriam their sister.

60 And unto Aaron were borne Nadab and Abihu, Eleazar and Ithamar.

Leuit. 10. 2. chap.
3. 4. 1. chron. 24. 2

61 ¶ And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a monerh olde and above: for they were not numbered among the children of Israel, because there was none inheritance given them among the children of Israel.

g Wherein appeareth the great power of God, that to wonderfully increased his people,
Chap. 14. 28, 29.
1. cor. 10. 5, 6.

63 ¶ These are the numbers of Moses, and Eleazar the Priest which numbered the children of Israel in the plaine of Moab, nere Jordan, toward Jericho.

64 And among these there was not a man of them, whom Moses and Aaron the Priest numbered, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord said of them, * They shall

die in the wilderness: so there was not left a man of them, save Eleazar the sonne of Ithamnah, and Joshua the sonne of Nun.

C P A P. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 2 The land of promise is shewed unto Moses. 16 Moses prayeth for a gouernour to the people. 18 Joshua is appointed in his stead.

Then came the daughters of * Zelophehad, the sonne of Ephraim, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Joseph, (and y names of his daughters were these, Mahlah, Noah, & Hoglah, and Milcah, and Tirzah)

Chap. 26. 33.
and 36. 11.
Iosh. 17. 3.

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the dore of the Tabernacle of the Congregation, saying,

Chap. 14. 35.
and 26. 64, 65.

3 Our father * died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his sinne, and had no sonnes.

a According as all men die, forasmuch as they are sinners.

4 Wherefore should the name of our father be taken away from among his family, because hee hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their * cause before the Lord.

b That is, their matter to be considered, to know what he should determine, as hee did all hard matters.

6 And the Lord spake unto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father unto them.

8 Also thou shalt speake unto the children of Israel, saying, If a man die and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if hee haue no daughter, yett shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, ye shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his family, and hee shall possesse it: and this shall be vnto the children of Israel a law of iudgement, as the Lord had commanded Moses.

c Meaning, an ordinance, to iudge by.
Deut. 3. 2. 4.

12 ¶ Again the Lord sayd vnto Moses, * Goe up into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seen it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

Chap. 30. 24.

14 For ye were * disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie me in the waters before their eyes. * That is the water of Itharibah in Kadesh in the wilderness of Zin.

Chap. 20. 12.

15 ¶ Then Moses spake vnto the Lord, saying,

Exod. 17. 7.

16 Let the Lord God of the * Spirits of all flesh appoint a man ouer the Congregation,

¶ Or, strife.

d Who as hee hath created, so he gouerneth the hearts of all men.
e That is, gouerne them and doe his duty, as

17 Who may go out and in before them,

2. Chron. 1. 10.

and lead them out and in, that the Congregation of the Lord bee not as sheepe, which haue not a shepheard.

18 And the Lord said vnto Moses, Take thee Joshua the sonne of Nun, in whom is the spirit, and put thine hands vpon him,

19 And let him befoze Eleazar the Priest, and befoze all the Congregation, and giue him a charge in their sight.

20 And giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And he shal stand befoze Eleazar the Priest, who shal also counsell for him: by the iudgement of Urim befoze the Lord: at his word they shal goe out, and at his word they shal come in, both hee, and all the children of Israel with him, and all the Congregation.

22 So Moses did as the Lord had commanded him, and hee tooke Joshua, and set him befoze Eleazar the Priest, and befoze all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth, 16 Of the Pasche, 26 Of the first frutes.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering and my bread, for my sacrifices made by fire for a sweet saour vnto mee.

3 And thou shalt say vnto them, * This is the offering made by fire, which yee shall offer vnto the Lord, two lambes of a yeere olde without spot, daily for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 * And the tenth part of an Ephah of fine flour for a meate offering mingled with the fourth part of an Hin of beaten oyle.

6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweet saour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powze the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this for an offering made by fire of sweet saour vnto the Lord.

9 ¶ But on the Sabbath day ye shall offer two lambes of a yeere old, without spot, and two tenth deales of fine flour for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offering of every Sabbath, beside the continuall burnt offering, and drinke offering thereof.

11 ¶ And in the beginning of your monthes, ye shall offer a burnt offering vnto the Lord, two young bullockes, and a ram, and

seven lambes of a yeere olde without spot,

12 And three tenth deales of fine flour for a meate offering mingled with oyle for one bullocke, and two tenth deales of fine flour for a meate offering mingled with oyle for one ramme,

13 And a tenth deale of fine flour mingled with oyle for a meate offering vnto one Lambe, for a burnt offering of sweet saour: it is an offering made by fire vnto the Lord.

14 And their drinke offerings shall bee halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of every moneth, throughout the monthes of the yeere.

15 And one hee goat for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

16 * Also the fouretenth day of the first moneth is the Pasche of the Lord.

17 And in the fiftenth day of the same moneth is the feast: seven dayes shall unlea- uened bread be eaten.

18 In the first day, shalbe an holy con- uocation, ye shal do no seruile worke therein.

19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two young bullockes, one ram, and seven lambes of a yeere olde: see that they be without blemish.

20 And their meate offering shalbe of fine flour mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme;

21 One tenth deale shalt thou prepare for every lambe, euen for the seven lambes.

22 And an hee goat for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning which is a continuall burnt sacrifice.

24 After this manner ye shall prepare throughout all the seven dayes, for the main- teining of the offering made by fire for a sweet saour vnto the Lord: it shall be done beside the continuall burnt offering and drinke offering thereof.

25 And in the seuenth day yee shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the day of your first frutes, when yee bring a new meate offering vnto the Lord, according to your workes ye shall haue an holy conuocation, and ye shall do no seruile worke in it:

27 But ye shall offer a burnt offering for a sweet saour vnto the Lord, two young bullockes, a ramme, and seven lambes of a yeere old,

28 And their meate offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto every lambe throughout the seven lambes,

30 And an hee goat to make an atone- ment for you:

31 ¶ Ye shal do this beside the continuall burnt offering, and his meate offering: see they

e That is, the wine that shalbe powred vpon the sacrifice.

Exod. 12. 18. and 23. 15. leuit. 23. 5.

Leuit. 23. 7. f Or solemne assembly.

g Ebr. bread.

g In counting seven weekes from the Pasche- uer to Whitsun- tide, as Leuit. 23. 15.

h Ebr. they shall o to you.

f And so ap- point him gou- uernour.
g. Commend him to the peo- ple, as meeets for to bee the will of God.
Exod. 28. 30.
h According to his office: signi- fying that the ciuill Magistrate could execute nothing but that which he knew to bee the will of God.
i How he should gouerne himselfe in his office.

a By bread, he meeneeth all man- ner of sacrifice, Exod. 29. 38.

Exod. 16 36. Leuit. 2. 1. Exod. 29. 40.

b The meate of- fring and drinke offering of the euen- ing sacrifice. c Of the mea- sure Ephah.

d Which was offered every day at morning and at euen.

they bee without blemish, with their drinke offerings.

CHAP. XXIX.

1 Of the three principall feasts of the seventh moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

Moreouer, in the first day of the seventh moneth, ye shall haue an holy conuocation: ye shall doe no seruile worke therein: * it shall be a day of blowing the trumpets vnto you.

Leuit. 23, 24.

2 And ye shall make a burnt offering for a sweet saour vnto the Lord: one yong bullocke, one ramme, and seuen lambes of a yeere old, without blemish.

3 And their meat offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goat for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the ^b moneth, and his meat offering, and the continuall burnt offering, and his meat offering, and the drinke offerings of the same, according to their maner, for a sweete saour: it is a sacrifice made by fire vnto the Lord.

7 ¶ And ye shall haue in the tenth day of the seventh moneth, an holy ^c conuocation: and ye shall ^d humble your soules, and shall not doe any worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a sweete saour: one yong bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

9 And their meat offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goat for a sinne offering, (beside the sinne offering, to make the atonement and the continuall burnt offering and the meat offering thereof) and their drinke offerings.

^e That is, offered euery morning and euening.

^f Meaning, the feast of the Tabernacles.

12 ¶ And in the fifteenth day of the seventh moneth ye shall haue an holy ^f conuocation: ye shall doe no seruile worke therein, but ye shall keepe a feast vnto the Lord seuen dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete saour vnto the Lord, thirtene yong bullockes, two rammes, and foureteen lambes of a yeere old: they shall be without blemish.

14 And their meat offering shall be of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirtene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto each of the foureteen lambes,

16 And one hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

17 ¶ And the [†] second day ye shall offer twelue yong bullockes, two rammes, foure-

[†] The second day of the feast of Tabernacles,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goat for a sinne offering, (beside the continuall burnt offering, and his meat offering) and their drinke offerings.

20 ¶ Allo the [†] third day ye shall offer eleuen bullockes, two rammes, and foureteen lambes of a yeere old without blemish,

[†] The third day.

21 With their meat offering & their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number according to the maner,

22 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

^g According to the ceremonies appointed thereunto.

23 ¶ And the fourth day ye shall offer ten bullockes, two rammes, and fourteen lambes of a yeere old without blemish.

[†] The fourth day.

24 Their meat offering, and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering and his drinke offering.

26 ¶ In the [†] fifth day also ye shall offer nine bullockes, two rammes, and foureteen lambes of a yeere old without blemish,

[†] The fifth day.

27 And their meat offering, and their drinke offerings for the bullockes, for the rams, and for the lambes according to their number after the maner,

28 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

29 ¶ And in the sixth day ye shall offer eight bullockes, two rammes, and fourteen lambes of a yeere old without blemish,

[†] The sixth day.

30 And their meat offering, & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number after the maner,

31 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offerings.

32 ¶ In the seventh day also ye shall offer seven bullockes, two rammes, and foureteen lambes of a yeere old without blemish,

[†] The seventh day.

33 And their meat offering, & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goat for a sinne offering, beside the continuall burnt offering, his meat offering, and his drinke offering.

35 ¶ In the eighth day ye shall haue ^{*} a solemn assembly, ye shall doe no seruile worke therein.

[†] The eighth day. *Leuit. 23, 36.*

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete saour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere old without blemish,

37 Their meat offering and their drinke offerings for the bullocke, for the ramme, and for the lambes, according to their number, after the maner,

38 And an hee goat for a sinne offering, beside the continuall burnt offering, and his meat offering, and his drinke offering.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

39 These things ye shall do vnto the Lord in your feasts before your ^h vowes and your freer offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. **4** The vow of the maide, **7** Of the wife, **10** Of the widow, or divorced.

Then Moses spake vnto the children of Israel, according to all that the Lord had commanded ^h him,

2 Moses also spake vnto the heads of the tribes, ^a concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever boweth a vow vnto the Lord, or sweareth an oath to binde ^h him selfe by a bond, hee shall not ^h breake his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, and binde herselfe by a bond being in her fathers house in the time of her youth,

5 And her father heare her vow and bonds, wherewith she hath bound her selfe, and her father holde his ^b peace concerning her, then all her vowes shall stand, and every bond, wherewith shee hath bound her selfe, shall stand.

6 But if her father ^c disallow her the same day that he heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

7 And if shee haue an husband when shee boweth or ^d pronounceth ought with her lips, wherewith she bindeth her selfe,

8 If her husband heard it, and holdeth his peace concerning her, the same day hee heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe, shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that she hath pronounced with her lips, wherewith she bound her ^e selfe, of none effect: and the Lord will forgive her.

10 But every vow of a widow, and of her that is diuorced (wherewith she hath bound her selfe) shall stand in effect with her.

11 And if shee be vowed in her husband's house, or bound her selfe straightly with an oath,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and every bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disannulled them, the same day that he heard them, nothing that proceeded out of her lips, concerning her vowes or concerning ^f her bonds, shall stand in effect: for her husband hath disannulled them: and the Lord will forgive her.

14 So every vow, and every oath or bond, made to ^h humble the soule, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace con-

cerning her from day to day, then he stablisheth all her vowes, and all her bonds, which she hath made: hee hath confirmed them, because hee held his peace concerning her the same day that he heard them.

16 But if hee ^h breake them after that he hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betwene a man and his wife, and between the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

8 Five kings of Midian and Balaam are slaine.

18 Onely the maids are reserved aliue. **27** The pray is equally diuided. **50** A present given of Israel

1 And the Lord spake vnto Moses, saying, **2** ^a Reuenge the children of Israel of the Midianites, and afterward shalt thou be ^a gathered vnto thy people.

3 And Moses spake to the people, saying, Varnesse some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord ^a against Midian.

4 A thousand of every tribe throughout all the tribes of Israel shall ye lend to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of every tribe a thousand.

6 And Moses sent them to the warre, even a thousand of every tribe, and sent them with ^b Phinchas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

7 And they warred against Midian as the Lord had commanded Moses, and slew all the males.

8 They slew also the kings of Midian among them that were slaine: ^c Eui, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they slew ^c Balaam the sonne of Beor with the sword:

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoiled all their cattell, and all their flocks, and all their goods.

10 And they burnt all their cities, where in they dwelt, ^d and all their villages with fire.

11 And they tooke all the spoyle, and all the pray both of men and beasts.

12 And they brought the ^e captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel into the campe in the plaine of Moab, which was by Jordan toward Jericho.

13 ^f Then Moses & Eleazar the Priest, and all the Princes of the Congregation went out of the campe to meet them.

14 And Moses was angry with the captiues of the holte, with the captiues ouer thousands, and captiues ouer hundreds, which came from the warre and battell.

15 And Moses said vnto them, What ^g haue ye saved all the ^g women?

16 Behold, ^h these caused the children of Israel through the ^h counsell of Balaam to commit a trespass against the Lord, ^h as for worshipping of Beor, and there came a plague among

i And warne her not the same day that he heareth it, as verse 9.

k Not the same day he heard them, but some day after, the sinne shall be imputed to him, and not to her.

Chap. 25. 17.

Chap. 27. 13.

a As hee had commanded, Chap. 25. 17. declaring also that the iniurie done against his people, is done against him.

b For his great zeale that hee bare to the Lord, Chap. 25. 13.

10. 13. 21.

c The false prophet, who gaue counsell how to cause the Israelites to offend their God.

d Or, palaces, and gorgeous buildings.

e As the women and little children.

f As though he said, ye ought to haue spared none.

Chap. 25. 3.

2. Pet. 1. 15.

g For worshipping of Beor.

^h Ebr. Moses.

^a Because they might declare them to the Israelites.

^h Ebr. his soule. ^h Ebr. violate his word.

^b For in so doing he doth approve her.

^c By not approving or consenting to her vow.

^d Either by othe or solemne promise.

^e For she is in subiection of her husband, and can performe nothing without his consent.

^f For they are not vnder the authority of the man.

^g Her husband being aliue.

^h Ebr. the bonds of her soule.

^h To mortifie her selfe by abstinence or other bodily exercises.

Judg. 21. 11.
E That is, all the men children.

Chap. 19. 11.

|| Or, contained in the Law.
Chap. 19. 12.

h The third day and before it bee molten.
Chap. 19. 9.
i It shall bee washed.

† The pray is first diuided equally among all.

k Of the pray that falleth to the souldiers.

l The Israelites which had not bene at warre, of euery fiftiech payd one to the Lord: and the souldiers, one of euery siue hundred.

† Ebr. not knowne the bed of man.

m This is the portion that the souldiers gaue to the Lord.

among the Congregation of the Lord.

17 Now therefore, *slay all the males among the children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aliuie for your selues.

19 And ye shal remaine without the hoste seven daies, all that haue killed any person, *and all that haue touched any dead, and purifie both your selues and your prisoners the third day and the seventh.

20 Also yee shall purifie euery garment, and all that is made of skins, and all worke of goats haire, and all things made of wood.

21 ¶ And Eleazar the Priest sayd vnto the men of warre, which went to the battell, This is the ordinance of the law which the Lord *commanded Moses.

22 As for golde, and silver, brasse, yron, tinne, and lead:

23 Euen all that may abide the fire, ye shal make it goe thorow the fire, and it shall bee cleane: yet it shall bee *purified with the water of purification: and all that suffereth not the fire, yee shall caule to passe by the water.

24 Ye shall wash also your clothes the seventh day, and ye shall bee cleane: and afterward ye shall come into the hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons, and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray † betwene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the *men of warre, which went out to battell: one person of siue hundred, both of the persons, and of the beues, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heauie offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take *one, taken out of fiftie both of the persons, of the beues, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And the booty, to wit, the rest of y pray which the men of war had spoyle, was siue hundredth seuentie and siue thousand sheepe,

33 And seuentie & two thousand beues,

34 And threescor & one thousand asses,

35 And two and thirty thousand persons in all, of women that had *lied by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundredth seuen and thirtie thousand, and siue hundred.

37 And the * Lords tribute of the sheepe was siue hundredth and seuentie and siue.

38 And the beues were siue and thirtie

thousand, whereof the Lords tribute was seuentie and two.

39 And the asses were thirty thousand and siue hundred, whereof the Lords tribute was threescor and one:

40 And * of persons fiftene thousand, whereof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the * halfe of the children of Israel which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundredth thirty and seuen thousand sheep and siue hundred),

44 And siue and thirtie thousand beues,

45 And thirtie thousand asses, and siue hundred,

46 And fiftene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the children of Israel, one taken out of fiftie, both of the persons, and of the cattell, and gaue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoile, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And sayd to Moses, Thy seruants haue taken the summe of the men of warre which are vnder † our authoritie, and there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what euery man found of iewels of gold, bracelets, and chaines, rings, eare rings, & ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest tooke the gold of them, and all wrought iewels.

52 And all the golde of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) was fiftene thousand seuen hundredth and fiftie shekels,

53 (For the men of warre had spoyle, euery man for him *selfe)

54 And Moses and Eleazar the Priest tooke the golde of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a *memoriall of the children of Israel before the Lord.

C H A P. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise vnto Moses. **20** Moses granteth their request. **33** The Gadites, Reubenites, and halfe the tribe of Manasseh, conquire and build cities on this side Iordan.

NOW the children of *Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Jazer, and the land of *Gilead, that it was an apt place for cattell.

2 Then the children of Gad and the children of Reuben came, and spake vnto Moses

Jaakob made as a signe of the couenant betwene him and Laban, Gen. 31. 47.

n Meaning, of the maides, or virgins which had not accompanied with man.

o Of that part which was giuen vnto them in diuiding the spoyle.

p Which had not bene at warre.

† Ebr. vnder our hands. ¶ The captaines by the free offering acknowledge the great benefit of God in preserving his people.

r And gaue no portion to their captaines.

s That the Lord might remember the children of Israel.

a Reuben came of Leah & Gad of Zilpah her handmaid.

b Which mountaine was so named of the heape of stones that

and to Eleazar the Priest, and unto the princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Jazer, and Nimrah, and Bethon, and Elealeh, and Shebam, and Mebo, and Beon,

4 Which countrey the Lord snoted before the Congregation of Israel, is a land meete for cattell, and thy seruants haue cattell:

5 Wherefore, said they, If we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and being vs not ouer Iorden.

6 And Moses said vnto the children of Gad and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?

7 Wherefore now I discourage yee the heart of the children of Israel, to go ouer into the land, which y^e Lord hath giuen them?

8 Thus did your fathers when I sent them from Kadesh barnea to see the land.

9 For * when they went by euen vnto the flint of Ethol, and saw the land: they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 None of the men that came out of Egypt * from twentie yere old and above, shall see the land for the which I sware vnto Abraham, to Ishak, and to Iaakob, because they haue not wholly followed me:

12 Except Caleb the sonne of Iephunneh the Kenite, and Josua the sonne of Nun: for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness fourtie yeres, untill all the generation that had done * euill in the sight of the Lord were consumed.

14 And behold, yee are risen by in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if yee turne away from following him, hee will yet againe leane the people in the wilderness, and y^e shall destroy all this folke.

16 And they went nere to him, and said, Wee will build shepfoldes heere for our sheepe, and for our cattell, and cities for our children.

17 But wee our selues will bee ready armed to goe before the children of Israel, vntill we haue brought them vnto their place: but our children shall dwell in the defended cities, because of the inhabitants of the land.

18 Wee will not returne vnto our houses, untill the children of Israel haue inherited euery man his inheritance.

19 Neither will wee inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ * And Moses said vnto them, If ye will doe this thing, and goe armed before the Lord to warre:

21 And will goe euery one of you in harness ouer Iorden before the Lord, untill hee

hath cast out his enemies from his sight:

22 And untill the land be subdued before the Lord, then ye shall returne and bee innocent toward the Lord, and toward Israel: and this land shall be your possession before the Lord.

23 But if ye will not doe so, behold, yee haue sinned against the Lord, and bee sure, that your sinne will finde you out.

24 Build you then cities for your children, and foldes for your sheepe, and doe that yee haue spoken.

25 Then the children of Gad, & the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commanded:

26 Our children, our wiues, our sheepe and all our cattell shall remaine there in the cities of Gilead,

27 But * thy seruants will goe euery one armed to warre before the Lord for to fight, as my Lord saith.

28 So concerning them, Moses * commanded Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, and the children of Reuben, will goe with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, yee shall giue them the land of Gilead for a possession:

30 But if they will not goe ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said vnto thy seruants, so will wee doe.

32 And they will goe armed before the Lord into the land of Canaan, that the possession of our inheritance may bee to vs on this side Iorden.

33 * So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdome of Sihon king of the Amozites, and the kingdome of Og king of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Aroth, Shophan, and Jazer, and Jogbeah,

36 And Beth-nimrah, and Beth-haran, defended cities: also shepfoldes.

37 And the children of Reuben built Veshbon, and Elealeh, and Iriathaim,

38 And Mebo, and Baal-meon, and turned their names, and Shilohmah: and gaue other names vnto the cities which they built.

39 And the children of Machir the sonne of Manasseh went to Gilead, & took it, and put out the Amozites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 * And Jais the sonne of Manasseh went and took the small townes thereof, and called

g That is, the inhabitants of the land.

h The Lord will grant you this land, which ye require, Iosh. 1. 5.

i Ye shall assuredly be punished for your sinne.

Iosh. 4. 12.

k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, to that they brake not theirs.

l That is attributed to the Lord which his messenger speaketh.

Deut. 3. 12 Iosh. 13. 8. and 23. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwell on this side: and Iosh. 10. 2. he speaketh of them that inhabited beyond Iorden.

Gen. 50. 23.

Deut. 3. 14.

† Ebr. breakes.

Chap. 13. 24. Or, valley.

† Ebr. if any of the men. Chap. 14. 28, 29.

† Or, persecuted and continued.

c Because they murmured, neither would beleeue their report, which told the truth, as concerning the land.

d By your occasion.

e In the land of Canaan.

Fosh. 1. 13. † Before the Arke of the Lord.

n That is, the villages of Iair.

called them *Hauoth Iair.

42 Also Hobab went and took Kenath, with the villages thereof, and called it Hobab, after his owne name.

CHAP. XXXIII.

1 Two and fortie iourneyes of Israel are numbred.
32 They are commanded to kill the Canaanites.

a From whence they departed, and whither they came.

These are the iourneyes of the children of Israel, which went out of the land of Egypt according to their hands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneyes according to the commandement of the Lord: so these are the iourneyes of their going out.

Exod. 12. 37.

3 Now they *departed from Rameles the first moneth, euen the fifteenth day of the first moneth, on the morrow after the Passouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

b Either meaning their idols, or their men of authority.
Exod. 12. 20.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their gods also the Lord did execution.)

5 And the children of Israel remoued from Rameles, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

c At the commandement of the Lord, Exod. 14. 2.
Exod. 15. 22.

7 And they remoued from Etham, and turned againe vnto *Di-habiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Habiroth, and *went through the mides of the Sea into the wilderness, and went three dayes iourney in the wilderness of Etham, and pitched in Harah.

Exod. 15. 27.

9 And they remoued from Harah, and came vnto *Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remoued from Elim, and camped by the red sea.

Exod. 16. 7.

11 And they remoued from the red sea, and lay in the *wildernesse of Sin.

12 And they took their iourney out of the wilderness of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

Exod. 17. 1.

14 And they remoued from Alush, and lay in *Rephidim, where was no water for the people to drinke.

Exod. 19. 1.

15 And they departed from Rephidim, and pitched in the *wildernesse of Sinai.

Chap. 11. 34.

16 And they remoued from the desert of Sinai, and pitched in *Kibroth Hattaauah.

Chap. 11. 35.

17 And they departed from Kibroth Hattaauah, and lay at *Hazeroth.

Chap. 13. 1.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from *Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and

pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Bakheloth.

26 And they remoued from Bakheloth, and lay in Tabath.

27 And they departed from Tabath, and pitched in Tarah.

28 And they remoued from Tarah, and pitched in Bithkah.

29 And they went from Bithkah, and pitched in Hahmonah.

30 And they departed from Hahmonah, and lay in Holeroth.

31 And they departed from Holeroth, and pitched in Bene-iaakan.

32 And they remoued from Bene-iaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iorbathah.

34 And they remoued from Iorbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezyon-gaber.

36 And they remoued from Ezyon-gaber, and pitched in the *wildernesse of Zui, which is Kadesh. Chap. 20. 23.

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (*And Aaron the Priest went vp into mount Hor at the commandement of the Lord, and died there in the fortieth yere after the children of Israel were come out of the land of Egypt, in the first day of the

*fifth moneth.

39 And Aaron was an hundredth & three and twentie yere old, when he died in mount Hor.

40 And *King Arah the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount *Hor, and pitched in Zalmonah. Chap. 21. 4. 12.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 *And they departed from Oboth, and pitched in Iic-abarim, in the borders of Moab. Chap. 21. 12.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon-diblatbaim.

47 And they remoued from Almon diblatbaim, and pitched in the mountaines of Abarim before Iericho.

48 And they departed from the mountaines of Abarim, & pitched in the plaine of Moab, by Iordan toward Iericho.

49 And they pitched by Iordan, from Beth-jeshimoth vnto *Abel-kittim, in the plaine of Moab. Chap. 25. 1.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Iordan toward Iericho, saying,

Dent. 7. 2. Josh. 21. 11, 12.

e Which were set up in their high places to worship.

Chap. 26. 53, 54.

Josh. 23. 13. Judges 2. 3. 1 Cor. knives.

51 Speake unto the children of Israel, and say unto them, * When yee are come over Jordan to enter into the land of Canaan,

52 Ye shall then draine out all the inhabitants of the land before you, and destroy all their pictures, and breake asunder all their images of mettall, and plucke downe all their hie places.

53 And ye shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

54 And yee shall inherite the land by lot according to your families: * to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherite.

55 But if ye will not draine out the inhabitants of the land before you, then those which yee let remaine of them, shall bee * prickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

CHAP. XXXIII.

3 The coastes and borders of the land of Canaan. 17 Certain men are assigned to diuide the land.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel, and say vnto them, * When ye come into the land of Canaan, this is the land that shall fall vnto your inheritance: that is, the land of Canaan with the coastes thereof.

3 * And your South quarter shall be from the wilderness of Zin to the borders of Edom: so that your South quarter shall be from the salt sea coast Eastward.

4 And the border that compasseth you from the South to Hahach-akrabbin, a reach to Zin, and goe out from the South to Kadish-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

5 And the border shall compass from Azmon vnto the ^b riuer of Egypt, and shall goe out to the sea.

6 And your West quarter shall be the great Sea: euen that border shall be your West coast.

7 And this shall be your North quarter: yee shall marke out your border from the great Sea vnto mount ^d Hor.

8 From mount Hor, ye shall point out till it come vnto Damath, and the ende of the coast shall be at Zedad.

9 And the coast shall reach vnto Ziphron, and goe out at Hazar-enan: this shall be your North quarter.

10 And yee shall marke out your East-quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the Sea of Chinnereth Eastward.

12 Also that border shall goe downe to Jordan, and leaue at the salt Sea: this shall

be your land with the coastes thereof round about.

13 * Then Moses commanded the children of Israel, saying, This is the land which ye shall inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasse, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Jordan toward Iericho full East.

16 * Againe the Lord spake vnto Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: * Eleazar the Priest, and Joshua the sonne of Nun.

18 And yee shall take also a ^f Prince of euery tribe to diuide the land.

19 The names also of the men are these; of the tribe of Iudah, Caleb the sonne of Iephunnes.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the Prince Bukki, the sonne of Jogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasse, the prince Vaniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shipthan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Barnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shilomi.

28 And of the tribe of the sons of Naphtali, the prince Bedabek, the sonne of Ammihud.

29 These are they whom the Lord commanded to s diuide the inheritance vnto the children of Israel in the land of Canaan.

CHAP. XXXV.

2 Vnto the Levites are giuen cities and suburbs.

11 The cities of refuge. 16 The law of murder.

30 For one mans witness shall no man bee condemned.

And the Lord spake vnto Moses in the plaine of Moab by Jordan, toward Iericho, saying,

2 * Command the children of Israel that they giue vnto the ^a Levites of the inheritance of their possession, ^b cities to dwell in: ye shall giue also vnto the Levites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, and their suburbs shall be for their cattel, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which

bee preferred by them in the obedience of God

Chap. 32. 33. Josh. 14. 2, 3.

Josh. 19. 51.

f One of the heads or chiefe men of euery tribe.

g And he Iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly And without contention.

Josh. 21. 2.

a Because they had no inheritance assigned them in the land of Canaan.

b God would haue them scattered thorow all the land, because the people might

ye shall giue vnto the Leuites, from the wall of the city outwards, shalbe a thousand cubits round about.

5 And ye shall measure without the citie of the East side, two thousand cubits: and of the South side two thousand cubits: and of the West side, two thousand cubits: and of the North side, two thousand cubits: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which ye shall giue vnto the Leuites, there shall bee sixe cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and forty cities more.

7 All the cities which ye shall giue to the Leuites, shall be eight and forty cities: them shall ye giue with their suburbs.

8 And concerning the cities which yee shall giue, of the possession of the children of Israel: of many yee shall take more, and of fewe yee shall take lesse, every one shall giue of his cities vnto the Leuites, according to his inheritance which he inheriteth.

9 ¶ And the Lord spake vnto Moyses, saying,

10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Jordan into the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shall bee for you a refuge from the ^d auenger, that hee which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which yee shall giue, sixe cities shall ye haue for refuge.

14 ¶ Ye shall appoint thre^e on this side Jordan, and yee shall appoint thre^e cities in the land of Canaan, which shall be cities of refuge.

15 These sixe cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that euery one which killeth any person vnwares, may flee thither.

16 * And if one ⁱ smite another with an instrument of yron that hee die, he is a murderer, and the murderer shall die the death.

17 Also if he smite him by casting a stone, wherewith hee may be slaine, and he die, hee is a murderer, and the murderer shall die the death.

18 ¶ If he smite him with an hand weapon of wood, wherewith hee may be slaine, if he die, he is a murderer, and the murderer shall die the death.

19 The reuenger of the blood himselfe shall slay the murderer, when hee meeteth him, he shall slay him.

20 But if he chyn^e him * of hate, or hurle at him by laying of waite, that he die,

21 ¶ If he smite him through enmitie with his hand, that he die, he that smote him shall die the death: for he is a murderer: the reuenger of the blood shall slay the murderer when he meeteth him.

22 But if hee pushed him vnadvisedly, and * not of hatred, or cast vpon him any thing without laying of waite,

23 ¶ If any stone (wherby hee might bee slaine) and saw him not, nor caused it to fall vpon him, and he die, and was not his enemie, neither sought him any harme,

24 Then the Congregation shall iudge betwene the slayer & the ^a auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the ^b high Priest, which is anointed with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the city of his refuge, and the reuenger of blood slay the ^c murderer, he shall be guiltlesse.

28 Because he should haue remained in the citie of his refuge, vntill the death of the high Priest: and after the death of the high Priest, the slayer shall returne vnto the land of his possession.

29 So these things shall bee a ^d law of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoener killeth any person, the iudge shall slay the murderer, though ^e witnessless: but * one witness shall not testify against a person, to cause him to die.

31 Whosoever ye shall take no recompense for the life of the murderer, which is ^f worthy to die: but he shall be put to death.

32 Also yee shall take no recompense for him that is fled to the city of his refuge, that he should come againe, and dwell in the land, before the death of the high Priest.

33 So ye shall not pollute the land where in ye shall dwell: for ^g blood defileth the land: and the land cannot be ^h cleared of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, for ⁱ I dwell in the mids thereof: for ^j the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

¶ Then * the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasse, of the families of the sonnes of Joseph, came, and spake before Moyses, and before the princes, the chiefe fathers of the children of Israel,

2 And said, * The Lord commanded ^k my lord to giue the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe whereof they shall bee: so shall it be taken

h That is, his next kinsman.

i Vnder this figure is declared, that our finnes could not be remitted, but by the death of the high Priest Iesus Christ.

k By the sentence of the iudge.

l A law to iudge murderers done either of purpose or vnadvisedly. Deut. 17. 6. and 19. 15.

m Math. 18. 16.

n Which purposely hath committed murder.

Or, neither. n So God is mindfull of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance thereof.

It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Joseph proposed the matter to Moyses. Chap. 27. 1. iosh. 17. 3. b Meaning, Moyses.

e So that in all were three thousand: and in the compasse of these two thousand they might plant and sowe.

Deut. 4. 41. iosh. 22. 3. and 21. 3.

Exod. 21. 13. deut. 19. 2. iosh. 20. 2.

d Meaning, from the next of the kindred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41.

Josh. 20. 7. f Ebr. among them.

Exod. 21. 14. f Wittingly, and willingly.

g That is, with a big and dangerous stone: in Ebrew, with a stone of his hand.

Deut. 19. 11.

¶ Or, suddenly. Exod. 21. 13.

¶ Ebr. instrument.

e Signifying, that at no time it could returne, for in the Iubile all things returned to their owne tribes.

d For the tribe could not have continued, if the inheritance which was the maintenance thereof, should have bene alienated to others.

e When there is no male to inherit.

ken away from the lot of our inheritance.

4 Also when the Iubile of the children of Israel cometh, then shall their inheritance be put vnto the inheritance of the tribe whereof they shall bee: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph haue said well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall bee wiues, to whom they thinke best, onely to the family of the tribe of their father shall they marrie:

7 So shall not the inheritance of the children of Israel remoue from tribe to tribe, for every one of the children of Israel shall toyne himselfe to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth any inheritance of the tribes of the children

of Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enjoy every man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but every one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 * For Zablah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes.

12 They were wiues to certaine of the families of the sonnes of Manasse the sonne of Joseph: so their inheritance remained in the tribe of the family of their father.

13 These are the commandements and lawes which the Lord commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab by Iorden toward Jericho.

Chap. 27. 1.

f Touching the ceremonial and iudiciall lawes.

The fift booke of Moses, called

* Deuteronomie.

THE ARGUMENT.

THE wonderfull loue of God toward his Church, is liuely set forth in this booke. For albeit through their ingratitude & sundrie rebellions against God, for the space of fourtie yeres, Deut. 9. 7. they had deterued to haue bene cut off from the number of his people, and for euer to haue bene deprived of the vse of his holy Word and Sacraments: yet he did euer preferre his Church, euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, adulteries, murmurings, and rebellion, he had most sharply punished) to feare and obey the Lord, to embrace and keepe his Law without adding thereunto, or diminishing thereof. For by his Word he would be knowne to be their God, and they his people: by his Word hee would gouerne his Church, and by the same they should learne to obey him: by his Word hee would dilcerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp kings and gouernours, for the setting forth of his Word, and preferuation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willett to exercise themselves diligently in the continuall studie and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoever offendeth the Maiestie of God. And as he had tofore instructed their fathers in all things appertaining both to his spirituall seruice, and also for the maintenance of that societie which is betwene men: so hee prescribeth here anew, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessary for a common weale: appointing vnto every state and degree, their charge and duetie: as well how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preferue that order which God hath established among men: threatening withal, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie, to such as obserue and obey them.

CHAP. I.

2 A briefe rehearſall of things done before from Horeb vnto Kadesh-barnea. 32 Moses reprobeth the people for their incredulitie. 44 The Israelites are overcome by the Amoritcs, because they fought against the commandement of the Lord.



These bee the wordes which Moses spake vnto all Israel, on this side Iorden in the wilderness, in the plaine, ^a ouer against the red Sea, ^b betwene Paran and Tophel, and Laban and Hazereth, and Di-zahab.

2 There are eleuen dayes journey from Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fourtieth yere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had slaine ^a Sihon the king

c In Horeb, or Sinai, fortie yeres before this the law was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same

to the youth, which either then were not borne, or had not iudgement. d By these examples of Gods fauour, their mindes are prepared to receiue the Law. Num. 21. 24.

* That is, a second law: so called because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentary or exposition of the ten commandments.

a In the countrey of Moab. b So that the wilderness was betweene the sea and this plaine of Moab.

king of the Amozites, which dwelt in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Jordan in the land of Moab began Moses to declare this Law, saying,

6 The Lord our God spake unto vs in Horeb, saying, We haue dwelt long enough in this mount,

7 Turne you, and depart, and goe vnto the mountaine of the Amozites, and vnto all places neere therunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: euen vnto the great river, the river || Iherach.

8 Behold, I haue left the land before you: go in and possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them, and to their seede after them.

9 And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath multiplied you: and behold, yee are this day as the starrs of heauen in number:

11 (The Lord God of your fathers make you a thousand times so many more as ye are, and blesse you as he hath promised you.)

12 How can I alone beare your cumbrance, and your charges, and your strife?

13 Bring you men of wisdome and of vnderstanding, and known among your tribes, and I will make them rulers ouer you:

14 Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, wise and known men, and made them rulers ouer you, capitaines ouer thousandes, and capitaines ouer hundreds, and capitaines ouer fiftie, and capitaines ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying, Heare the controversies between your brethren, and iudge righteously betwene euery man and his brother, and the stranger that is with him.

17 Yee shall haue no respect of person in iudgement, but that heare the small as well as the great: yee shall not feare the face of man: for the iudgement is Gods: and the cause that is too hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 Then we departed from Horeb, and went thowall that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amozites, as the Lord our God commanded vs: and we came to Kadesh-barnea.

20 And I said vnto you, Yee are come vnto the mountaine of the Amozites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath said the land before thee: goe vp and possesse it, as the Lord the God of thy fathers hath said vnto thee: feare not, neither be discouraged.

22 Then ye came vnto me euery one, and said, Wee will send men before vs to search vs out the land, and to bring vs word againe, what way wee must goe by, and vnto what cities we shall come.

23 So the laying pleaded mee well, and I tooke twelue men of you, of euery tribe one.

24 Who departed, and went vp into the mountaine, and came vnto the || riner Eihcol, and searched out the land,

25 And tooke of the fruit of the land in their hands, and brought it vnto vs, and brought vs word againe, and said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding yee would not goe vp, but were disobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord hated vs, therefore hath he brought vs out of the land of Egypt to deliuer vs into the hand of the Amozites, and to destroy vs.

28 Whither shall we goe vp? our brethren haue discouraged our hearts, saying, The people is greater and taller then we, the cities are great, and walled vp to heauen: and moreover wee haue seene the sonnes of the Anakims there.

29 But I said vnto you, Dread not, nor be afraid of them.

30 The Lord your God, who goeth before you, hee shall fight for you, according to all that hee did vnto you in Egypt before your eyes,

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which yee haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that yee might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 Surely there shall not out of these men of this forward generation see that good land which I sware to giue vnto your fathers,

36 Save Caleb the sonne of Iephunnah: hee shall see it. and to him will I giue the land that hee hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 Also the Lord was angrie with mee for your sakes, saying, Thou also shalt not goe in thither,

38 But Joshua the sonne of Nour which standeth before thee, he shall goe in thither: to incourage him: for hee shall cause Israel to inherit it.

39 Moreover, your children, which yee sayd should be a praye, and your sonnes which in that day had no knowledge betwene good and euill, they shall goe in thither, and vnto them will I giue it, and they

Reade Num. 13, 13.

Num. 13 24. Or, valley of the cluster of grapes.

To wit, Caleb, and Ioshua, Moses preferreth the better part to the greater, that is, two to ten.

Such was the Iewes vnthankfulness, that they coured Gods especiall loue, hatred,

The other ten, not Caleb and Ioshua.

Num. 13, 29.

Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldnesse, and agreeable to God.

Exod. 13, 21.

Num. 14, 29.

Josh. 14, 6.

Num. 20, 12. and 27, 14.

Chap. 3, 26.

and 4, 21.

and 34, 4.

Which minisheth vnto thee.

Which we e vnder twentie yeere olds, as Num. 14, 31.

The Second time.

In the second yere, and second moneth, Num. 10, 12.

Or, Euphrates. Gene. 15, 18. and 17, 7, 8.

By the counsell of Iethro my father in law, Exod. 18, 19.

Not too much by the course of nature, as miraculously.

Signifying how great a burden it is to gouerne the people.

Whose godliness and vprightnesse is knowne.

Declaring what sort of men ought to haue a publike charge, reade Exod. 18, 21.

Leuit. 19, 15.

chap. 16, 19.

1 Sam. 16, 7.

pro. 24, 23.

eccles. 4, 21.

James 2, 3.

And you are his lieutenants.

So that the faulte was in themselves that they did not sooner possesse the inheritance promised.

they shall possesse it.

40 But as for you, turne backe, and take your iourney into the wilderness by the way of the red Sea.

41 Then ye answered, and said vnto mee, We haue sinned against the Lord, we will goe by, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, and were ready to goe vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Goe not by, neither fight (for I am y not among you) lest you fall before your enemies.

43 And when I told you, yee would not heare, but rebelled against the commaundment of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwell in that mountaine, came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Horeb.

45 And when yee came againe, yee wept before the Lord, but the Lord would not heare your voice, nor incline his eares vnto you.

46 So yee abode in Kadesh a long time, according to the time that yee had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Sihon king of Heshbon is discomfied.

Then we turned, and tooke our iourney into the wilderness, by the way of the red Sea, as the Lord spake vnto mee: and wee compassed mount Seir a long time.

2 And the Lord spake vnto me, saying, 3 Yee haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe thorow the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take you good heed therefore.

5 Yee shall not prouoke them: for I will not giue you of their land so much as a fowre breadth, because I haue giuen mount Seir vnto Esau for a possession.

6 Yee shall buy meate of them for money to eate, and yee shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hand: hee knoweth thy walking thorow this great wilderness, and the Lord thy God hath bene with thee this fortie yeere, and thou hast lacked nothing.

8 And when wee were departed from our brethren the children of Esau which dwell in Seir, thorow the way of the plaine from Elath, and from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

9 Then the Lord said vnto mee, Thou shalt not vex Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen it vnto the children of Lot for a possession.

10 The Emims dwell therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for Giants as the Anakims: whome the Moabites call Emims.

12 The Horims also dwell in Seir beforetime, whom the children of Esau chased out, and destroyed them before them, and dwell in their stead: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, said I, and get you ouer the riuer Zered: and we went ouer the riuer Zered.

14 The space also wherein wee came from Kadesh barnea, vntill we were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord ware vnto them.

15 For indeed the hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto mee, say-

ing, 18 Thou shalt goe thorow Ar the coast of Moab this day.

19 And thou shalt come ouer ouer against the children of Ammon: but shalt not lay siege vnto them, nor make warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of Giants: for Giants dwell therein aforetime, whome the Ammonites called Zamzummims:

21 A people that was great and many, and tall as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwell in their stead:

22 As hee did to the children of Esau which dwell in Seir, when hee destroyed the Horims before them, and they possessed them, and dwell in their stead vnto this day.

23 And the Amims which dwell in Hazerim, euen vnto Azzah, the Caphtozims which came out of Caphtor, destroyed them, and dwell in their stead.

24 I Rise by therefore, said the Lord: take your iourney, and passe ouer the riuer Arnon: behold, I haue giuen into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possesse it, and prouoke him to battell.

25 This day will I begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon king of Heshbon, with wordes of peace, say-

f Signifying, that as these Giants were driven out for their sinnes: so the wicked when their sinnes are ripe, can not auoide Gods plagues. Gene. 36. 20.

Num. 21. 12.

g He sheweth hereby that as God is true in his promise: so his threatnings are not in vaine. h His plague and punishment to destroy all that were twentie yeeres old and above.

i Who called themselves Re-phaim: that is, preferers, or Physicians to heale and reforme vice: but were in deede Zamzummims, that is, wicked and abominable.

Hor, GAZA.

k According to his promise made to Abraham, Gen. 15. 21.

l This declareth that the hearts of men are in Gods hands, either to be made faint or bold,

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commanderh. y Signifying, that man hath no strength, but when God is at hand to helpe him.

z Because yee reuerence, rather lamenting the losse of your brethren, then repening for your sinnes.

a They obeyed, after that God had chastised them. b Eight and thirtie yeere, as verse 14.

c This was the second time: for before they had caused the Israelites to returne, Num. 20. 21. Gene. 36. 8.

d And giuen thee meane, wherewith thou mayest make recompense: also God will direct thee by his providence, as he hath done. e Or, wilderness.

f Or, before. e Which were the Moabites, and Ammonites,

Numb. 21. 32.

27 ¶ Let mee passe thorow thy land: I will goe by the hie way: I will neither turne to the right hand nor to the left.

28 Thou shalt tel me meat for money for to eat, and shalt give me water for money for to drinke: onely I will go thorow on my foot.

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar did unto mee) untill I be come over Jordan, into the land which the Lord our God giveth vs.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirit, and made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.

31 And the Lord said vnto mee, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 ¶ Then came out Sihon to meet vs, himselfe with all his people to fight at Jahaz.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and women, and children: we let nothing remaine.

35 Duly the cattell wee tooke to our selues, and the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the river of Arnon, and from the citie that is vpon the river, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered by all || before vs.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the river || Jabbok, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

CHAP. III.

3 Og the king of Bashan is slaine. 11 The greatness of his bed. 18 The Reubenites and Gadites are commanded to goe over Jordan armed before their brethren. 21 Ioshua is made captaine. 27 Moses is permitted to see the land, but not to enter, altho he desired it.

¶ Then we turned, and went by the way of Bashan: ¶ and Og king of Bashan came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people and his land into thine hand, and thou shalt doe vnto him as thou didst vnto ¶ Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand ¶ Og the King of Bashan, and all his people: and we smote him, vntill none was left him alive.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen thre score cities,

and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles, gates and barres, beside ¶ unwalled townes a great many.

6 And wee overthrew them as wee did vnto Sihon king of Heshbon, destroying euery city with men, women, and children.

7 But all the cattell and the spoile of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Jordan from the river of Arnon, vnto mount Hermon:

9 (Which Hermon the Sidonians call Sirion, but the Amorites call it Shenir.)

10 All the cities of the plaine, & all Gilead, & all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, whose bed was a bed of yron: is it not at Rabbath among the children of Ammon: the length thereof is nine cubites, and foure cubits the breadth of it, after the cubite of a man.

12 And this land, which wee possessed at that time, from Aroer, which is by the river of Arnon, and halfe mount Gilead, and the cities thereof gaue I vnto the Reubenites, and Gadites.

13 And the rest of Gilead & all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Jair the sonne of Manasseh tooke all the countrey of Argob, vnto the coasts of Geshuri, and of Maachathi: and called them after his owne name, Bashan, ¶ Hachurh Jair vnto this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the river of Arnon, halfe the river and the borders, euen vnto the river Jabbok, which is the border of the children of Ammon:

17 The plaine also and Jordan, and the borders from Chinnereth euen vnto the sea of the plaine, to wit, the salt Sea || vnder the springs of Bitgah Eastward.

18 ¶ And I commanded ¶ you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Your wives onely and your children, and your cattell, (for I know that yee haue much cattell) shall abide in your cities, which I haue giuen you,

20 Untill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Jordan: then shall yee returne euery man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two kings: ¶ to shall the Lord doe vnto all the kingdomes whither thou goest.

b As villages and small townes.

c Because this was Gods appointment, therefore it may not be iudged cruel.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victorie.

Numb. 32. 33.

m Because neither entreaty nor examples of others could moue him, hee could not complaine of his iust destruction. n God in his relection and reprobation doth not only appoint the ends, but the means tending to the same.

Numb. 21. 23.

¶ Chr. before vs.

n God had cursed Canaan, and therefore hee would not that any of the wicked race should be preferred,

¶ Or, into our hand.

¶ Or, foord.

Numb. 32. 47. e Meaning, when hee wrote this historie.

f Which separateth the Ammonites from the Amorites.

¶ Or, at Asdosh-pisgab.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Num. 32. 21.

Iosh. 22. 4. Num. 27. 18, 19. 23.

h So that the victories came not by your owne wisdom, strength or multitude.

Iosh. 1. 5. and 10. 8. 25.

i He speaketh according to the common and corrupt speech of them which attribute that power vnto idoles, that onely appeitaineth vnto God.

|| Or, wonders. k He meaneth Zion, where the Temple should be built, & God honoured.

l As before he saw by the spirit of prophetic the good mountaine which was Zion: so here his eyes were lifted vp aboue the order of nature, to behold all the plentiful land of Canaan.

22 We shall not feare them: for the Lord your God, he shall fight for you.

23 And I brought the Lord the same time, laying,

24 O Lord God, thou hast begun to shew thy seruant thy greatnesse and thy mightie hand: for where is there a God in heauen or in earth, that can doe like thy workes, and like thy power?

25 I pray thee let me goe ouer and see the good land that is beyond Iordén, that goodly mountaine and Lebanon.

26 But the Lord was angry with me for your sakes, and would not heare me: and the Lord said vnto me. Let it suffice thee, speake no more vnto me of this matter.

27 Set thee vp into the top of Pisgah, and lift vp thine eyes Westward & Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iordan.

28 But charge Ioshua, & encourage him, and bolden him: for he shall goe before this people, and hee shall diuide for inheritance vnto them the land which thou shalt see.

29 So we abode in the valley ouer against Beth-peor.

CHAP. III.

1 An exhortation to observe the law without adding thereto, or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the Law of God. 37 God chose the seed because hee loved their fathers. 43 The three cities of refuge.

NOW therefore hearken, O Israel, vnto the ordinances and to the Lawes which I teach you to doe, that ye may liue and goe in, and possesse the land which the Lord God of your fathers giueth you.

2 We shall put nothing vnto the word which I command you, neither shal ye take ought therefrom, that ye may keepe the commandments of the Lord your God which I command you.

3 Pour e eyes haue seene what the Lord did because of Baal-peor, for all them that followed Baal-peor, the Lord thy God hath destroyed euery one from among you.

4 But ye that did cleaue vnto the Lord your God, are alliue euery one of you this day.

5 Behold, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so within the land whither ye goe to possesse it.

6 Keepe them therefore, and doe them: for that is your wisdom, and your understanding in the sight of the people, which shall heare all these ordinances, and shal say, || Onely this people is wise, and of understanding, and a great nation.

7 For what nation is so great, vnto whom the Gods come so neere vnto them, as the Lord our God is neere vnto vs, in all that we call vnto him for?

8 And what nation is so great, that hath ordinances and lawes so righteous, as all this law, which I set before you this day?

9 But take heed to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them to heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 Then came you heere and stood vnder the mountaine, and the mountaine burnt with fire vnto the mids of heauen, and there was darknesse, clouds, and mist.

12 And the Lord spake vnto you out of the middes of the fire, and ye heard the voice of the wordes, but saw no similitude, saue a voyce.

13 Then he declared vnto you his covenant which he commanded you to doe, euen the ten Commandements, and wrote them vpon two Tables of stone.

14 And the Lord commanded me that same time that I should teach you ordinances and lawes, which ye should obserue in the land, whither ye goe to possesse it.

15 Take therefore good heede vnto your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 That ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it bee the likenesse of male or female,

17 The likenesse of any beast that is on earth, or the likenesse of any feathered soule that flieth in the ayre:

18 Or the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth.

19 And lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone, and the starres with all the hoste of heauen, shouldst bee diuinen to worship them, and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 But the Lord hath taken you and brought you out of the yon fornaie, out of Egypt, to bee vnto him a people and inheritance, as appeareth this day.

21 And the Lord was angry with me for your wordes, and saue that I should not goe ouer Iordan, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 For I must die in this land, and shall not goe ouer Iordan: but ye shall goe ouer, and possesse that good land.

23 Take heede vnto your selues, lest ye forget the covenant of the Lord your God which he made with you, & lest ye make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a consuming fire, and a zealous God.

25 When thou shalt beget children and childrens children, and shalt haue remained

h Hee addeth all these words to shew that we can neuer be carefull enough to keepe the law of God, and to teach it to our posteritie.

Exod. 19. 18.

i The law was giuen with terrible full miracles, to declare both that God was the author thereof, and also that no flesh was able to abide the rigour of the same. k God ioyneth this condition to his covenant. (Or, words.

† Ebr. soules.

l Signifying that destruction is prepared for all them that make any image to represent God.

m He hath appointed them for to serue man.

n He hath delivered you out of most miserable seruerie, and freely chosen you for his children.

o Moses good affection appeareth in this, that

he, being depriv'd of such an excellent treasure, doeth not enuie them that

mult enjoy it. p To those that come not vnto

him with loue and reuerence, but rebel against

him, Heb. 12. 29.

long

a For this doctrine standeth not in bare knowledge, but in practise of life.

chap. 12. 32.

b I thinke not to be more wise then I am.

c God will not be serued by halves, but will haue full obedience.

d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Numb. 25. 3, 4.

e And were not idolaters.

f Because all men naturally desire wisdom, hee sheweth how to attaine vnto it.

|| Or, wisely.

† Hinc vs, & delinens vs, out of all danger, 2. Sam. 7. 23.

q Meaning hereby all superstition and corruption of the true service of God.

r Though men would absolve you, yet the insensible creatures shall be witnesses of your disobedience.

s So that his curse shall make his former blessings of none effect.

t Not without ceremony, but with a true confession of thy faults.

† Ebr. in the latter dayes.

u To certifie them the more of the assurance of their salvation.

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofs, that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely and not of their deserts.

q God promisseth reward not for our merits, but to encourage vs, and to assure vs that our labour shall not be lost.

long in the land, if yee corrupt your selues, and make any grauen image or likenesse of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

26 I will call heauen and earth to record against you this day, yee shall shortly perish from the land, wherunto yee go ouer Iordan to possesse it: yee shall not prolong your dayes therein, but shall utterly be destroyed.

27 And the Lord shall scatter you among the people, and yee shall be left few in number among the nations, whither the Lord shall bring you.

28 And there yee shall serue gods, euen the worke of mans hand, wood, and stone, which neither see, nor heare, nor eat, nor smell:

29 But if from thence thou shalt seeke the Lord thy God, thou shalt finde him, if thou seeke him with all thine heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come vpon thee, & at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (for the Lord thy God is a mercifull God) he wil not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware vnto them,

32 For enquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and aske from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the midst of a fire, as thou hast heard, and lined?

34 Didst thou not say yee would goe and take him a nation from among nations, by temptations, by signes, and by wonders, and by warre, and by a mighty hand, and by a fire-checked out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest know, that the Lord he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce, to instruct thee, and vpon earth hee shewed thee his great fire, and thou heardest his voyce out of the midst of the fire.

37 And because he loued thy fathers, therefore he chose their seed after them, and hath brought thee out of Egypt in his sight, by his mighty power.

38 To thinke out nations greater and mightier then thou before thee, to bring thee in, and to giue thee their land for inheritance, as appeareth this day.

39 Understand therefore this day, & consider in thine heart, that the Lord he is God in heauen aboue, and vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his commandments which I commaund thee this day, that it may goe well with thee, and with thy children after thee, and that thou maist prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iordan toward the Sunne rising:

42 That if a stranger should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee. I say, vnto one of those cities, and liue:

43 That is, Bazer in the wilderness, in the plaine countrey of the Rubenites: and Ramoth in Gilead among the Gadites, and Golan in Bashan among them of Manasse.

44 ¶ So this is the Law which Moses set before the children of Israel.

45 These are the ordinances, and the ordinances, and the Lawes which Moses declared to the children of Israel after they came out of Egypt,

46 On this side Iordan, in the valley ouer against Beth-peor, in the land of Sihon king of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Iordan toward the sunne rising:

48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iordan Eastward, euen vnto the sea of the plaine, vnder the springes of Pilgah.

CHAP. V.

5 Moses is the meane betwene God and the people. 6 The Law repeated. 23 The people are afraid at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither uelie to the right hand nor to the left.

¶ Then Moses called all Israel, and saide vnto them, Heare, O Israel, the ordinances and the lawes which I propose to you this day, that yee may learne them, and take heed to obserue them.

2 ¶ The Lord our God made a covenant with vs in Horeb.

3 The Lord made not this covenant with our fathers onely, but with vs, euen with vs all here alive this day.

4 The Lord talked with you face to face in the mount, out of the midst of the fire.

5 (At that time I stood betwene the Lord and you, to declare vnto you the word of the Lord: for yee were afraid at the sight of the fire, and went not vp into the mount) and he said,

6 ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no grauen image or any likenesse of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bow thy selfe vnto them, nor serue them: for I the Lord thy God am a zealous God, visiting the iniquity of the fathers vpon the children, euen vnto the third and fourth generation of them that hate me:

10th. 20. 8.

c The Articles and points of the covenant.

Numi. 21. 34. chap. 1. 4.

Numb. 21. 33. chap. 3. 3.

d That is, the salt sea. Chap. 3. 17.

† Ebr. I speake in your eares.

Exod. 19. 5, 6. a Some reade, God made not this covenant, that is, in such ample sort and with such signes and wonders. b So plainly that you need not to doubt thereof.

Exod. 20. 2. leuit. 26. 1.

psal. 97. 7, 9.

¶ Or, seruants.

c God bindeth vs to serue him onely with ut superstition and idolatry.

Exod. 34. 7.

ierem. 32. 18.

d That is, of his honour, not permitting it to be giuen to other.

e The first degree to keepe the commandments is to loue God.

f Meaning, since God permitteth fixe dayes to our labours, that we ought willingly to dedicate the seventh to serue him wholly.

g Not for a shew, but with true obedience and due reuerence.

Matth. 5. 21.
Luke 18. 20.
Rom. 13. 9.

h He speaketh not onely of that resolute will, but that there be no motion or affection.

i Teaching vs by his example to be content with his word & adde nothing thereto

Exod. 19. 19.

Chap. 4. 33.

Or, man.

Exod. 20. 19.

10 And shewing mercy vnto thousands, of them that loue me, & keepe my commandments.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltles that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Six daies thou shalt labour, and shalt doe all thy worke:

14 But the seventh day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy son, nor thy daughter, nor thy man seruant, nor thy mayde, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man seruant and thy mayde may rest as well as thou.

15 For remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.

16 Honour thy father & thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may goe well with thee vpon the land which the Lord thy God giueth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steale.

20 Neither shalt thou beare false witness against thy neighbour.

21 Neither shalt thou curse thy neighbours wife, neither shalt thou desire thy neighbours house, his feld, nor his man seruant, nor his mayde, his oxe, nor his asse, nor ought that thy neighbour hath.

22 These words the Lord spake vnto all your multitude in the Mount out of the mids of the fire, the cloud and the darkness, with a great voice, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.

23 And when yee heard the voyce out of the mids of the darkness, (for the mountaine did burne with fire) then yee came to mee, all the chiefe of your tribes, and your Elders:

24 And yet saide, Behold, the Lord our God hath shewed vs his glory and his greatness, and we haue heard his voyce out of the mids of the fire: we haue seene this day that God doeth talke with man, and he lieth.

25 Now therefore why should we die? for this great fire will consume vs: if we heare the voyce of the Lord our God any more, we shall die.

26 For what flesh was there euer, that heard the voyce of the liuing God, speaking out of the mids of the fire as we haue, and liued?

27 See thou neere, and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, and we will heare it, and doe it.

28 Then the Lord heard the voyce of your words, when ye spake vnto mee: and the Lord

said vnto me, I haue heard the voyce of the wordes of this people, which they haue spoken vnto thee: they haue well said, all that they haue spoken.

29 Wh^k that there were such an heart in them to feare mee, and to keepe all my commandments alway: that it might go well with them, and with their children for euer.

30 Soe, say vnto them, Returne you into your tentes.

31 But stand thou here with me, & I will tell thee all the commandements, and the ordinances, & the lawes which thou shalt teach them: that they may doe them in the land which I giue them to possesse it:

32 Take heed therefore, that yee doe as the Lord your God hath commanded you: turne not aside to the right hand, nor to the left,

33 But walke in all the wayes which the Lord your God hath commanded you, that ye may liue, and that it may goe well with you: and that ye may prolong your dayes in the land which ye shall possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commandments. 5 Which is, to loue him with all thine heart. 7 The same must bee taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is contained in the Law.

These now are the commandements, ordinances, and Lawes, which the Lord your God commanded me to teach you, that ye might do them in the land whither ye goe to possesse it:

2 That thou mightest feare the Lord thy God, & keepe all his ordinances, and his commandments which I command thee, thou, and thy sonne, and thy sonnes some all the daies of thy life, euen that thy daies may be prolonged.

3 Heare therefore, O Israel, and take heed to doe it, that it may goe well with thee, and that yee may increase mightily in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, the Lord our God is Lord onely,

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 And these wordes which I command thee this day, shall be in thine heart.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tardest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp.

8 And thou shalt binde them for a signe vpon thine hand, and they shall be as frontlets betwene thine eyes.

9 And thou shalt write them vpon the doores of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which hee swore vnto thy fathers, Abraham, Ishak, and Iacob, to giue to thee, with great and goodly cities, which thou buildedst not,

11 And houses full of all manner of goods, which thou sikedst not, and welles digged, which

k Here requireth of vs nothing but obedience, shewing also that of our selues we are vowing thereto.

l Ye shall neither adde nor diminish, Chap. 4. 2. m As by obedience, God giueth vs all felicity: so of disobeying God, proceed all our miseries.

Or, iudgements.

a A reuerent feare and loue of God is the first beginning to keepe Gods commandments.

b Which hath abundance of all things appertaining to mans life.

Matth 22. 37. mar. 12. 29, 30. Luke 10. 27.

Chap. 1. 18. c Some read, thou shalt write them vpon thy children: to wit, that they may print them more deeply in memorie.

Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them.

e Let not wealth
an ease cause
thee forget Gods
mercies, whereby
thou wast deli-
uered out of mi-
sery.

f We must feare
God, serue him
onely, and con-
fesse his Name,
which is done
by swearing
lawfully.

g By doubting
of his power, re-
fusing lawfull
meanes, and abu-
sing his graces,
h Here he con-
demneth all
mans good in-
tentions.

i God requireth
not onely that
we serue him all
our life, but also
that wee take
paine that our
posterity may
set forth his
glory.

k Nothing
ought to moue
vs more to true
obedience then
the great bene-
fits which wee
haue receiued
of God.
l But because
none could fully
obey the law, we
must haue our
recourse to
Christ to be iu-
stified by faith.

which though diggedst not, vineyards and
olliuetrees which thou plantest not, and
when thou halt eaten and art full.

12 * Beware lest thou forget the Lord,
which brought thee out of the land of E-
gypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, &
serue him, and shalt sware by his Name.

14 Ye shall not walke after other gods,
after any of the gods of the people which are
round about you,

15 (For the Lord thy God is a ielous God
among you:) lest the wrath of the Lord thy
God be kindled against thee, and destroy
thee from the face of the earth.

16 ¶ Pee shall not tempt the Lord your
God, as pee did tempt him in Balaſſa:

17 But pee shall keepe diligently the com-
mandments of the Lord your God, and his
testimonies, and his ordinances which hee
hath commanded thee,

18 And thou shalt do that which is right
and good in the sight of the Lord: that
thou mayest prosper, and that thou mayest
go in, and possesse that good land which the
Lord sware vnto thy fathers,

19 To cast out all thine enemies before
thee, as the Lord hath said.

20 When thy sonne shall aske thee in
time to come, saying, What meane these tes-
timonies, and ordinances, and Lawes,
which the Lord our God hath commanded
you?

21 Then thou shalt say vnto thy sonne,
We were Pharaohs bondmen in Egypt:
but the Lord brought vs out of Egypt with
a mightie hand.

22 And the Lord shewed signes and won-
ders great & euill vpon Egypt, vpon Pha-
raoh, and vpon all his household, before our
eyes,

23 And^k brought vs out from thence, to
bring vs in, and to giue vs the land which
he swore vnto our fathers.

24 Therefore the Lord hath commanded
vs, to doe all these ordinances, and to feare
the Lord our God, that it may goe euer well
with vs, and that wee may preserve vs aliuie
as at this present.

25 Moreover, this shall bee our^l righte-
ousnesse before the Lord our God, if we take
heede to keepe all these commandments, as
he hath commanded vs.

CHAP. VII.

1 The Israelites may make no covenant with the
Gentiles. 5 They must destroy the idols. 8 The
election dependeth on the free loue of God. 19 The
experience of the power of God ought to confirme vs.
25 To auoid all occasion of Idolatry.

W^Vhen the Lord thy God shall bring
thee into the land whither thou go-
est to possesse it, and hath cut out many na-
tions before thee: the Hittites, and the Ger-
gasites, and the Amorites, and the Canaa-
nites, and the Perizzites, and the Hittites,
and the Jebusites, seven nations greater
and mightier then thou,

2 And the Lord thy God shall giue them
* before thee, then thou shalt smite them:
thou shalt utterly destroy them: thou shalt
make no^{*} covenant with them, nor haue

compassion on them,

3 Neither shalt thou make marriages
with them, neither give thy daughter vnto
his sonne, nor take his daughter vnto thy
sonne.

4 For if they wil cause thy sonne to turne
away from me, and to serue other gods: then
wil the wrath of the Lord ware hote against
you, and oestroy thee suddenly.

5 But thus pee shall deale with them,
pee shall overthrow their altars, and breake
downe their pillars, and pee shall cut downe
their groves, and burne their graven images
with fire.

6 * For thou art an holy people vnto the
Lorde thy God, * the Lorde thy God hath
chosen thee to bee a precious people vnto
himselfe, aboue all people that are vpon the
earth.

7 The Lorde did not let his loue vpon
you, nor chuse you, because pee were more in
number then any people: for pee were the few-
est of all people:

8 But because the Lord^c loued you, and
because he would keepe the oath which hee
had sworne vnto your fathers, the Lorde
hath brought you out by a mighty hand,
and deliuered you out of the house of bon-
dage from the hand of Pharaoh king of E-
gypt,

9 That thou mayest knowe, that the
Lord thy God, he is God, the faithfull God,
which keepeth couenant and mercie vnto
them that loue him, and keepe his comman-
dments, euen to a thousand generations,

10 And rewardeth them^e: to their face
that hate him, to bring them to destruction:
hee will not deferre to reward him, that ha-
reth him, to his face.

11 Keepe thou therefore the commande-
ments, and the ordinances, and the lawes,
which I command thee this day to do them.

12 ¶ For if you hearken vnto these lawes
and obserue and doe them, then the Lorde
thy God shall keepe with thee the couenant,
and the^f mercie which he swore vnto thy fa-
thers.

13 And he will loue thee and blesse thee,
and multiply thee: he wil also blesse the fruit
of thy wombe, and the fruit of thy land, thy
corne and thy wine, and thine oyle, and the
encrease of thy kine, and the flockes of thy
sheepe in the land which hee swore vnto thy
fathers to giue thee.

14 Thou shalt be blessed aboue all people:
* there shall be neither male nor female bar-
ren among you, nor among your cattell.

15 Moreover, the Lorde will take away
from thee all infirmities, and will put none
of the euill diseases of^{*} Egypt (which thou
knowest) vpon thee, but will send them vpon
all that hate thee.

16 Thou shalt therefore consume all peo-
ple which the Lord thy God shall giue thee:
* thine eye shall not spare them, neither shalt
thou serue their gods, for that shall be thy^g de-
struction.

17 If thou say in thine heart, These na-
tions are more then I, how can I cast them
out?

18 Thou shalt not feare them, but
K 2

[Or, any of them.]

b God would
haue his seruite
pure without all
idolatrious cere-
monies & super-
stitions, Chap.
12. 3.
Chap. 14. 2. and
26. 18, 19.
Exod. 19. 5.
1. pet. 2. 9.

c Freely, finding
no cause in you
more then in o-
thers so to doe.

d And so put
difference be-
tweene him and
idols.

e Meaning, ma-
nifestly, or in
this life,

f This couenant
is grounded vpon
his free graces:
therefore in re-
compensing their
obedience hee
hath respect to
his mercie, and
not to their me-
rits,
Exod. 23. 26.

Exod. 9. 14. and
35. 26.

g We ought not
to be mercifull
where God com-
mandeth severity.
Exod. 23. 33.

Chap. 31. 8.

a Into thy
power.
Exod. 23. 32.
and 34. 12.

¶ Or, plagues, or
trials, as chap. 29.
3. exod. 15. 25.
and 16. 4.

Exod. 23. 28.
iosh. 24. 12.
h There is not
so small a crea-
ture, which I wil
not arme to fight
on thy side a-
gainst them.

i So that it is
your commodity
that God accom-
plish not his pro-
mise so soone as
you would wish.

Chap. 12. 3.
exod. 23. 24.
iosh. 7. 1, 21.
2. mac. 12. 40.
k And be entised
to idolatrie.

Chap. 13. 17.

remember what the Lord thy God did vnto
Pharaoh, and vnto all Egypt:

19 The great tentations which thine
eyes saw, and the signes & wonders, and the
mighty hand and stretched out arme, wher-
by the Lord thy God brought thee out: so
shall the Lord thy God doe vnto all the peo-
ple, whose face thou fearest.

20 Moreover, the Lord thy God will
send^h hoimes among them, vntill they that
are left, and hide themselves from thee, bee
destroyed.

21 Thou shalt not feare them: for the
Lord thy God is among you, a God mighty
and dreadfull.

22 And the Lord thy God will rooste out
these nations before thee by little and little:
thou mayest not consume them at once, lest
the beastes of the field increace vpon thee.

23 But the Lord thy God shall giue them
before thee, and shall destroy them with a
mighty destruction, vntill they be brought
to nothing.

24 And hee shall deliuer their kings into
thine hand, and thou shalt destroy their
name from vnder heauen: there shall no man
be able to stand before thee, vntill thou hast
destroyed them.

25 The grauen images of their gods shall
ye burne with fire, and couldest not the siluer
and golde, that is on them, nor take it vnto
thee, lest thou be^h feared therewith: for it is
an abomination before the Lord thy God.

26 Being not therefore abomination into
thine house, lest thou be accursed like it, but
utterly abhorre it, and count it most abo-
minable: for it is accursed.

CHAP. VIII.

3 God humbled the Israelites, to try what they
hane in their heart. 5 God chastiseth them as his
children. 14 The heart ought not to be proud for
Gods benefits. 19 The forgetfulness of Gods bene-
fits causeth destruction.

Yee shall keepe all the commandements
which I command thee this day, for to
doe them: that ye may liue, and bee multi-
plied, and goe in, and possesse the land which
the Lord swaue vnto your fathers.

2 And thou shalt remember all the way
which the Lord thy God led thee this fortye
yeere in the wilderness, for to humble thee,
and to proue thee, to know what was in
thine heart, whether thou wouldest keepe
his commandements or no.

3 Therefore he humbled thee, and made
thee hungry, and fed thee with MAN, which
thou knewest not, neither did thy fathers
know it, that he might teach thee, that man
liueth not by bread only: but by every word
that proceedeth out of the mouth of the
Lord doeth a man liue.

4 Thy rayment waxed not olde vpon
thee, neither did thy foot swell those forty
yeeres.

5 Know therefore in thine heart, that as
a man nouerneth his sonne, so the Lord thy
God nouerneth thee.

6 Therefore thou shalt keepe the com-
mandements of the Lord thy God, that thou

mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee in
to a good land, a land in which are riuers
of water and fountaines, and depths that
spring out of balleys, and mountaines:

8 A land of wheat and barley, of vine-
yards, and figtrees, and pomegranates: a
land of oyle olive and of hony:

9 A land wherein thou shalt eate bread
without scarcity, neither shalt thou lacke a-
ny thing therein: a land whose stones are yron,
and out of whose mountaines thou shalt
dig brasie.

10 And when thou hast eaten and filled
thy selfe, thou shalt blesse the Lord thy
God for the good land which hee hath giuen
thee.

11 Beware that thou forget not the Lord
thy God, not keeping his commandements,
and his lawes and his ordinances which I
command thee this day:

12 Lest when thou hast eaten and filled
thy selfe, and hast built goodly houses and
dwelt therein.

13 And thy beastes and thy sheepe are in-
creased, and thy siluer and golde is multipli-
ed, and all that thou hast is increased,

14 Then thine heart shall be lifted vp, & thou
forgett the Lord thy God which brought thee
out of the land of Egypt, from the house of
bondage,

15 Who was thy guide in the great and
terrible wilderness (wherein were serpents
and scorpions, and drought, where was
no water, who brought forth water for thee
out of the rocke of flint:

16 Who fed thee in the wilderness with
MAN, which thy fathers knewe not) to
humble thee, & to proue thee, that he might
doe thee good at thy latter end.

17 Beware lest thou lay in thine heart, My
power, and the strength of mine owne hand
hath prepared me this abundance.

18 But remember the Lord thy God:
for it is hee which giueth thee power to get
substance to establish his conuenant which
hee swaue vnto thy fathers, as appeareth this
day.

19 And if thou forgett the Lord thy God,
and walke after other gods, and serue them
and worship them, I curse thee vnto thou this
day, that ye shall surely perish.

20 As the nations which the Lord de-
stroyeth before you, so ye shall perish, because
ye would not bee obedient vnto the voyce of
the Lord your God.

CHAP. IX.

4 God doeth them not good for their owne righ-
teousnesse, but for his owne sake 7 Moses putteth
them in remembrance of their finnes 17 The two
Tables are broken. 26 Moses prayeth for the
people.

Hear, O Israel, Thou shalt passe ouer
Jordan this day, to goe in and to pos-
sesse nations greater and mightier then thy
selfe, and cities great and walled vp to hea-
uen,

2 A people great and tall, euen the chil-
dren of the Anakims, whom thou knowest,
and of whom thou hast heard say Who can
stand before the children of Anak?

3 Under-

¶ Or, mines.

f Where there
are mines of
metall.

g For to receive
Gods benefits,
and not to bee
thankfull, is to
contemne God
in them.

h By attributing
Gods benefits to
thine owne wise-
dome and labor,
or to good for-
tune.

Numb. 30. 11.

Exod. 16. 15.

i If things con-
cerning this life
preceed only of
Gods mercie:
much more spiri-
tuall gifts and
life euertlasting.
k Or, take to
ye neede the hea-
uen & the earth,
as Chap. 4. 26.

a Meaning,
shortly.

b By the report
of the spies,
Num. 13. 29.

a Shewing that
it is not enough
to heare y word,
except wee ex-
presse it by ex-
ample of life.

b Which is de-
clared in afflictions,
either by
patience or by
grudging against
Gods visitation.
c Man liueth not
by meat onely,
but by the power
of God, which
giueth strength
to nourish vs.

d As they that
goe barefooted.

e So that his af-
flictions are
signes of his fa-
therly loue to-
ward vs.

e To guide thee and governe thee.

3 Understand therefore that this day the Lord thy God is hee which goeth ouer before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercy.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou enterest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations the Lord thy God doeth cast them out before thee, and that hee might performe the word which the Lord thy God twaie vnto thy fathers, Abraham, Izhak and Iacob.

6 Understand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousnesse: for thou art a stiffnecked people.

e Like stubborne oxen which will not endure their matters yoke, f He proueth by the length of time, that their rebellion was most great and intolerable.

7 Remember, and forget not, how thou provokedst the Lord thy God to anger in the wilderness: since the day that thou didst depart out of the land of Egypt, vntill wee came vnto this place, yett haue rebelled against the Lord.

8 Also in Horeb ye provoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

Exod. 24. 18. and 34. 28.

9 When I was gone by into the mount, to receiue the Tables of stone, the Tables, I say, of the Couenant which the Lord made with you: and I abode in the mount fortie dayes and fortie nights, and I neither ate bread, nor yett dranke water:

Exod. 31. 18. g That is, miraculously, and not by the hand of men.

10 When the Lord deliuered mee two Tables of stone, written with the finger of God, and in them was conueined according to all the wordes which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembly.

Exod. 32. 7.

11 And when the fortie dayes and fortie nights were ended, the Lord gaue mee the two Tables of stone, the Tables, I say, of the Couenant.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

12 And the Lord said vnto mee, Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupted their wayes: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

13 Furthermore, the Lord spake vnto mee, saying, I haue seene this people, and behold, it is a stiffnecked people.

14 Let mee alone, that I may destroy them, and put out their name from vnder heaven, and I will make of thee a mightie nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant were in my two hands)

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee

had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two hands, & brake them before your eyes,

18 And I fell downe before the Lord fortie dayes and fortie nights, as before: I neither ate bread, nor dranke water, because of all your sinnes, which yee had committed, in doing wickedly in the sight of the Lord, in that ye provoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, euen to destroy you) yett the Lord heard me at that time also.

20 Likewise the Lord was very angry with Aaron, euen to destroy him: but at that time I prayed also for Aaron.

21 And I toke your sinne, I meane, the calfe which yee had made, and burnt him with fire, and stamped him, and ground him small, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the Mount.

22 Also in Taberah, and in Massah, and in Riboth-barraanah ye provoked the Lord to anger.

23 Likewise when the Lord sent you from Kadeshbarnea, saying, Goe vp, and possesse the land which I haue giuen you, then yee rebelled against the commandement of the Lord your God, and beloued him not, nor hearkened vnto his voyce.

24 Yee haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord fortie dayes & fortie nights, as I fell downe before, because the Lord had said, that yee would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed thowow thy greatnesse, whom thou hast brought out of Egypt by a mighty hand.

27 Remember thy seruants, Abraham, Izhak, and Iacob: looke not to the stubbornnesse of this people, nor to their wickednesse, nor to their sinne,

28 Lest the country whence thou broughtest them, say, Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, hee carried them out, to slay them in the wilderness.

29 Yett they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, & by thy stretched out arme.

C H A P. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

1 In the same time the Lord said vnto mee, I haue seene thy two Tables of stone like vnto the first, & come vp vnto me into the Mount, and make thee an Arke of wood,

2 And I will write vpon the Tables the wordes

k That is, from the law where in he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that haue authoritie, and resist not wickednesse

m Horeb, or Sinai.

Num. 11. 1, 3.

Exod. 17. 7.

Num. 11. 34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, & confesse their sinnes.

Num. 14. 16.

Exod. 34. 2.

wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

2 And I made an Arke of Shittim wood, and hewed two Tables of stone like vnto the first, and went by into the mountaine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables according to the first writing (the ten Commandements, which the Lord spake vnto you in the Mount out of the mids of the fire, in the day of the assembly) and the Lord gaue them vnto me.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 And the children of Israel tooke their iourney from Beeroth of the children of Jaakan to Holera, where Aaron died, and was buried, and Eleazar his sonne became Priest in his stead.

7 From thence they departed vnto Gudgoda, and from Gudgoda to Jorbarth a land of running waters.

8 The same time the Lord separated the tribe of Leui to beare the Arke of the covenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, forty dayes and forty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe forth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 And now, Israel, what doeth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandements of the Lord, and his ordinances, which I command thee this day for thy wealth:

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the earth with all that therein is.

15 Forwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seede after them, euen you about all people, as appeareth this day.

16 Circumcise therefore the foreskin of your heart, and harden your peckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and toucheth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God:

thou shalt serue him, and thou shalt cleane vnto him, and shalt sweare by his Name.

21 Hee is thy praise, and hee is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went down vnto Egypt with feweient persons, and now the Lord thy God hath made thee as the stars of the heauen in multitude.

i Reade Chap. 6. 13.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

CHAP. XI.

1 An exhortation to loue God, and keepe his Law. 10 The praises of Canaan. 18 To meditate continually the word of God 19 To teach it vnto the children. 26 Blessing and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway,

2 And consider this day (for I speake not to your children, which haue neither known nor seene) the chastisement of the Lord your God, his greatnesse, his mightie hand, and his stretched out arme,

3 And his signes, and his acts, which he did in the mids of Egypt vnto Pharaoh the king of Egypt, and vnto all his land:

4 And what he did vnto the hoile of the Egyptians, vnto their homes, and to their charrets, when hee caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what he did vnto you in the wilderness, vntill ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their households, and their tents, and all their substance that they had, in the mids of Israel.

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore that ye keepe all the Commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye go to possesse it:

9 Also that ye may prolong your dayes in the land which the Lord sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke & honie.

10 For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowest thy seed, and watered it with thy foot, as a garden of herbes:

11 But the land whither ye go to possesse it, is a land of mountaines and balleys, and drinketh water of the raine of heauen.

12 This land north the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 If ye shall hearken therefore vnto my Commandements, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in.

a Yewhich haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

b As well concerning his benefits as his corrections.

c Eer was at their feet.

c Because yee haue felt both his chastisements and his benefits.

d Or, labour. As by making gutters for the water to come out of the river Nilus to water the land.

a Which wood is of long continuance.

b When you were assembled to receiue the Law.

c This mountaine was also called Hor, Num. 20. 24.

d That is, to offer sacrifices and to declare the Law to the people. e So God turned the curse of Jaakob, Gen. 49. 7. vnto blessing.

f For all our sins and transgressions, God requireth nothing but to turne to him, and obey him.

Psal. 24. 1.

g Although he was Lord of heauen and earth, yet would hee chuse none but you.

h Cut off all your euill affections. ierl. 4. 4. 2. Chron. 19. 7. iob 34. 19. rom. 2. 11.

Chap 6 13. matth. 4 10.

e In the seede time and toward harvest.

In due time, * the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue enough.

16 But beware lest your heart ^f deceiue you, and lest ye turne aside, and serue other gods, and worship them.

17 And so the anger of the Lord be kindled against you, and hee shut by the heauen, that there bee no raine, and that your land yeeld not her fruite, and yee perish quickly from the good land, which the Lord giueth you.

18 Therefore shall yee lay by these my words in your heart and in your soule, and * binde them for a signe vpon your hand, that they may be as a frontlet betwene your eyes,

19 And yee shall * teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the postes of thine house, and vpon thy gates,

21 That your dayes may be multiplied and the dayes of your children, in the land which the Lord swaue vnto your fathers to giue them, as long as the heauens are aboue the earth.

22 For if yee keepe diligently all these commandements, which I commaund you to doe: that is, to loue the Lord your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations, and mightier then you.

24 * All the places whercon the soles of your fete shall tread, shall bee yours: your coast shall be from the wilderness and from Lebanon, and from the riuer, even the riuer Berach, vnto the vttermost Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that yee shall tread vpon, as he hath said vnto you.

26 Behold, I set before you this day a blessing and curse:

27 The blessing, if ye obey the commandements of the Lord your God, which I commaund you this day:

28 And the * curse, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I commaund you this day, to goe after other gods, which ye haue not ^g knowne.

29 When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Iordan on that part, where the sunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the groue of Moreh?

31 For yee shall passe ouer Iordan, to goe in to possesse the land, which the Lord your

God giueth you, and yee shall possesse it, and dwell therein.

22 Take hede therefore that ye * doe all the commandements and the lawes, which I set before you this day.

C H A P. XII.

2 To destroy the idolatrous places. 5. 8 To serue God where he commaundeth, and as he commaundeth, and not as men fantasie. 19 The Levites may be nourished. 31 Idolaters burne their children to their gods. 32 To addenoting to Gods word.

These are the ordinances and the lawes, which ye shall obserue and do in the land (which the Lord God * of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 * Ye shall utterly destroy all the places wherewith the nations which ye shall possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder every greene tree.

3 Also yee shall ouerthrowe their altars, and breake downe their pillars, and burne their * groues with fire: and yee shall hewe downe the graven images of their gods, and abollish their names out of that place.

4 Ye shall * not do vnto the Lord your God,

5 But ye shall seeke the place which the Lord your God shall * chuse out of all your tribes, to put his name there, and there to dwell, and thither thou shalt come,

6 And ye shall bring thither your burnt offerings, and your sacrifices, & your tithes, and the * offering of your hands, and your bowes, and your free offerings, and the first borne of your kine, and of your sheepe.

7 And there ye shall eat * before the Lord your God, and yee shall reioyce in all that ye put your hand vnto, both ye, and you house-holds, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that we do * here this day: that is, euery man whatsoever seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Iordan, and dwell in the land, which the Lord your God hath giuen you to inherit, and when he hath giuen you * rest from all your enemies round about, and ye dwell in safety,

11 When there shall be a place which the Lord your God shall chuse to caule his name to dwell there, thither shall yee bring all that I commaund you, your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and all your * speciall vowes which ye vow vnto the Lord:

12 And yee shall reioyce before the Lord your God, ye, and your sonnes, and your daughters, and your seruants, and your maidens, and the Levite that is within your gates: * for he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou liest.

14 But in the place which the Lord shall * chuse in one of thy tribes, there thou

Chap. 5. 32.

a Whereby they are admonished to seeke none other God.

Iudges 2. 2. §

b Wherein they sacrificed to their idoles.

c Ye shall not serue the Lord with superstitions. 1. King. 8. 29. 2. chron. 6. 5. and 7. 12, 16.

d Meaning, the] dust fruits.

e Where his Arke shall be.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

g It had not bin enough to conquire, except God had maintained them in rest vnder his protection.

h Or, that which ye chuse out for your vowes.

Chap. 10. 9.

i As was declared euery by the placing of the Arke, as in Shidoh 243. yres, or as some write, more then 300. yeeres, and in other places till the temple was built.

Chap. 6. 6, 8.

Chap 4. 10. and 6. 6, 7.

g As long as the heauens endure.

Iosh. 1. 3. h This was accomplished in David and Salomons time. i Called Mediterreaneum.

Chap. 28. 2. and 30. 1.

Chap. 28. 15.

k He reproveth the malice of men which leaue that which is certaine to follow that which is vncertaine. Chap. 27. 12, 13. Iosh. 8. 33. l Meaning, in Samaria. h Or, plaine,

shalt offer thy burnt offerings, and there thou shalt doe all that I command thee.

15 Forwithstanding thou maiest kil and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath given thee: both the vncleane and the cleane may eate thereof, ^a as of the roe bucke, and of the hart.

16 Onely ye shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou maiest not eate within thy gates the tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou puttest, nor thy first offerings, nor the offering of thine hands.

18 But thou shalt eate it before the Lord thy God in the place which the Lord thy God shall chuse, thou and thy sonne, and thy daughter, and thy seruant, and thy maid, and the Leuite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou puttest thine hand to.

19 ^{*} Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, ^a as he hath promised thee, and thou shalt say, I will eate flesh, (because thine heart longeth to eate flesh) thou maiest eat flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kil of thy bullocks and of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eate them: both the vncleane and the cleane shall eate of them alike.

23 Onely be [†] sure that thou eate not the blood: for the blood [‡] is the life, and thou maiest not eate the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord:

26 But thine [‡] holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heed, and heare all these words which I command thee, that it may go well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whether thou

goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in a snare after them, after that they bee destroyed before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may doe so likewise?

31 Thou shalt not doe so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue [†] burned both their sons and their daughters with fire to their gods.

32 Therefore whatsoeuer I command you, take heed you doe it: ^{*} thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The enticers to idolatrie must bee slaine, seuen they neuer scholy, 6 So nere of kindred or friendship, 12 Or giue in multitude or power.

1 If there arise among you a prophet or a dreamer of ^a dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder which he hath told thee, come to passe) saying, ^b Let vs goe after other gods, which thou hast not knownen, and let vs serue them,

3 Thou shalt not hearken vnto the words of that prophet, or vnto that dreamer of dreames: for the Lord your God ^c proueth you, to know whether ye loue the Lord your God with all your heart, and with all your soule.

4 Ye shall walke after the Lord your God and feare him, and shall keepe his commandments, and hearken vnto his voice, and yet shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall ^d be slaine, because he hath spoken to turn you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away forth of the mids of thee.

6 ¶ If thy brother the sonne of thy mother, or thine owne sonne, or thy daughter, or thy wife, that lieth in thy bosom, or thy friend, which is as thine owne soule, entise thee secretly, saying, Let vs goe and serue other gods (which thou hast not knownen, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, nether vnto thee, or farre off from thee, from the one end of the earth, vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pity him, nor shew mercy, nor keepe him secret:

9 But thou shalt euen kill him: ^e thine hand shall be first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones that he die (because hee hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That all Israel may heare and feare, and doe no more any such wickednesse as this among you.

p By following their superstitious and idolatries, and thinking to serue me thereby.

q They thought nothing too deare to offer to their idoles.

Chap. 4. 2. iosh. 1. 7. prom. 30. 6. reuel. 12. 18.

a Which saith that hee hath things reuealed vnto him in dreames.

b He sheweth whereunto the false prophets tend.

c God ordeineth all these things, that his may be knownen

d Being convicted by testimonies, and condemned by the Iudges.

e All naturall affections must giue place to Gods honour.

f Whom thou louest as thy life.

g As the witness is charged.

Chap. 17. 7.

Chap. 17. 13.

i As God hath giuen thee power and abilitie.

k Every one might eate at home, as well the beast appointed for sacrifice, as the other.

l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where hee had appointed.

Ecclus 7. 32.

Gene. 28. 14. chap. 19. 3.

† Euer be strong, or constant.

‡ Because the life of beasts is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them that obey his word.

¶ Ebr. children of
Belial.

h Which are
appointed to
see faults pun-
ished.

i Signifying,
that no idola-
trie is to execra-
ble, nor more
griuously to be
punished, then
of them which
once professed
God.

k Of the spoyle
of that idola-
trous and cursed
cittie, reade Chap.
7. 26. & Io. 7. 12

Lewis. 19. 28.

Chap. 7. 6.
and 26. 18. 19.
a. Therefore
thou oughtest
not to follow
the superstitions
of the Gentiles.
b This ceremo-
niall Law instru-
cted the Iewes to
seek a spirituall
purenesse, euen
in their meate
and drinke.

Lewis. 11. 9.

12 ¶ If thou shalt heare say, (concerning
any of thy cittes which the Lord thy God
hath giuen thee to dwell in)

13 ¶ Clicked men are gone out from a-
mong you, & haue drawen away the inhabi-
tants of their citie, saying, Let vs goe & serue
other gods which ye haue not knownen,

14 Then^h thou shalt seeke, & make search
and inquire diligently: and if it be true, and
the thing certaine, that such abomination is
wrought among you,

15 Thou shalt runn slay the inhabitants
of that citie with the edge of the sword: de-
stroy it vterly and all that is therein, and the
cattell therof with the edge of the sword.

16 Andⁱ thou shalt gather all the spoyle of
it into the middes of the streete thereof, and
burne with fire the citie and all the spoyle
therof euery whit, vnto the Lord thy God:
and it shall be an heape for euer: it shall not
be built againe.

17 And there shall cleane nothing of the
damned thing to thine hand, that the Lord
may turne from the fiercenesse of his wrath,
and shew thee mercie, and haue compassion
on thee, and multiply thee, as he hath swoyne
vnto thy fathers:

18 When thou shalt obey the voice of the
Lord thy God, and keepe all his commande-
ments, which I command thee this day, that
thou doe that which is right in the eyes of
the Lord thy God.

CHAP. XLIIII.

1 The manners of the Gentiles in marking the silues
for the dead, may not bee followed. 4 What meates
are cleane to be eaten, and what not. 29 The tithes
for the Leuite, stranger, fatherlesse and Widow.

Y^e Care the children of the Lord your God.
¶ Ye shall not cut your selues, nor make
you any baldnesse betwene your eyes for the
dead.

2 ¶ For thou art an holy people vnto the
Lord thy God, and the Lord hath cholen
thee to be a precious people vnto himselfe,
aboue all the people that are vpon the earth.

3 ¶ Thou shalt eate no maner of abomi-
nation.

4 ¶ These are the beasts, which ye shall
eate: the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the
bugle, and the wild goate, and the vnicorne,
and the wild ore, and the chamois.

6 And euery beast that parteth the hoofe,
and cleaueth the cliffe into two clawes, and is
of the beasts that cheweth the cud, that shall
ye eate.

7 But these ye shal not eate. of them that
chew the cud, and of them that diuide and
cleane the hoofe onely, the camell, nor the
hare, nor the coney: for they chew the cud, but
diuide not the hoofe: therefore they shall bee
vncleane vnto you:

8 And the swine, because he diuiderh the
hoofe and cheweth not the cud, shall bee vn-
cleane vnto you: ye shal not eat of their flesh,
nor touch their dead carkeises.

9 ¶ These ye shall eate, of all that are
in the waters: all that haue finnes and scales
shall ye eate.

10 And whatsoeuer hath no finnes nor
scales, ye shall not eate: it shall be vncleane.

vnto you.

11 ¶ Of all cleane birds ye shall eate:

12 But these are they, whereof ye shal not
eate: the eagle, nor the goshaue, nor the
osprey,

13 Nor the glede, nor the kite, nor the
bulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the night crow,
nor the leameaw, nor the hawke after her
kinde.

16 Neither the litle owle, nor the great
owle, nor the red shanke,

17 Nor the pellicane, nor the swanne, nor
the cormorant:

18 The storke also and the heron in his
kinde, nor the lapwing, nor the backe.

19 And euery creeping thing that flieth,
shall bee vncleane vnto you: it shall not bee
eaten.

20 But of all cleane fowles ye may eate.

21 Ye shall eate of nothing that is dier^c a-
lone, but thou shalt giue it vnto the stran-
ger that is within thy gates, that he may eat
it: or thou mayest sell it vnto a stranger: for
thou art an holy people vnto the Lord thy
God. Thou shalt not see the a kid in his
mothers milke.

22 Thou shalt giue the tithe of all the
increase of thy felds, that cometh forth of
the fild yere by yere.

23 And thou shalt eate before the Lord
thy God (in the place which he shall chuse to
cause his Name to dwell there) the tithe of
thy corne, of thy wine, and of thine oyle, and
the first borne of thy kine, and of thy sheepe,
that thou maiest learne to feare the Lord thy
God alway.

24 And if the way be too long for thee, so
that thou art not able to carie it, because the
place is farre from thee, where the Lord thy
God shall chuse to let his Name,ⁱ when the
Lord thy God shall blesse thee,

25 Then shalt thou make it in money, and
take the money in thine hand, & go vnto the
place which the Lord thy God shall chuse.

26 And thou shalt bestow the money for
whatsoeuer thine heart desireth: whether it
be ore, or sheepe, or wine, or strong drinke, or
whatsoeuer thine heart desireth: & shalt
eate it there before the Lord thy God, and
reioyce, both thou and thine household.

27 And the Leuite that is with in thy
gates shalt thou not forsake: for he hath nei-
ther part nor inheritance with thee.

28 ¶ At the end of thre yere, thou shalt
bring forth all the tithes of thine increase
of the same yere, and lay it by within thy
gates.

29 Then the Leuite shal come, because he
hath no part nor inheritance with thee, and
the stranger, and the fatherlesse, and the wi-
dow which are within thy gates, and shall
eate and be filled, that the Lord thy God
may blesse thee in all the worke of thine hand
which thou doest.

CHAP. XLV.

1 The yere of releasing of debts. 5 God blesseth
them that keepe his Commandments. 7 To helpe the
poore: 12 The freedome of seruants. 19 The first
borne of the cattell must be offered to the Lord.

AT the terme of seuen yeeres thou shalt make a freedome.

a He shall onely releafe his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, he may be constrained to pay.

Chap. 28. 12.

Or, any of thy cities.

Math. 5. 43. Luke 6. 34.

Exbr. shine eyes on.

Exbr. let not shine heart be euill.

c To trie your charitie, **Math. 26. 11.**

d Thou shalt be liberall.

Exod. 1. 12. 14.

e In token that thou dost acknowledge the benefite which God hath giuen thee by his labours.

Exod. 21. 6.

f To the yeere of Iubile, **Leuit. 25. 40.**

2 And this is the manner of the freedome: every creditor shall quite the loan of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 If a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

4 Save when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee for an inheritance to possesse it:

5 So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commandments which I commaund thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

7 If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

8 But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore I will grieue thee to looke on thy poore brother, and thou giueth him nought, and he cry vnto the Lord against thee, so that sinne be in thee:

10 Thou shalt glue him, and I let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

11 Because there shall be euer some poore in the land, therefore I commaund thee, saying, Thou shalt open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

12 If thy brother an Chrewe sell him selfe to thee, or an Chrewe sell, and serue thee six yeeres, then in the seuenth yeere thou shalt let him goe free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him goe away empty,

14 But shalt giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commaund thee this thing to day.

16 And if he say vnto thee, I will not goe away from thee, because he loueth thee and thine house: and because he is well with thee,

17 Then shalt thou take an awle, and pierce his eare thorrow against the doore, and he shall be thy seruant for ever: and vnto thy

maide seruant thou shalt doe likewise.

18 Let it not grieue thee, when thou lettest him goe out free from thee: for he hath serued thee six yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

19 All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

20 Thou shalt eate it before the Lord thy God yeere by yeere, in the place which the Lord shall chuse, both thou, and thine household.

21 But if there be any blemish therein, as if it be lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eate it within thy gates: the bulkeane and the cleane shall eate it alike, as the roebucke, and as the hart.

23 Onely thou shalt not eate the blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, **10** Whitsaide. **13** And the feast of Tabernacles. **18** What officers ought to be ordered. **21** Idolatrie forbidden.

Thou shalt keepe the moneth of Abib, and thou shalt celebrate the Passouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

2 Thou shalt therefore offer the Passouer vnto the Lord thy God, of sheepe and bullockes in the place where the Lord shall chuse to cause his name to dwell.

3 Thou shalt eat unleavened bread with it: but seuen dayes shalt thou eat unleavened bread therewith, even the bread of tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

4 And there shalt be no leauen seene with thee in all thy coats seuen dayes long, neither shall there remaine the night any of the flesh vntil the morning, which thou offeredst the first day at euen.

5 Thou mayest not offer the Passouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lord thy God shall chuse to place his name, there thou shalt offer the Passouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

7 And thou shalt roste and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and goe vnto thy tents.

8 Seue dayes shalt thou eat unleavened bread, and the seuenth day shall be a solemne assembly to the Lord thy God: thou shalt doe no worke therein.

9 Seuen weekes shalt thou number vnto thee, and shalt begin to number the seuen weekes, when thou beginnest to put the sickle to the corne.

10 And thou shalt keepe feast of weekes vnto

g For the hired seruant serued but three yeeres, and he free. **Exod. 34. 19.** **h** For they are the Lords.

Leuit. 22. 20, 22. chap. 17. 11. eccles. 3. 5. 12.

i Thou shalt as well eate them, as the roebucke and other wilde beastes.

a Reade **Exod. 13. 4.**

b Thou shalt eate the Easter Lambe. **Chap. 12. 5. Exod. 12. 14, 15.**

c Which signified that affliction which thou hadst in Egypt.

d This was chiefly accomplished, when the Temple was built.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whome this Lambe was a figure.

f Beginning at the next morning after the Passouer, **Leuit. 23. 5. Exod. 34. 10.**

¶ Or, as thou art able willingly.

unto the Lord thy God, ¶ even a free gift of thine hand; which thou shalt give unto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne and thy daughter, and thy servant, and thy mayde, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow that are among you, in the place which the Lord thy God shall chuse to place his Name there.

12 And thou shalt remember that thou wast a seruane in Egypt: therefore thou shalt observe and doe thes ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seven dayes shalt thou keepe a feast unto the Lord thy God, in the place which the Lord shall chuse: when the Lord thy God shall bless thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord emptye.

17 Every man shall give according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy cities, which the Lord thy God giveth thee thorowout thy tribes: and they shall iudge the people with righteous iudgement.

19 Whest not thou the Lawe, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and perverteth the words of the iust.

20 That which is iust and right shalt thou follow, that thou mayest live and possesse the land which the Lord thy God giveth thee.

21 ¶ Thou shalt plant thee no grove of any trees nere unto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee up no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controversies are brought to the Priest and the Iudge. 12 The contemners must die. 15 The election of the king. 16 17 What things he ought to avoid, 18 and what he ought to embrace.

¶ Thou shalt offer unto the Lord thy God no bullocke nor sheepe wherein is blemish, or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ There be found among you many

of thy cities which the Lord thy God giveth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not commanded,

4 And it bee tolde vnto thee, and thou hast heard it, then shalt thou enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it bee man or woman, and shalt stone them with stones till they die.

6 ¶ At the mouth of two or three witnesses shalt hee that is worthy of death, die: but at the mouth of one witness he shall not die.

7 The hands of the witnesses shall bee first vpon him to kil him: and afterward the hands of all the people, so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betwene blood & blood, betwene plea and plea, betwene plague and plague, in the matters of conuersion within thy gates, then shalt thou arise, and goe vpon unto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the Iudge that shall be in those dayes, & aske, and they shall shew thee the sentence of iudgement,

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to do according to all that they intforme thee.

11 According to the law which they shall teach thee, and according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, nor hearkening vnto the Priest (that standeth before the Lord thy God, to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giveth thee, & shalt possesse it, and dwell therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

15 Then thou shalt make him king ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a king ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wife hee shalt not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath sayde vnto you,

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

Numb. 35. 30. chd. 19. 15. mat. 18. 16. 3. cor. 13. 1.

¶ Ebr. of two witnesses, or three witnesses.

d Whereby they declared that they testified the truth.

e To signifie a common consent to maintaine Gods honor and true religion.

f Who shall giue sentence, as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence, that the controversie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

¶ Or, mayest thou. i Who is not of thy nation, lest he change true religion into idolatrie, and bring thee to slavery.

k To reuenge their injuries, &c. to take them of their best horses, 1. King. 10. 28.

g That is, the 15. day of the seventh moneth, Levit. 23. 34.

Exod. 23. 15. and 34. 23.

Eccles. 35. 4.

h According to the abilitye that God hath giuen him.

i He gaue authority to that people for a time to chule themselves magistrates.

k The magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice. ¶ Or, image.

Chap. 15. 21.

a Thou shalt not serue God for fashions sake, as hypocrites doe.

We shall henceforth goe no more againe that way.

17 Neither shall he take him many wiues, lest his heart ¹ turne away, neither shall hee gather him much silver and gold.

18 And when he shall sit upon the throne of his kingdom, then shall he write him this ^m Law repeated in a booke, by the ⁿ Priests of the Leuites.

19 And it shall be with him, and he shall reade therein all dayes of his life, that hee may learne to feare the Lord his God, and to keepe all the wordes of this Law, and their ordinances for to doe them.

20 That his heart be not lifted up aboue his ^o brethren, and that hee turne not from the commandement to the right hand or to the left, but that he may prolong his dayes in his kingdom, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 4 Of the Leuite coming from another place. 5 To avoid the abomination of the Gentiles. 15 God will not leave them without a true Prophet. 20 The false prophet shall be slaine. 22 How he may be knowne.

The Priests of the Leuites, and all the tribe of Leui ^a shall haue no part nor inheritance with Israel, ^b but shall eat the offerings of the Lord made by fire, and his ^c inheritance.

2 Therefore shall they haue none inheritance among their brethren: for the Lord is their inheritance, as hee hath said unto them.

3 And this shall be the Priests duty of the people, that they which offer sacrifice, whether it be bullocke or sheepe, shall giue unto the Priest the ^d shoulder, and the two cheekes and the maw.

4 The first fruits also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him and his sonnes for euer.

6 Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with ^e all the desire of his heart unto the place which the Lord shall choose,

7 He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eate ^f beside that which cometh of his sale of his patrimoine.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to doe after the abominations of those nations.

10 Let none bee found among you that maketh his sonne or his daughter to ^g goe thorow the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a sojourn,

11 Or a charmer, or that counselleth with spirits, or a soothsayer, or that ^h asketh counsell at the dead.

12 For all that do such things are abomi-

nation unto the Lord, and because of these abominations, the Lord thy God doeth cast them out before thee.

13 Thou shalt be ⁱ upright therefore with the Lord thy God,

14 For these nations which thou shalt possesse, hearken unto those that regard the times, and unto sojourners: ^j as for thee, the Lord thy God hath not ^k suffered thee so.

15 ^l The Lord thy God will raise up unto thee a ^m Prophet like unto me, from among you, euen of thy brethren: unto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saidst, ⁿ Let mee heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord sayd unto mee, They haue well spoken.

18 ^o I will raise them by a Prophet from among their brethren like unto thee, and will put my words in his ^p mouth, and hee shall speake unto them all that I shall command him.

19 And whosoener will not hearken unto my words, which hee shall speake in my Name, I will ^q require it of him.

20 But the prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the Name of other gods, euen the same prophet shall die.

21 And if thou thinke in thine heart, Wotst thou what we know the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing ^r follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

2 The franchised towne. 14 Not to remove thy neighbour's bounds. 16 The punishment of him that beareth false witness.

When the Lord thy God ^s shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 ^t Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it.

3 Thou shalt ^u prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherit, into three parts, that euer ^v manslayer may flee thither.

4 ^w This also is the cause wherefore the manslayer shall flee thither, and liue: whose killers his neighbour ignorantly, and hated him not in time pasted:

5 As hee that goeth unto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helve, and hit his neighbour that he dieth, the same ^x shall flee unto one of the cities, and liue.

6 Let ^y the avenger of the blood follow low after the manslayer, while his heart is chafed,

f Without hypocrisy, or mixture of false religion.

g Ebr. but thou not so.

h Ebr. given or appointed.

i Act. 7. 37. g Meaning, a continuall succession of Prophets, till Christ the ende of all Prophecie come.

Exod. 20. 19.

Josh. 1. 4. 5. Act. 3. 21.

j Which I raise is not onely made to Christ, but to all that teach in his Name, Mat. 59. 21. k By executing punishment upon him.

k Under this sure note hee compriseth all the other tokens.

Chap. 12. 29.

Exod. 21. 13.

Num. 35. 9. 11. Josh. 20. 2.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murder he not committed upon murder.

Num. 35. 12.

chafed,

1 From the Law of God.

m Meaning the Deuteronomie. n He shall cause it to be written by them, or he shall write it by their example. o Whereby is meant, that kings ought to loue their subiects, as nature bindeth one brother to loue another.

Num. 18. 20. Chap. 10. 9. 1. Cor. 9. 13. a That is, the Lords part of his inheritance.

b The right shoulder, Num. 18. 18.

c Meaning, to serue God vnfainedly, and not to seeke ease.

d Not constrained to liue of himselfe.

e Signifying they were purged by this ceremony of passing betwene two fires. Leuit. 18. 15. Leuit. 20. 27. 1. Sam. 28. 7.

*For, cannot be
judged to death.*

*d When thou
goest ouer for-
den to possesse
the whole land
of Canaan,*

Iosh. 20. 7.

*e Left thou be
punished for in-
nocent blood.*

*f The Magi-
strates.*

*g Then who-
euer pardoneth
murder, offendeth
against the
word of God.*

*Chap. 17. 6. matt.
18. 16. Iohn 8. 17.
2. Cor. 13. 1. hebr.
20. 28.*

*h Gods presence
is where his true
ministers are as-
sembled.*

** Prov. 19. 5. dan.
13. 62.*

*Exo. 21. 23. leuit.
24. 20. matt. 5. 38.*

*a Meaning, ype-
on iust occasi-
on: for God per-
mitteth not his peo-
ple to fight when it
seemeth good vnto
them.*

chased, and ouertake him, because the way
is long, and slay him, although hee be not
worthy of death, because he hated him not
in time past.

7 Therefore, I commaund thee, saying,
Thou shalt appoint out three cities for thee.

8 And when the Lord thy God ^a enlarge
thy coasts (as he hath sworne vnto thy
fathers) and giue thee all the land which
he promised to giue vnto thy fathers,

9 If thou keepe all these commaunde-
ments to doe them, which I commaund thee
this day: to wit, that thou loue the Lord thy
God, and walke in his wayes for euer: then
shalt thou adde three cities more for thee be-
sides those three,

10 That innocent blood be not shed with-
in thy land which the Lord thy God giuech
thee to inherit, lest blood be vpon thee.

11 But if a man hate his neighbour,
and lay waite for him, and rise against him,
and smite any man that hee die, and flee vnto
any of these cities,

12 Then the Elders of his city shall send
and fet him thence, and deliuer him into the
hands of the auenger of the blood, that he
may die.

13 Thine eyes shall not spare him, but
thou shalt put away the cry of innocent blood
from Israel, that it may goe well with thee.

14 Thou shalt not remooue thy neigh-
bours marke, which they of olde time haue
set in thine inheritance, that thou shalt inher-
ite in the land, which the Lord thy God giuech
thee to possess it.

15 One witness shall not rise against
a man for any trespass, or for any sinne, or
for any fault that hee offendeth in, * but at
the mouth of two witnessses, or at the mouth
of three witnessses shall the matter be stabli-
shed.

16 If a false witness rise vpon against a
man to accuse him of trespass,

17 Then both the men which strue to-
gether, shall stand before the Lord, euen be-
fore the Priests and the Judges, which shall
be in those dayes,

18 And the Judges shall make diligent
inquisition: and if the witness be found false,
and hath giuen false witness against his bro-
ther,

19 * Then shalt ye doe vnto him as he had
thought to do vnto his brother: to thou shalt
take euill away from the middes of thee.

20 And the rest that heare this, and feare,
and shall henceforth commit no more any
such wickednesse among you.

21 Therefore thine eye shall haue no com-
passion, but * life for life, eye for eye, tooth for
tooth, hand for hand, foote for foote.

CHAP. XX.

3 The exhortation of the Priest, when the Isra-
elites goe to battell. 5 The exhortation of the offi-
cers shewing who should goe to battell. 10 Peace
must first be proclaimed. 19 The trees that beare
fruit, must not be destroyed.

When thou shalt goe forth to warre
against thine enemies, and shalt see

horses and charrets, and people more then
thou, be not afraid of them: for the Lord thy
God is with thee, which brought thee out of
the land of Egypt.

2 And when ye are come neere vnto the
battell, then the Priest shall come forth to
speake vnto the people,

3 And shall say vnto them, Heare, O Is-
rael: ye are come this day vnto battell a-
gainst your enemies: * let not your hearts
faint, neither feare, nor be amazed, nor a-
dread of them.

4 For the Lord your God ^b goeth with
you, to fight for you against your enemies,
and to saue you.

5 And let the officers speake vnto the
people, saying, What man is there that hath
buile a new house, and hath not ^c dedica-
ted it: let him goe, and returne to his house, lest
he die in the battell, and another man dedi-
cate it.

6 And what man is there that hath plan-
ted a vineyard, and hath not ^d eaten of the
fruit: let him goe and returne againe vnto
his house, lest he die in the battell, and ano-
ther eate the fruit.

7 And what man is there that hath betro-
thed a wife, and hath not taken her: let him
goe and returne againe vnto his house, lest
he die in battell, and another man take her.

8 And let the officers speake further vnto
the people, and say, * Whoeuer is afraid
and faint hearted, let him goe, and returne
vnto his house, lest his brethrens heart faint
like his heart.

9 And after that the officers haue made
an ende of speaking vnto the people, they
shall make capitaines of the army to gouerne
the people.

10 When thou comest neere vnto a city
to fight against it, * thou shalt offer it peace.

11 And if it answer thee againe * peace-
ably and open vnto thee, then let all the peo-
ple that is found therein, be tributaries vnto
thee, and serue thee.

12 But if it will make no peace with thee,
but make warre against thee, then thou shalt
besiege it.

13 And the Lord thy God shall deliuer it
into thine hands, and thou shalt smite all the
males thereof with the edge of the sword.

14 Onely the women, and the children,
* and the cattell, and all that is in the citie,
euen all the people thereof shalt thou take vnto
thy leife, and shalt eate the spoyle of thine
enemies, which the Lord thy God hath giue
thee.

15 Thus shalt thou doe vnto all the ci-
ties, which are a great way off from thee,
which are not of the cities of these nations ^e
here.

16 But of the cities of this people, which
the Lord thy God shall giue thee to inherit,
thou shalt saue no person aliue,

17 But shalt utterly destroy them: to wit,
the Hittites, and the Amorites, the Canaa-
nites, and the Perizzites, the Hivites, and
the Jebusites, as the Lord thy God hath
commanded thee,

18 That they teach you not to doe after
all their abominations, which they haue
done

Chap. 28. 7.

*b Is present to
defend you with
his grace and
power.*

*c For when they
entred first to
dwell in an
house, they gaue
thanks to God,
acknowledging
that they had
that benefit by
his grace.
d The Hebrew
word signifieth
to make com-
mon or pro-
phane, leuit.
19. 25.*

Iudg. 7. 3.

Num. 21. 23.

chap. 2. 26.

*e It it accepte
peace.*

Iosh. 8. 2.

*f For God had
appointed that
the Canaanites
should be de-
stroyed, & made
the Israelites ex-
ecutors of his
will, Chap. 7. 1.*

done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a city long time, and made warre against it to take it, destroy not the trees thereof by liming an are into them: for thou mayest eate of their: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life.)

20 Surely those trees which thou knowest are not for meate: those shalt thou destroy and cut downe, and make forts against the city that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

2 Inquisition for murder. 11 Of the woman taken in warre. 15 The birbrough cannot be changed for affection. 18 The disobedient childre. 23 The body may not hang all night.

¶ If one be found slain in the land which is the Lord thy God giueth thee to possess it, lying in the field, and it is not known who hath slaine him,

2 Then thine Elders and thy Judges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie which is next vnto the slaine man, take out of the droue an heifer that hath not bene put to labour, nor hath drawn in the yoke.

4 And let the Elders of that citie bring the heifer vnto a flintie valley, which is neither eared nor sowne, and strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Leui, (whom the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, and by their word shall all strike and plague be tryed.

6 And all the Elders of that citie that came nere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 ¶ Lord, bee mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: and the blood shall be forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and shee shall shau her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and shee shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and she shall be thy wife.

14 And if thou haue no fauour vnto her,

then thou mayest let her goe whither shee will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another hated, and they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that he appointeth his sonnes to be heires of that which he hath, he may not make the sonne of the beloued first borne // before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him double portion of all that hee hath: for hee is the first of his strength, and to him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubborn and disobedient, which will not hearken vnto the voice of his father, nor the voice of his mother, and they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall lay vnto the Elders of his citie, This our sonne is stubborn and disobedient, and he will not obey our admonition: he is a ryoter and a drunkard.

21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespass worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine all night vpon the tree, but thou shalt burie him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgin. 23 The punishment of adulterie.

¶ Thou shalt not see thy brothers ore nor his sheepe go astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother bee not nere vnto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt thou doe with his asse, and so shalt thou doe with his rayment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse

g This declareth that the plurality of wiues came of a corrupt affection.

h Or, while the sonne of the hated liueth.

i As much as to two of the others.

k Except he be vnworthy, as was Reuben Iacob sonne.

l For it is the mothers duty also to instruct her children.

1 Which death also was appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods law by his death is satisfied, and nature abhorreth crueltye.

Gal. 3. 13.

Exod. 23. 4.

a As though thou sawest it not.

b Shewing that brotherly affection must be shewed, not onely to them that dwell nere vnto vs, but also to them which are farre off.

c Much more art thou bound to do for thy neighbours person.

g Some reade, For man shall be in stead of the tree of the field, to come out in the siege against thee.

a This law declareth how horrible a thing murder is, seeing that for one man a whole countrey shall be punished, except a remedie be found.

h Or, rough. b That the bloodshed of the innocent beast in a solitary place might make them abhorre the fact.

c This was the prayer, which the Priests made in the audience of the people.

d Signifying, that her former life must be changed, before she could be ioyned to the people of God.

e As hauing renounced parents and countrey.

f This only was permitted in the warres: otherwise the Israelites could not marry strangers.

nor his ore left downe by the way, and with- draw thy selfe from them, but shalt life them by with him.

d For that were to alter the order of nature, and to despise God.

5 ¶ The woman shall not weare that which pertaineth unto the man, neither shall a man put on womans rayment: for all that doe so, are abomination unto the Lord thy God.

e If God detect cruelty done to little birds, how much more to man, made according to his image?

6 ¶ If thou find a birds nest in the way, in any tree, or on the ground, whether they be yong or egges, and the dam sitting upon the yong, or upon the egges, thou shalt not take the damme with the yong.

7 But shalt in any wise let the damme go, and take the yong to thee, that thou mayest prosper and prolong thy dayes.

f The tenor of this Law is, to walke in simplicitie, and not to be curious of new inventions.

8 ¶ When thou buildest a newe house, thou shalt make a battlement on thy rooſe, that thou lay not blow upon thine house, if any man fall thence.

9 ¶ Thou shalt not sow thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seed which thou hast sown, and the fruit of the vineyard.

10 ¶ Thou shalt not plowe with an ore and an aske together.

Numb. 15. 38.

11 ¶ Thou shalt not weare a garment of diuers sorts, as of woollen & linnen together.

12 ¶ Thou shalt make thy fringes upon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

g That is, be an occasion that she is slandered,

14 And lay slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I took this wife, and when I came to her, I found her not a maid,

15 Then shall the father of the maid, and her mother take and bring the signes of the maids virginittie vnto the Elders of the city to the gate.

16 And the maids father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And so, he saith slanderous things vnto her charge, saying, I found not thy daughter a maide: for, these are the tokens of my daughters virginittie, and they shall shew the vestire before the Elders of the city.

h Meaning, the sheet, wherein the signes of her virginittie were,

18 Then the Elders of the city shall take that man and chastise him,

19 And shall condemne him in an hundred shekels of silver, & glue them vnto the father of the maide, because he hath brought vp an euill name vpon a mayde of Israel: and she shall be his wife, and he may not put her away all his life.

i For the fault of the child re- doundeth to the shame of the pa- rents: therefore he was recom- pensed when she was faultlesse,

20 ¶ But if this thing be true, that the mayde be not found a virgin,

21 Then they shall bring forth the mayde to the dore of her fathers house, and the men of her city shall stone her with stones to death: for she hath wrought folly in Israel, by playing the whoore in her fathers house: so thou shalt put euill away from among you.

22 ¶ If a man bee found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.

23 ¶ If a maide be betrothed vnto an hus- band, and a man finde her in the towne, and lie with her,

24 Then shall ye bring them both out vnto the gates of the same city, and shall stone them with stones to death: the maide because shee cried not, being in the city, and the man, because hee hath humbled his neighbours wife: so thou shalt put away euill from among you.

¶ Or, defiled.

25 ¶ But if a man finde a betrothed maide in the field, and force her, and lie with her, then the man that lay with her, shall die alone.

26 And vnto the maide thou shalt doe no- thing, because there is in the maide no cause of death: for as when as man riseth against his neighbor, and woundeth him to death, so is this matter.

¶ Or, no sinne war- thy death.

27 For he found her in the fields: she be- trothed maide cried, and there was no man to succour her.

k Meaning, that the innocent can not be punished.

28 ¶ If a man finde a maide that is not betrothed, and take her and lie with her, and they be found,

Exod. 22. 16.

29 Then the man that lay with her, shall glue vnto the maides father fifty shekels of silver: and she shall be his wife, because hee hath humbled her: he cannot put her away all his life.

l He shall not lie with his step- mother, meaning hereby all other degrees forbid- den, Lentic, 18.

30 ¶ No man shall take his fathers wife, nor shall uncover his fathers skirt.

CHAP. XXIII.

1 What men might not bee admitted to office. 9 What they ought to auoide, when they goe to warre. 15 Of the fugitive seruant. 17 To flee all kinde of whoredome. 19 Of vsury. 21 Of vswes. 24 Of the neighbours vine and corne.

¶ One that is hurt by bustling, or that hath his priuile member cut off, shall enter into the Congregation of the Lord.

a Either to beare office, or to mar- rie a wife.

2 ¶ A bastard shall not enter into the congregation of the Lord: euen to his tenth generation shall hee not enter into the Con- gregation of the Lord.

b This was to- cause the to liue chaſtly, that their posterity might be re- mitted.

3 ¶ The Ammonites and the Moabites shall not enter into the Congregation of the Lord: euen to their tenth generation shall they not enter into the Congregation of the Lord for euer.

Nehem. 13. 1.

4 Because they met you not with bread and water in the way, when yee came out of Egypt, and because they hired against thee the Balaam the sonne of Beor, of Beeroz in A- ram-naharatum, to curse thee.

c Hereby he con- demneth all, that further not the children of God in their vocation

5 Neuerthelesse, the Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loved thee.

Numb. 22. 5, 6.

6 ¶ Thou shalt not seeke their peace nor their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite, for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 ¶ The children that are begotten of them in their third generation, shall enter into the Congregation of the Lord.

e If the fathers haue renounced their idolatry, and received cir- cumcision.

2 ¶ When thou goest out with the hoste against

agaunst thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is vncleane by that which cometh to him by night, he shal goe out of the host, and shal not enter into the host.

11 But at euen he shal wash himselfe with water, and when the sunne is downe, he shal enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt resort,

13 And thou shalt haue a piddle among thy weapons, and when thou wouldst sit downe without, thou shalt digge therewith, and returning thou shalt couer thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that he see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not deliuer thy seruant into his master, which is escaped from his master vnto thee.

16 Hee shall dwell with thee, euen among you, in what place hee shall chioose, in one of thy cities, where it liketh him best: thou shalt not deceiue him.

17 ¶ There shall bee no whore of the daughters of Israel, neither shall there be a whore-keeper of the sonnes of Israel.

18 ¶ Thou shalt neither bring the hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for euen both these are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy brother: as vsurie of money, vsurie of meate, vsurie of anything that is put to vsurie.

20 ¶ Vnto a stranger thou mayest lend vpon vsury, but thou shalt not lend vpon vsury vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt bow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

22 But when thou abstainest from voweing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt keepe and performe as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 ¶ When thou comest into thy neighbours come, thou mayest plucke the eares with thine hand, but thou shalt not mowe a sickle to thy neighbours coene.

not be punished for the bad. 17 The care of the stranger, fatherlesse and widow.

When a man taketh a wife, & marrieth her, if so be she finde no fauour in his eyes, because hee hath espied some filthinesse in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife;

4 Then her first husband which sent her away, may not take her againe to be his wife, after that he is defiled: for that is abomination in the sight of the Lord, & thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, hee shall not goe a warfare, neither shall be charged with any businesse, but shall be free at home one yere, and reioyce with his wife which he hath taken.

6 ¶ No man shall take the nether nor the upper millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or telleth him, that chiefe shall die: so shalt thou put euill away from among you.

8 ¶ Take heed of the plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did vnto Miriam by the way after that ye were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to see his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall be righteousness vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needie and poore, either of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shalt the sunne goe downe vpon it: for he is poore, and therewith susteineth his life: lest hee cry against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shall not be put to death for the children, nor the children put to death for the fathers, but euery man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert right of the stranger, nor of the fatherlesse, nor take a widowes

a Hereby God approacheth not that light diuorcement, but permitte it to auoyd further inconuenience, Math. 19.7.

b Seeing that by dimittting her, he iudged her to be vncleane and defiled.

c I say they might learne to know one anothers conditions, and so afterward liue in godly peace.

d Nor anything whereby a man getteth his liuing.

Leuit. 13.2.

Numb. 12.10.

e As though thou wouldst appoint what to haue, but shalt receiue what he may spare.

f Though hee would be vthankfull, yet God will not forget it.

Leuit. 19.13.

Job. 4.14.

2. King. 14.6.

2. Chron. 35.4.

Iere. 31.29,30.

Exek. 18.20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them.

f For the necessity of nature.

g Meaning hereby, that his people should be pure both in soule and body.

h This is meant of the heathen, who seld for their masters cruelty, and embraced the true religion.

i Exr. gates.

i Forbidding hereby, hat any gaine gotten of euill things, should be applied to the seruice of God, Micah 1.7 Exod. 22.36. Leuit. 25.36.

k This was permitted for a time for the hardness of their heart, 1 It thou shew thy charity to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house. Mat. 12.1.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newly married, is exempted from war re. 6 Of the pledge.

14 Wages must not be retained, 16 The good must

a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I command thee to doe this thing.

19 ¶ When thou cuttest downe thine harvest in thy fildes, and hast forgotten a sheaf in the field, thou shalt not goe againe to fet it, but it shal be for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in all the workes of thine hands.

20 When thou hast beate thine olive tree, thou shalt not goe ouer the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast a seruant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp feede to the kinsfeman. 11 In what case a woman's hand must be cut off. 13 Of iust weights, and a measures. 19 To destroy the Amalekites.

When there shal be strife betwene men, and they shall come vnto iudgement, and sentence shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned.

2 Then if so be the wicked be worthy to be beaten, the Iudge shall cause him to lie downe, and to be beaten before his face, according to his trespass, vnto a certain number.

3 ¶ Fourty stripes shall hee cause him to haue, and not past, lest if hee should excede and beat him aboute that wises many stripes, thy brother should appeare despoiled in thy sight.

4 ¶ When shalt not mousel the ore that treadeth out the coine.

5 ¶ If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marry without, that is, vnto a stranger, but his kinsfeman shall go in vnto her, and take her to wife, and doe the kinsmans office to her.

6 And the first borne which the beareth, shal succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman go vnto the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinsman vnto me.

8 Then the Elders of his city shall call him and commune with him: if he stand and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and lose his shoe from his foote, and spit in his face, and answere, and say, So shall it be done vnto that man, that will not build vp his brothers house.

10 And his name shal be called in Israel,

The house of him whose shoe is put off.

11 ¶ When men lie together, one with another, if the wife of the one come nere, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his privities,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two manner of weights, a great and a small:

14 Neither shalt thou haue in thine house diuers measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfect and a iust measure shalt thou haue, that thy dayes may be lengthened in the land which the Lord thy God giueth thee.

16 For all that doe such things, and all that doe unrighteously are abomination vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he met thee by the way, & smote the hindmost of you, all that were feeble behind thee, when thou wast fainte and weary, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possess it, then thou shalt put out the remembrance of Amalek from vnder heauen: for get not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must prout when they offer them. 12 The rithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possess it and dwell therein,

2 ¶ Then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basker, & goe vnto the place, which the Lord thy God shall chuse to place his Name there.

3 And thou shalt come vnto the Priest that shal be in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the country which the Lord swore vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the altar of the Lord thy God.

5 And thou shalt answere and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there vnto a nation, great, mighty, and full of people.

6 And the Egyptians hated vs, and troubled vs, and laded vs with cruell bondage.

7 But when wee cried vnto the Lord

e This law importeth, that godly shamefastnesse be preferred: for it is an horrible thing to see a woman past shame. 1 Ebr. stone and stone. 2 Ebr. Ephah and Ephah: reade Exod. 13. 36.

Exod. 17. 8.

f This was partly accomplished by Saul, about 450. yeeres afterward.

a By this ceremony they acknowledged that they received the land of Canaan, as a free gift of God. b To be called vpon, & used and worshipped spiritually, Chap. 12. 5.

c Meaning, Iacob, who serued 20. yeere in Syria. d Only by Gods mercy, and not by their fathers desertings. e Alleging the promises made to our fathers, Abraham, Izhak, and Iacob.

Leuit. 19. 6. and 23. 22.

¶ Or, gatherest thine olives,

¶ Or, the grapes of thy vine yard. h God iudged them not mindful of his benefit except they were beneficiall vnto others.

a Whether there be a plain life or none, the Magistrate ought to try out faults, & punish according to the crime. b When the crime deserueth not death.

c The Iewes of superstition afterward to kee one away, 2.

Cor. 1. 24.

1. Cor. 9. 9.

1. tim. 5. 18.

Ruth 4. 3. matt.

22. 14. mar. 12.

19. Luke 20. 28.

d Because the brewerds signifieth not the natural brother, & the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the natural brother should marrie his brothers wife, but some other of the kindred, that was in that degree which might marrie.

God of our fathers, the Lord heard our voice and looked on our adversity, and on our labour, and on our oppression.

8 And the Lord brought us out of Egypt in a mighty hand, and stretched out his arm, with great terriblest, both in signes and wonders.

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milke and honey.

10 And now, loe, I haue brought the first fruits of the land, which thou, O Lord, hast given me, and thou hast set it before the Lord thy God, and worship before the Lord thy God.

11 And thou shalt reioyce in all the good things which the Lord thy God hath given unto thee and to thine household, thou and the Leuite, and the stranger that is among you.

12 When thou hast made an end of tithing all the tithes of thine increase, the third part, which is the part of tithing, and halt given it unto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eat within thy gates, and be satisfied.

13 Then thou shalt lay before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue given it unto the Leuites, and to the strangers, to the fatherlesse, and to the widow, according to all thy Commandements which thou hast commanded mee: I haue transgressed none of thy Commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor suffered ought to perish through uncleanness, nor given ought thereof for the dead, but haue hearkened unto the voyce of the Lord my God: I haue done after all that thou hast commanded me.

15 Looke downe from thine holy habitation, euen from heauen, and blesse thy people Israel, and the land which thou hast given us (as thou swarest unto our fathers) the land that floweth with milke and honey.

16 This day the Lord thy God doeth command thee to doe these ordinances, and lawes: keepe them therefore, and loe them with all thine heart, and with all thy soule.

17 Thou hast set by the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his Commandements, and his lawes, and to hearken unto his voyce.

18 And the Lord hath set thee by this day to be a precious people unto him (as he hath promised thee) and that thou shouldst keepe all his Commandements,

19 And to make thee high above all nations (which he hath made) in praise, and in name, and in glory, and that thou shouldst be an holy people unto the Lord thy God, as he hath said.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the commandements, which I command you this day.

2 And when ye shall passe ouer Jordan, unto the land which the Lord thy God giveth thee, thou shalt set thee by great stones and plaister them with plaister,

3 And shalt write upon them all the words of this Law, when thou shalt come over, that thou mayst go into the land which the Lord thy God giveth thee: a land that floweth with milke and honey, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Jordan, ye shall set by these stones which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build unto the Lord thy God an Altar, euen an Altar of stones: thou shalt lit none pyron instrument upon them,

6 Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offerings thereon unto the Lord thy God.

7 And thou shalt offer peace offerings, and shalt eate there, and reioyce before the Lord thy God:

8 And thou shalt write upon the stones all the wordes of this Law well and plainly.

9 And Moses and the Priestes of the Leuites spake unto all Israel, saying, Take heed, and heare. O Israel: this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore unto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim, to blesse the people when ye shall passe ouer Jordan: Simeon and Leui, and Iudah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon mount Ebal to curse, Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shall answer and say vnto all the men of Israel with a loude voyce,

15 Cursed be the man that shall make any carved or molten image, which is an abomination unto the Lord, the worke of the hands of the craftsman, and putteth it in a secret place: And all the people shall answer and say, So be it.

16 Cursed be he that curseth his father and his mother: And all the people shall say: So be it.

17 Cursed be he that remoueth his neighbours marke: And all the people shall say: So be it.

18 Cursed be he that maketh the blinde goe out of the way: And all the people shall say: So be it.

19 Cursed be he that hindereth the right of the stranger, the fatherlesse, the widow: And all the people shall say: So be it.

20. Cursed be he that lieth with his fathers

As Gods minister, and charged with the same, Iosb. 4. 1.

b God would that his Lawe should be set up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicated to his seruice. Exod. 20. 25. Iosb 8. 31.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah.

d That euery one may well reade it, and vnderstand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his Lawes.

f Meaning, Ephraim and Manasseh.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

h Vnder this he containeth all the corruption of Gods seruice, and the transgression of the first table.

i Or, contemning, and this appertaineth to the second table.

k He condemneth all iniuries and extortions.

l Meaning, that helpeth not, and counsaileth not his neighbour.

f In token of a thankful heart, and mindfull of this benefit.

g Signifying, that God giueth vs not goods for our selues onely, but for their vices also, which are committed to our charge.

h Without hypocrisy.

Chap. 14. 27. f Of malice and contempt.

k Or for any necessity.

l By putting them to any profane vice. m As farre as my sinfull nature would suffer: for els as David and Paul say, there is not one iust, Psal. 14. 3. rom. 3. 10.

n With a good and simple conscience.

o Signifying, that there is a mutual bond betwene God, and his people. Chap. 7. 6. & 14. 2

Chap. 4. 7. & 28. 1

Chap. 7. 6. & 14. 2

CHAP. XXVII.

2 They are commanded to write the Lawe upon stones for a remembrance. 3 Also to build an altar. 13 The curfings are given on mount Ebal.

m In committing villenie against him, *Leuit. 20. 11. chap. 21. 30. Ezek. 22. 10.*

n Meaning, his wiues mother.

o For God that seeth in secret, will reuenge it. *Ezek. 22. 12.*

Galat. 3. 10.

Leuit. 26. 3.

a He will make thee the most excellent of all people,

b When thou thinkest thy self forsaken,

c Thou shalt liue wealthily.

d Thy children and succession,

e All thine enterprises shall haue good successe,

f Meaning, many wayes.

g God will blesse vs, if we doe our duty, and not be idle,

h In that he is thy God, & thou art his people,

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen.

Chap. 1. 5.

thens wife: for hee hath vncouered his fathers skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his mother in law: And all the people shall say: So be it.

24 Cursed be he that smiteth his neighbour secretly: and all the people shall say: So be it.

25 *Cursed be hee that taketh a reward to put to death innocent blood: and all the people shall say: So be it.

26 *Cursed be he that confirmeth not all the words of this Law to doe them: And all the people shall say: So be it.

CHAP. XXVIII.

1 The promises to them that obey the commandments. 15 The threatenings to the contrary.

1 *If thou shalt obey diligently the voyce of the Lord thy God, and obserue and doe all his commandments which I command thee this day, then the Lord thy God will set thee on high above all the nations of the earth.

2 And all these blessings shall come on thee, and^b ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shall thou be in the cities, and blessed also in the field.

4 Blessed shall be the fruit^a of thy body and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shall be thy basket & thy dough.

6 Blessed shall thou be when thou comest in, & blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee^c seven wayes.

8 The Lord shall command the blessing to be with thee in thy store houses, and in all that thou settest thine hand to, and will blesse thee in the land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe, as hee hath sworne vnto thee, if thou shalt keepe the commandments of the Lord thy God, and walke in his wayes.

10 Then all the people of the earth shall see that the Name of the Lord is^d called vpon ouer thee, and they shall be afraid of thee.

11 And the Lord shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord swaere vnto thy Fathers, to giue thee.

12 The Lord shall open vnto thee his good treasure, euen the heauen to giue raine vnto thy land in due season, and to blesse all the worke of thine hands, and^e thou shalt lend vnto many nations, but shall not borrow thy selfe.

13 And the Lord shall make thee the head

and not the talle: and thou shalt bee alone onely, and shalt not be beneath, if thou obey the commandments of the Lord thy God, which I command thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the words, which I command you this day, either to the^f right hand or to the left, to goe after other gods to serue them. *Isa. 2. 7. 6.*

15 *But if thou wilt not obey the voyce of the Lord thy God, to keepe and to doe all his commandments and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shall thy basket bee, and thy dough. *Or, store.*

18 Cursed shall be the fruit of thy bodie, and the fruit of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shall thou be when thou comest in, and cursed also when thou goest out.

20 The Lord shall send vpon thee cursing, trouble, and^g shame, in all that which thou settest thine hand to doe, vntill thou be destroyed, and perish quickly, because of the wickednesse of thy works whereby thou hast forsaken me. *Or, rebuke.*

21 The Lord shall make y pestilence cleane vnto thee, vntill hee hath consumed thee from the land whither thou goest to possesse it.

22 *The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heat, and with the sword, and with^h blasting, and with the midew, and they shall pursue thee vntill thou perish. *Leuit. 26. 16.*

23 And thine heauener that is ouer thine head, shall beeⁱ brass, and the earth that is vnder thee, yron.

24 The Lord shall glue thee for the raine of thy land, dust and ashes: euen from^j heauen shall it come downe vpon thee, vntill thou be destroyed. *Or, out of the ayre, as dust raised with wynde.*

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seven wayes before them, and shalt bee^k scattered through all the kingdomes of the earth.

26 And thy^l market shall be meate vnto all foules of the ayre, and vnto the beasts of the earth, and none shall fray them away.

27 The Lord will visite thee with the botch of Egypt, and with the Emerods, and with the scabbe, and with the itch, that thou canst not be healed. *m Thou shalt be cutted both in thy life and in thy death: for the burial is a testimony of the resurrection.*

28 And the Lord shall smite thee with madness, and with blindness, and with a stonnyng of heart.

29 Thou shalt also grope at noone daies, which signe for as theⁿ blind gropeth in darkness, and shalt not prosper in thy wayes: thou shalt neuer but bee oppressed with wrong, and bee pouted euermore, and no man shall succour thee. *n In things most euident & cleare thou shalt lacke discretion and iudgement.*

30 Thou shalt betroth a wife, & another man shall lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, & shalt not^o eate the fruit. *Or, make it common.*

31 Thine ore shall be flaine before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away before thy face, and shall not be reioyced vnto thee: thy shep shall bee giuen vnto thine enemies, and no man shall rescue them for thee.

32 Thy sonnes and thy daughters shall be giuen vnto another people, & thine eyes shall looke for them, euen till they fall out, and there shall be no power in thine hand.

33 The fruite of thy land and all thy labours shall a people which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway.

34 So that thou shalt bee madde for the sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, and in the thighes with a sore botch, that thou canst not be healed: euen from the sole of thy foot vnto the top of thine head.

36 The Lord shall bring thee & thy king (whiche thou hast set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowne, and there thou shalt serue other gods, euen wood, and stone:

37 And thou shalt bee a wonder, a prouerbe and a common talke among all people, whither the Lord shall cary thee.

38 Thou shalt cary out much seed into the field, and shalt gather but little in: for the grasshoppers shall destroy it.

39 Thou shalt plant a vineyard, & dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eat it.

40 Thou shalt haue olive trees in all thy coastes, but shalt not anoynt thy selfe with the oyle: for thine olives shall fall.

41 Thou shalt beget sonnes and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All the trees and fruit of thy land shall the grasshopper consume.

43 The stranger that is among you, shall climbe aboue thee vp on his: and thou shalt come downe beneath a stone.

44 He shall lend thee, and thou shalt not lend him: he shall be the head, and thou shalt be the tyle.

45 Moreover, all these curses shall come vpon thee, and shalt pursue thee and ouertake thee, till thou bee destroyed, because thou obeyedst not the voice of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee.

46 And they shall be vpon thee for signes and wonders, and vpon thy seed for euer,

47 Because thou seruest not the Lord thy God with ioyfulness, and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger, and in thirst, and in nakednes, and in need of all things: and he shall put a yoke of iron vpon thy necke, vntill he haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, euen from the ende of the world, flying with as an Eagle, a nation whose tongue thou shalt not understand:

50 A nation of a fierce countenance, which will not regard the person of the old,

nor haue compassion of the yong.

51 The same shall eate the fruite of thy cattell, and the fruite of thy land vntill thou bee destroyed, and he shall leaue thee neither wheat, wine, nor oyle, neither the increase of thy kine, nor the flocks of thy sheepe, vntill he haue brought thee to nought.

52 And he shall besiege thee in all thy cities, vntill thine high and strong walles fall downe, wherein thou trustedst in all the land: and hee shall besiege thee in all thy cities throughout all the land, which the Lord thy God hath giuen thee.

53 And thou shalt eate the fruite of thy body: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse which hee shall put vpon thee.

54 So that the man that is tender and exceeding delicate among you, shall be grieved in his bowels, and at his belly that lieth in his bowels, and at the remnant of his children, which he hath perished.

55 For feare of giuing vnto any of them of the flesh of his children, whom hee shall eat, because he hath nothing left him: in battell and straitnesse, which with thine enemy shall besiege thee in all thy cities.

56 The tender and delicate woman among you, which neuer would venture to set the sole of her foot vpon the ground (for her softnesse and tendernes) shall be giued at her husbands neck in his bowels, and at her sonnes and at her daughters,

57 And at her afterbirth (that shall come out from between her feet) and at her children, which shee shall beare: for when all things lacke, shee shall eat them secretly, during the siege & straitnesse, where with thine enemies shall besiege thee in thy cities.

58 If thou wilt not keepe and do all the words of this Law (that are written in this booke) to feare this glorious and fearful Name, THE LORD THY GOD,

59 Then the Lord will make thy plagues wonderful, and the plagues of thy seed, euen great plagues, and of long continuance, and sore diseases, and of long duration.

60 Moreover, he will bring vpon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleaue vnto thee:

61 And euery sickness, and euery plague which is not written in the booke of this Law, will the Lord heape vpon thee vntill thou bee destroyed.

62 And yett shall be left few in number, where yett were as the stars of heauen in multitude, because thou wouldst not hearken the voice of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, so hee will reioyce ouer you to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possess it.

64 And the Lord shall scatter thee among all people, from the one end of the world vnto the other, and there thou shalt serue other gods, which thou shalt not know, nor thy fathers, euen vnto and thence.

65 Also among these nations thou shalt finde

Or, first borne of thy bullocks.

Or, gates.

Leuit. 26.29.
2. king. 6.29.
lament. 4.10.
baruc. 2.3.

Chap. 15.9.

As came to passe in the daies of Ioram king of Irael, 2 kin. 6.29. and when the Romans besieged Ierusalem, Hunger shall so bite her, that shee shall be ready to eate her child before it be deliuered. u For he that offendeth in one, is guilty of all; Iani. 2.10.

x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinary or written. Chap. 10.22.

y Signifying, that it is a singular gift of God to be in a place whereas we may worship God purely, & declare our faith and religion.

When they shall returne from their captiuitie.

p As he did Manasseh, Iachim, Zedechias and others.

Iere. 24.9 & 25.9. 1. king. 9.7.

Mich. 6.15. hagg. 1.6.

Or, be shaken before they be ripe.

q Vnder one kind he concealeth all the vermine which destroy the fruits of the land: and this is an euident token of Gods curse.

r Gods plagues shall be euident signes: that he is offended with thee.

Or, Barbarous, cruel, or impudent

Ande no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were evening, and at evening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the light of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt againe with ships by the way wherof I said vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there shall be no buyer.

CHAP. XXX.

2 The people are exhorted to obserue the commandments. 10 The whole people from the highest to the lowest, are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickedness. 24 The cause of Gods wrath against his people.

These are the wordes of the Couenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the Couenant which he had made with them in Horeb.

2 And Moses called all Israel, and said vnto them, Ye haue seene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh, and vnto all his servants, and vnto all his land.

3 The great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourty yeere in the wilderness: your clothes are not waxed old vpon you: neither is thy shoe waxed old vpon thy foot.

6 Ye haue eaten no bread, neither drunk wine nor strong drinke, that ye might know how that I am the Lord your God.

7 After ye came vnto this place, and Sihon king of Ieshbon, and Og king of Basan came out against vs vnto battell, and we slew them,

8 And tookethir land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 Keepe therefore the wordes of this couenant, and doe them, that ye may prosper in all that ye shall doe.

10 Ye stand this day euery one of you, before the Lord your God: your heads of your tribes, your elders and your officers, even all the men of Israel:

11 Pour children, your wives, & thy stranger that is in thy campe, from the beewer of thy wood, vnto the dawning of thy water.

12 That thou shouldest passe into the couenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day.

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworn vnto thy fathers, Abraham, Isaac, and Iacob.

14 Neither make I this Couenant, and this oath with you onely,

15 But as well with him that standeth here with vs this day before the Lord our God, as with him that is not here with vs this day.

16 For ye know how wee haue dwelt in the land of Egypt, and how we passed thorow the middes of the nations which ye passed by.

17 And ye haue seene their abominations, and their idoles (wood and stone, silver and gold) which were among them,

18 That there should not be among you man nor woman, nor family, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not be among you any rote that bringeth forth gall and wormewood,

19 So that when he heareth the wordes of this curse, he bless himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnes of mine owne heart, thus adding drunkennes to thirst.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord, and his ielousie shall smoke against that man, and euery curse that is written in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the Couenant, that is written in the booke of this Law.

22 So that the generation to come, even your children, that shall rise vp after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of this land, and the diseases thereof, where with the Lord shall smite it:

23 (For all that land shall burne with brimstone and salt: it shall not be sown, nor bring forth, nor any grasse shall grow there in, like as in the ouerthrowing of Sodom, and Gomorah, Admah, and Seboim, which the Lord ouerthrew in his wrath and in his anger.)

24 Then shall all nations say, Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

25 And they shall answer, Because they haue forsaken the couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt.

26 And went and serued other gods, and worshipped them: even gods which they knew not, and which had given them nothing.

27 Therefore the wrath of the Lord waxed hore against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in

h Meaning, their posteritie.

i Such sinne as the bitter fruits thereof might choke and destroy you. After 8. 23.

k Or, flatter. For as he that is thirsty, desireth to drinke much, so he that followeth his appetites, seeketh by all means, and yet cannot be satisfied.

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shall be aconied.

Gen. 19. 24, 25.

1. King. 9. 8. ierem. 22. 8.

|| Or, which had not given them a land to possesse.

Or, thou shalt be in doubt of thy life.

x Because they were vnmindful of that miracle, wher the sea gaue place for them to passe thorow.

a That is, the articles or conditions.

b At the first giuing of the Law, which was forty yeeres before.

c The proofes of my power.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from above.

e Made by mans arte, but Manna, which is called the bread of Angels.

Chap. 4. 6.

1. King. 2. 3.

f Who knoweth your hearts, and therefore ye may not thinke to dissimble with him.

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine and past betwene the parts diuided, Gen. 15. 10.

Moses hereby reprooveth their curiositie, which seek those things that are onely known to God: and their negligence that regard not that which God hath revealed vnto them, as the Law.

a By calling to remembrance, both his mercies, and his plagues,

b In true repentance is none hypocrisy.

c Euen to the worlds end, d And bring thee into thy country.

e God will purge all thy wicked affections, which thing is not in thine own power to doe.

f If we will haue God to worke in vs with his holy Spirit, we must turne: gaine to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he vseth this manner of speech, to declare the loue that he beareth vnto vs. h The Law is so euident, that none can pretend ignorance.

Rom. 10. 6. i By heaven, and the sea, he meaneth places most farre distant.

great indignation, and hath cast them into another land, as appeareth this day. 29 The secret things belong to the Lord our God, but the things revealed belong vnto vs, and to our children for ever, that we may doe all the words of this Law.

CHAP. XXX.

1 Mercy showed when they repent. 6 The Lord doeth circumsise the heart. 11 All excuse of ignorance is takn away. 15. 19 Life & death is set before them. 20 The Lord is their life which obey him.

Now when all these things shall come vpon thee, either the blessing or the curse which I haue let before thee, and thou shalt turne into thine heart among all the nations, whither the Lord thy God hath drixen thee,

2 And shalt returne vnto the Lord thy God & obey his voice in all that I command thee this day: thou, and thy children with all thine heart, and with all thy soule,

3 Then the Lord thy God will cause thy captiuitie to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people where the Lord thy God had scattered thee.

4 Though thou werest cast vnto the utmost part of heauen, from thence will the Lord thy God gather thee, and from thence will he take thee.

5 And the Lord thy God will bring thee into the land which thy Fathers possessed, and thou shalt possesse it, and hee will shew thee fauour, and will multiplie thee about thy Fathers.

6 And the Lord thy God will circumsise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God, with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and that persecute thee.

8 Returne thou therefore, and obey the voice of the Lord, and do all his commandments, which I command thee this day.

9 And the Lord thy God will make thee plentiful in euery worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe and reioyce ouer thee to doe thee good, as hee reioyced ouer thy fathers.

10 Because then shalt obey the voice of the Lord thy God, in keeping his commandments, and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with all thine heart, and with all thy soule.

11 For this commandement which I command thee this day, is not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, * Who shall goe up for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyond the sea, that thou shouldest say, * Who shall goe ouer the sea for

vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the word is very nere vnto thee: k Euen the Law, and the Gospel, even in thy mouth and in thine heart, for to doe it.

15 Behold, I haue set before thee this day life and good, death and euill.

16 In that I command thee this day, to loue the Lord thy God, to walk in his waies, and to keepe his commandments, and his ordinances and his lawes, that thou mayest liue, and bee multiplid, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced, and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iordan to possesse it.

19 I call heauen and earth to record this day against you, that I haue let before you life and death, blessing and cursing. Therefore chuse life, that both thou and thy seede may liue,

20 By louing the Lord thy God, by obeying his voice, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou mayest dwell in the land which the Lord swore vnto thy fathers, Abrahams, Ishaks, and Iaakob, to giue them.

CHAP. XXXI.

1. 7 Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 He giueth the Law to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witness betwene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebel after his death.

Then Moses went and spake these words vnto all Israel,

2 And said vnto them, I am an hundred and twentie yere olde this day: I can no more goe out and in: also the Lord hath said vnto me, * Thou shalt not goe out this Iordan.

3 The Lord thy God he will go ouer before thee: hee will destroy these nations before thee, and thou shalt possesse them, * Ioshua he shall goe before thee, as the Lord hath said.

4 And the Lord shall doe vnto them, as hee did to * Sihon and to Og kings of the Amorites, and vnto their land, whom he destroyed.

5 And the Lord shall giue them before you, that ye may do vnto them according vnto every commandement, which I haue commanded you.

6 I Blasse by your hearts therefore, and be strong: dread not nor be afraid of them: for the Lord thy God himselfe doeth goe with thee: he will not faile thee, nor forsake thee.

7 And Moses called Ioshua, and said vnto him in the sight of all Israel, Be of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworn vnto their fathers, to giue them, and thou shalt giue it them to inheritance.

k Euen the Law, and the Gospel, l By faith in Christ.

m So that to loue and obey God, is onely life and felicitie. n Hee addeth these promises to signifie that it is for our profite that we loue him, and not for his.

Chap. 4. 26.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit only worketh it in his elect.

a I can no longer execute mine office. Numb. 20. 12. chap. 3. 16.

Numb. 27. 18.

Numb. 31. 24.

b Into your hands. Chap. 7. 2.

|| Or, be of good courage.

c For he y must gouerne the people, hath need to be valiant to repress vice, and constant to maintaine vertue.

d Signifying that man can neuer be of good courage except he be perwaded of Gods fauour and assistance.

Nehem. 8. 2.
Chap. 15. 1.

e Before the Arke of the co-uenant which was the signe of Gods presence, and the figure of Christ.

f Which were not borne when the Law was giuen.

g Or, commande-ment.

g In a cloude that was fashion- ed like a pillar.

h That is, I will take my fauour from them: as to turne his face toward vs, is to shew vs his fauour.

i To preserue you and your children from idolatry, by remembering Gods benefites.

k For this is the nature of flesh, no longer to o- bey God, then it is vnder the rod,

8 And the Lord himselfe doeth^a goe be- fore thee: he will be with thee: hee will not faile thee, neither forsake thee: feare not therefore, nor be discomfited.

9 And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Leui (which bare the Arke of the Conenant of the Lord) and vnto all the Elders of Is- rael,

10 And Moses commaunded them, say- ing, Every seventh yeere^b when the yeere of freedome shalbe in the feast of the Taber- nacles:

11 When all Israel shal come to appeare before the Lord thy God in the place which hee shall chuse, thou shalt reade this Law before all Israel, that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue all the wordes of this Law,

13 And that their children which^c haue not knowne it, may heare it, and learne to feare the Lord your God, as long as ye line in the land, whither yee goe ouer Jordan to possesse it.

14 And when the Lord said vnto Moses, Behold, thy dayes are come, that thou must die: Call Ioshua, and stand yee in the Ta- bernacle of the Congregation that I may giue him a charge. So Moses and Ioshua went and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Taber- nacle, in the pillar of a cloude: and the pil- lar of the cloude stood ouer the dore of the Tabernacle.

16 And the Lord sayd vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp and goe a who- ring after the gods of a strange land (whi- ther they goe to dwell therein) and will for- sake mee, and breake my couenant which I haue made with them.

17 Wherefore my wrath will waite hote against them at that day, and I will forsake them, and will^d hide my face from them: then they shall be consumed, and many ad- uersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this song for you, and teach it the children of Israel: put it in their mouthes, that this song may be my witnesse against the children of Is- rael.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and hony, and they shall eate, and fill themselves, and ware fat: then shall they turne vnto other gods, and serue them, and contemne mee, and breake my

21 And then when many aduersities and tribulations shal come vpon them, this song shall^e answer them to their face, as a wit- nesse: for it shall not be forgotten out of the mouthes of their posterity: for I know their imagination which they go about euen now, before I haue brought them into the land which I sware.

22 And Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Ioshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware vnto them, and I will be with thee.

24 And when Moses had made an end of writing the wordes of this Law in a booke vntill he had finished them,

25 Then Moses commaunded the Le- uites, which bare the Arke of the Conenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Conenant of the Lord your God, that it may bee there for a^f witnesse against thee.

27 For I know thy rebellion^g & thy stiffe necke: beholde, I being yet alive with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call hea- uen and earth to record against them.

29 For I am sure that after my death ye will utterly bee corrupt, and turne from the way which I haue commaunded you: there- fore euill will come vpon you at the length, because yee will commit euill in the sight of the Lord, by prouoking him to anger therow the^h worke of your hands.

30 Thus Moses spake in the audience of all the congregation of Israel the wordes of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moses containing 7 Gods benefites to- ward the people, 15 and their ingratitude toward him, 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles, 46 Moses commaun- deth to teach the Law to the children, 49 God fore- warneth Moses of his death.

Hearken yeⁱ heauens, and I will speake: And let the earth heare the wordes of my mouth.

2 My^j doctrine shall drop as the raine, and my speech shall fill as the dewe, as the shower vpon the herbe, & as the great raine vpon the graske.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the^k mighty God, for all his wayes are iudgement: God is true, and without wickednesse: iust, and righteous is he.

5 They haue corrupted themselves to- ward him by their vice, not being his chil- dren, but a froward and crooked genera- tion.

6 Doe ye so reward the Lord, O foolish people

l That these euils are come vpon them because they forsooke mee.

Iosh. 1. 6.

m Of thins in- fidelitie, when thou shalt turne away from the doctrine contei- ned therein.

n As governors, iudges and ma- gistrates.

o By idolatry and worshipp- ing images, which are the worke of your hands.

a As witnesses of this peoples ingratitude. b He desireth that he may speake to Gods glory, and that the people as the green graske may receiue the dewe of his doctrine. c The Hebrew word is Rocks: noting that God onely is mighty, faithfull, and constant in his promise.

d Not according to the common creation, but hee hath made thee a new creature by his Spirit.

e When God by his prouidence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

f To teach them to flie.

g Meaning of the land of Canaan, which was his in respect of Egypt.

h That is, abundance of all things euen in the very rocks.

i Ebr blood.

k He sheweth what is the principall end of our vocation,

k By changing his seruice for their superstitions.

l Scripture calleth new, whatsoever man inuenterh, be the error neuer so old.

m Hee calleth them Gods children, not to honour them, but to shew them from what dignitie they are fallen.

Rem. 10. 19.

n Which I haue not laured, nor giuen my lawes vnto them.

people and his wife: is not he thy father, that hath bought thee: hee hath made thee, and proportioned thee.

7 ¶ Remember the dayes of old: consider the peres of to many generations: as ke thy father, and her will shew thee: thine Elders, and they will tell thee.

8 ¶ When the most high God diuided to the nations their inheritance, when he separated the sonnes of Adam, hee appointed the borders of the people, according to the number of the children of Israel.

9 For the Lords portion is his people: Iakob is the lot of his inheritance.

10 We found him in the land of the wilderness, in a waste and roaring wilderness: hee led him about, hee taught him, and kept him as the apple of his eye.

11 As an Eagle stretcht by her nest, floo- tereth ouer her birds, stretcht out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no strange god with him.

13 He caried him vp to the high places of the earth, that he might eate the fruits of the fields, and hee cauled him to lucke: honey out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambs, and rammes fed in Bashan, and goates with the fat of the graines of wheat, and the red liquor of the grape hath thou drunk.

15 ¶ But hee that should haue bene thy right, when hee wared fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnesse: therefore hee tookke God, that made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods: they prouoked him to anger with abominations.

17 They offered vnto devils, not to God, but to gods whom they knewe not: newe gods: that came newly vp, whom their fathers feared not.

18 ¶ Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that formed thee.

19 ¶ The Lord then saw it, and was angry for the prouocation of his sonnes and of his daughters.

20 And he said, I will hide my face from them: I will see what their end shall bee: for they are a froward generation, children in whom is no faith.

21 ¶ They haue moued me to fellousie with that which is not God: they haue prouoked me to anger with their vanities: and I will moue them to fellousie with those which are no people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottom of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaynes.

23 I will spend plagues vpon them: I will bestow mine arrows vpon them.

24 They shall be burnt with hunger, and

consumed with heat, and with bitter destruction: I will also send the teeth of beasts vpon them, with the venom of serpents creeping in the dust.

25 ¶ The sword shall kill them without: and in the chambers feare: both the young man & the young woman, the suckling with the man of gray haire.

26 I haue iacob, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the fury of the enemy, lest the aduersaries should waxe proud, and lest they should say, Our hand and not the Lord hath done all this.

28 For they are a nation void of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would consider their latter end.

30 How should one chase a thousand, and two put ten thousand to flight, except their strong God had solde them, and the Lord had thus them by?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorrah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poison of dragons, and the cruell gall of aspes.

34 Is not this laid in store with me, and sealed vp among my treasures.

35 ¶ Vengeance & recompense are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them, make haste.

36 For the Lord shall iudge his people, and hee repent towards his seruants, when hee seeth that their power is gone, & none left by in hold, nor left abroad.

37 ¶ When men shall say, Where are their gods, their mighty God in whom they trusted.

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp and helpe you: let him be your refuge:

39 Behold now, for I, I am he, and there is no gods with me: I kill and giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heauen, and say, I lue for euer.

41 If I whet my glittering sword, and mine hand take holde of iudgement, I will erecte vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrows drunke with blood, (and my sword shall eate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemy.

43 ¶ Ye nations, praise his people: for hee will auenge the blood of his seruants, and will erecte vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

o They shalbe slaine both in the field and at home.

p Reioicing to see the godly afflicted, and attributing that to the felices, which is wrought by Gods hand.

q They would consider the felicity that was prepared for them, if they had obeyed God.

Iosh. 24. 10.

r Or, deliuered them to their enemies.

s The fruits of the wicked are as poison, detestable to God, and dangerous for man.

Eccles. 28. 1.

rom. 12. 19.

hebr. 10. 30.

¶ Or, change his minde.

f When neither strong nor weak in a manner remaine.

1. Sam. 2. 6.

Iob. 13. 2.

Wisd. 16. 13.

t That is, I sweare, reade Gen. 14. 22.

u Rom. 15. 10.

u Whether the blood of Gods people be shed for their finnes, or trial of their faith, hee promisseth to reuenge it.

For, Joshua.

Chap. 6. 6. and
11. 18.

x For I will per-
forme my pro-
mise vnto you,
Ila. 5. 10.
Numb. 27. 12.

Gene 25. 8.
Numb. 20. 25, 28.
and 33. 38.

Numb. 20. 12, 13.
and 27. 14.
For strife.
y Yee were not
earnest and con-
stant to main-
taine mine ho-
nour.

a This blessing
containeth not
onely a simple
prayer, but an
assurance of the
effect thereof.
b Meaning, in-
finite Angels.
c Ebr. his saints,
that is, the chil-
dren of Israel
d As thy disci-
ples.
e To vs, and our
successors,
For, Moses.
For, Israel.
f Reuben shalbe
one of the tribes
of Gods people,
though for his
sinne his honour
be diminished,
and his familie
but small.
g Signifying that
he should hardly
obtaine Iakobs
promise, Ge 49. 8
Exod. 28. 30.

44 ¶ Then Moses came and spake all
the words of this song in the audience of the
people, he and Hoshea the sonne of Nun.

45 ¶ When Moses had made an ende of
speaking all these words to all Israel.

46 ¶ Then he said vnto them, * Set your
hearts vnto all the words which I testifie a-
gainst you this day, that ye may command
them vnto your children, that they may ob-
serue and doe all the words of this Law.

47 For it is no * vaine word concerning
you, but it is your life, and by this word ye
shall prolong your dayes in the land, whi-
ther ye goe ouer Iordan to possesse it.

48 ¶ And the Lord spake vnto Moses the
selfe same day, saying,

49 Goe vp into this mountaine of Abarim,
vnto the mount Moab, which is in the
land of Moab, that is ouer against Jeri-
cho: and behold the land of Canaan, which
I giue vnto the children of Israel for a pos-
session,

50 And die in the mount which thou go-
est vp vnto, and thou shalt be * gathered vn-
to thy people, * as Aaron thy brother died in
mount Hor, and was gathered vnto his peo-
ple,

51 Because ye * trespass'd against me
among the children of Israel, at the waters
of Meribah, at Kadesh in the wilderness
of Zin: for ye * sanctified me not among the
children of Israel.

52 ¶ Thou shalt therefore see the land be-
fore thee, but shalt not goe thither, I meane,
into the land which I giue the children of
Israel.

CHAP. XXXIII.

1 Moses before his death blest all the tribes of
Israel. 2 There is no God like to the God of Is-
rael: 29 Nor any pe-ple like vnto his.

NOW this is the * blessing wherewith
Moses the man of God blessed the chil-
dren of Israel: for his death, and said,

2 The Lord came from Sinai, and rose
vp from Seir vnto them, & appeared clea-
rly from mount Paran, and hee came with
ten thousand of S: ints, and at his right
hand a fiery Law for them.

3 Though hee loue the people, yet * all
thy saintes are in thine hands: and they
are humbled at * thy seete, to receiue thy
wordes.

4 Moses commanded vs a Law for an
* inheritance of the Congregation of Iaa-
kob.

5 ¶ Then he was among the * righteous
people, as King, when the heads of the peo-
ple, and the tribes of Israel were assem-
bled.

6 ¶ Let * Reuben liue, & not die, though
his men be a small number.

7 ¶ And thus he bles'd Iudah, and said,
Weare, O Lord, the voyce of Iudah, and
bring him vnto his people: his hands shall
bee * sufficient for him, if thou helpe him a-
gainst his enemies.

8 ¶ And of Levi he said, Let thy * Thum-
min and thine Arim bee with thine holy
one, whom thou diddest prouee in Passah,

and didst cause him to strue at the waters of
Meribah.

9 ¶ He said vnto his father and to his
mother, * I haue not seene him, neither
knew hee his bretheren, nor knew his owne
children: for they obserued thy word, & kept
thy covenant.

10 ¶ They shall teach Iakob thy iudge-
ments, and Israel thy Law: they shall put
incense before thy face, and the burnt offer-
ing vpon thine altar.

11 ¶ Blessed, O Lord, his substance, and ac-
cept the worke of his hands: * smite thozow
the loynes of them that rise against him, and
of them that hate him, that they rise not a-
gain.

12 ¶ Of Benjamin he said, The beloued
of the Lord shall * dwell in safetie by him: the
Lord shall couer him all the day long, and
dwell betwene his shoulders.

13 ¶ And of Ioseph hee sayd, Blessed of
the Lord is his land, for the sweetnesse of
heauen, for the dew and for the * depth lying
beneath,

14 And for the sweete increase of y sunne,
and for the sweete increase of the moone,

15 And for the sweetnesse of the top of the
ancient mountaines, and for the sweetnesse
of the olde hilles,

16 And for the sweetnes of the earth, and
abundance thereof: and the good wil of him
that dwelt in the * bush shall come vpon the
head of Ioseph, and vpon the top of the head
of him that was * separated from his bre-
thren.

17 His beautie shall be like his first borne
bullocke, and his * hornes as the hornes of
an Antelope: with them hee shall smite the
people together, euen the ends of the world:
these are also the ten thousands of Ephra-
im, and these are the thousands of Manas-
seh.

18 ¶ And of Zebulun he said, Reioyce,
Zebulun, in thy * going out, and thou Ma-
nassar, in thy tents.

19 ¶ They shall call the people vnto the
mountaine: there they shall offer the sacri-
fices of righteousness: for * they shall sucke
of the abundance of the sea, and of the trea-
sures hid in the land.

20 ¶ Also of Gad he sayd, Blessed be hee
that enlargeth Gad: hee dwelleth as a lion,
that catcheth for his pray the arme with the
head.

21 And hee looked to himselfe at the be-
gining, because there was a portion of the
* Lawgiver hidde: yet hee shall come with
the heads of the people, to execute the ius-
tice of the Lord, and his iudgements with
Israel.

22 ¶ And of Dan he said, Dan is a lions
whelp: he shall leape from Bathan.

23 ¶ Also of Naphtali he said, O Naphtali,
satisfied with fauour, and filled with the
blessing of the Lord: possesse * the West and
the South.

24 ¶ And of Aser he said, Aser shall be
blessed with children: he shall be acceptable
vnto his bretheren, and shall dip his foot in
oyle.

25 ¶ Thy shoes shall be * yron and brass,
and

h He preferred
Gods glory to
all naturall affe-
ction, Exod. 3. 2.
29.

i He declareth
that the Mini-
sters of God
haue many ene-
mies, and there-
fore haue neede
to be prayed for.
k Because the

Temple should
be built in Zion,
which was in
the tribe of Ben-
jamin, he shew-
eth that God
should dwell
with him there.
For, fountaines.

l Which was,
God appearing
vnto Moses,
Exod. 3. 2.
Gene. 49. 26.
For, strength.

m In thy prospe-
rous voyages
vpon the sea,
Gen. 49. 13.

For, mount Zion.
n The tribe of
Zebulun.

o So that the
portion of the
Gadites and o-
thers on this side

Jordan, was
Gods, though it
was not so
known.

p Meaning, reere
the sea.

q Thou shalt be
strong, or thy
countrie full of
mettall. It see-
meth that Sime-
on is left out, be-
cause he was vn-
der Iudah, and
his portion of
his inheritance,
Iosh. 19. 9.

and thy strength shall continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, & on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: hee shall cast out the enemy before thee, and will say, Destroy them.

28 Then Israel the fountaine of Iakob shall dwell alone in safetie in a land of wheate, and wine: also his heauens shall drop the dew.

29 Blessed art thou, O Israel: who is like vnto thee, O people laued by the Lord, the shield of thine helpe, and which is the sword of thy glory? therefore thine enemies shall be in subiection to thee, and thou shalt tread vpon their high places.

CHAP. XXXIIII.

1 Moses seeth all the land of Canaan. 5 He dieth. 8 Israel weepeth. 9 Ioshua succedeth in Moses foote. 10 The praise of Moses.

Then Moses went from the plaine of Moab vnto mount Abarim vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him all the land of Gilcad, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasse, and all the land of Iudah, vnto the vnmitt Sea:

3 And the South, and the plaine of the balley of Iericho, the city of palme trees, vnto Zoar.

4 And the Lord said vnto him, * This is the land which I sware vnto Abraham, to Iakob & to Iakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And he buried him in a balley in the land of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto this day.

7 Moses was now an hundred & twentie yeere olde when he dyed, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirte dayes: so the dayes of weeping and mourning for Moses were ended.

9 And Ioshua the sonne of Nun was full of the spirit of wisdom: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knew face to face)

11 In all the miracles & wonders which the Lord sent him to doe in the land of Egypt before Pharaoh, and before all his seruants, and before all his land,

12 And in all that mighty hand and all that great feare, which Moses wrought in the sight of all Israel.

Gen. 12. 7. and 13. 15.

c To witte the Angel of the Lord, Iude 9.

d That the Iewes might not haue occasion thereby to commit Idolatrie.

e Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour.

f Vnto whom the Lord did reueale himselfe so plainly, as

Exod. 33. 11.

g Meaning, the power of God working by Moses in the wilderness.

The booke of Ioshua.

THE ARGUMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as hee promised by the mouth of Moses, that a Prophet should be raised vp vnto the people, like vnto him, whom he willeth to obey, Deut. 18. 15. so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Ioshua to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defend them with strength, that he lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So he ouercometh all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he diuideth among the people, and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace & fauour, if they obey God, and contrariwise of his plagues and vengeance if they disobey him. This historie doeth represent Iesus Christ the true Ioshua who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2576. yeeres. For fro Adam vnto the flood are 1656: from the flood vnto the departure of Abraham out of Caldea 423: and from thence to the death of Ioseph 290. So that the Genesis containeth 2369. Exodus 140. the other three bookes of Moses 40. Ioshua 27. So the whole maketh 2576. yeeres.

CHAP. I.

2 The Lord encourageth Ioshua to innade the land. 4 The borders and limits of the land of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his word. 11 Ioshua commandeth the people to prepare themselves to passe ouer Iordan. 12 and exhorteth the Reubenites to execute their charge.

¶ After the death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, goe ouer this Iordan, thou, and all this people vnto the lande which I giue them, that is to the children of Israel.

3 ¶ Every place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

4 ¶ From the wilderness, and this Lebanon euen vnto the great riuer the riuer Euphrates: all the lande of the Hittites, euen vnto the great Sea toward the

chap. 14. 9.

b Of Zin, called Kadesh & Paran.

c Meaning, the whole land of Canaan.

d Called Mediterreanum.

r Who was plentifull in issue as a fountaine.

s Thine enemies for feare shall lie in and faime to be in subiection.

a Which was a part of mount Abarim, Numb. 27. 12. Chap. 3. 27. 2. mac. 2. 4. b Called Mediterreanum.

a The beginning of this booke dependeth on the last cha. of Deut. which was written by Ioshua as a preparation to his history.



the going downe of the sunne, shall be your coast.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: I will not leave thee, nor forsake thee.

6 * Be strong and of a good courage: for into this people shalt thou divide the land for an inheritance, which I have vnto thine Fathers to give them.

7 Onely be thou strong, // and of a most valiant courage, that thou mayest observe and doe according to all the Lawe which Moses my servant hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper whithersoever thou goest.

8 Let not this booke of the Lawe depart out of thy mouth, but meditate therein day and night, that thou mayest observe and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

9 Wane not I commanded thee, saying, Be strong, and of a good courage, feare not, nor be discouraged: for I the Lord thy God will be with thee whithersoever thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe thorow the hofte, and command the people, saying, Prepare you vitayles: for s after three daies ye shall passe ouer this Iordē, to goe in to possesse the land, which the Lord your God giveth you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasse spake Ioshua, saying,

13 * Remember the word, which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 ¶ Your wives, your children, and your cattell shall remaine in the lande which Moses gaue you on this side Iordē: but yee shall goe ouer before your brethren armed, all that be men of warre, and shall helpe them,

15 Untill the Lord have given your brethren rest, as well as to you, & untill they also shall possesse the land, which the Lord your God giveth them: then shall ye returne vnto the land of your possession, and shall possesse it, which land Moses the Lords servant gaue you on this side Iordē, toward the sunne rising.

16 Then they answered Ioshua, saying, All that thou hast commanded vs, wee will doe, and whithersoever thou sendest vs, wee will goe.

17 As we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoever shall rebell against thy commandement, and will not obey thy words in all that thou commandest him, let him be put to death: onely bee strong, and of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth, 11 She confesseth the God of Israel. 12 She

requirerh a signe for her deliuerance, 21 The spies returne to Ioshua with comfortable tidings.

¶ Then Ioshua the sonne of Nun sent out of Shittim two men to spie secretly, saying, Goe view the land, and also Iericho: and they went, and came into an harlots house named Rahab, and lodged there.

2 Then report was made to the king of Iericho, saying, Behold, there came men hither to night of the children of Israel, to spie out the countrey.

3 And the king of Iericho sent vnto Rahab, saying, ¶ Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

4 (But the woman had taken the two men, and hid them) therefore said shee thus, There came men vnto mee, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow yee after them quickly, for ye shall ouertake them.

6 (But shee had brought them vp to the roofe of the house, and hid them with the stalkes of flaxe which shee had spread abroad vpon the roofe.)

7 And certaine men pursued after them, the way to Iordē, vnto the fordes, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came vp vnto them vpon the roofe,

9 And said vnto the men, I know that the Lord hath given you the land, and that the feare of you is fallen vpon vs, and that all the inhabitants of the land faine because of you.

10 For wee haue heard, how the Lord dyed vp the water of the red Sea, before you, when you came out of Egypt, and what you did vnto the two kings of the Amorites, that were on yother side Iordē, vnto Sihon and to Og whom ye utterly destroyed.

11 And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for the Lord your God he is the God in heauen above, and in earth beneath.

12 Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercy, yee will also shew mercy vnto my fathers house, and giue me a true token,

13 And that ye will save all me my father and my mother, and my brethren, and my sisters, and all that they beare: and that yee will deliuer our vsoules from death.

14 And the men answered her, ¶ Our life for you to die, if ye better not this our business: and when the Lord hath given vs the land, wee will deale mercifully and truly with thee.

15 Then shee let them downe by a coard thorow the window: for her house was vpon the towne wall, and shee dwelt vpon the wall.

16 And shee said vnto them, Goe you into the mountaine, lest the pursuers meete neere vnto you, and hide your selves there three dayes,

a Which place was in the plains of Moab neere vnto Iorden.

Hebr. 11. 34. iames 2. 25. ¶ Or, tauerers house or hostesse.

b Though the wicked see the hand of God vpon them, yet they repen not, but seeke how they may by their power and policie resist his working.

c Meaning, vpon the house: for then their houses were flat above, so that they might doe their businesse thereupon.

d For so God promised, Deut. 28. 7. chap. 5. 1.

Exod. 14. 21, 22. Chap. 4. 23.

Numb. 21. 24.

¶ Or, melted, ¶ Or, spirits.

e Herein appeareth the great mercy of God, that in this common destruction he would draw a most miserable sinner to repent, and confesse his Name.

¶ Or, liues.

f Wee warrant you on paine of our liues.

Hebr. 13. 5.

Deut. 31. 23.

¶ Or, grow stronger and stronger.

Deut. 5. 32.

and 28. 14.

e He sheweth wherein consisteth true prosperity, euen to obey the word of God.

f Shewing that it was not possible to gouerne well without continuall study of Gods word, ¶ Or, gouerne wisely.

g Meaning, from the day that this was proclaimed, Chap. 3. 2.

Numb. 32. 20.

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan. ¶ Or, beyond Iorden from Iericho.

i By your request, but yet by Gods secret appointment, Deut. 33. 21.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.

g Which was the mountaine, lest the pursuers meete neere vnto you, and hide your selves there three dayes.

h We shall be discharged of our oath, if thou dost performe this condition that followeth: for so shalt thou and thine be delivered.

i He shall be guilty of his owne death.

k So that others should thinke to escape by the same meanes.

l Or, scarlet coloured.

1 To wit, the river Iorden.

a Which according to the Hebrewes, was in March, & about 40 dayes after Moses death.
b Which time was given for to prepare them vi. taires, Chap. 1. 11

h Or, a mile.

Lewis. 20. 7. num. 11. 18. chap. 7. 13. 1. sam. 16. 5.

dayes, untill the pursuers be returned: then afterward may ye goe your way.

17 And the men said unto her, ^b We will be blamelesse of this thine oath, which thou hast made vs sweare.

18 Behold, when we come into the land, thou shalt bind this cord of red thred in the window, where by thou lettest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoever then doeth goe out at the doores of thine house into the street, ⁱ his blood shall be upon his head, and we will be guiltlesse: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand touch him.

20 And if thou utter this our ^k matter, we will bee quit of thine oath, which thou hast made vs sweare.

21 And they answered, According unto your words so be it: then they sent them away, and they departed, and they bound the ^l red cord in the window.

22 And they departed, and came into the mountaine, and there abode three dayes, untill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ¹ ouer, and came to Ioshua the sonne of Nun, and told him all things that came unto them.

24 Also they sayd unto Ioshua, Surely the Lord hath delivered into our hands all the land: for even all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshua exhortation to the people. 16 The waters part asunder whiles the people passe.

Then Ioshua rose very early, and they remoued from Shittim, and came to ^a Iordan, hee and all the children of Israel, and lodged there, before they went ouer.

2 And after ^b three dayes, the officers went throughout the holles,

3 And commanded the people, saying, When ye see the Arke of the covenant of the Lord your God, & the Priests of the Levites, bearing it, ye shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about ^c ij thousand cubits by measure: ye shall not come nere unto it, that ye may knowe the way, by the which ye shall goe: for ye haue not gone this way in times past.

5 (Now Ioshua had said unto the people, ^d Sanctifie your selues: for to morrow the Lord will doe wonders among you)

6 Also Ioshua spake unto the Priests, saying, Take up the Arke of the Covenant, and goe ouer before the people: so they took up the Arke of the Covenant, and went before the people.

7 And when the Lord sayd unto Ioshua, This day will I begin to magnifie thee in

the sight of all Israel, which shall know, that ^e as I was with Moses, so will I be with thee. Chap. 1. 5.

8 Thou shalt therefore commaund the Priests that beare the Arke of the covenant, saying, When ye are come to the brinke of the waters of Iordan, ye shall stand still ^f in Iordan.

9 And when Ioshua said unto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Ioshua said, ^g Hereby ye shall know that the liuing God is among you, and that he will certainly cast out before you the Canaanites, & the Hittites, and the Iitites, and the Perizzites, & the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the Arke of the Covenant of the Lord of all the world passeth before you into Iordan.

12 Now therefore take from among you ^h twelve men out of the tribes of Israel, out of euery tribe a man.

13 And as soon as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all ⁱ y world) shall stay in the waters of Iordan, the waters of Iordan shall be cut off: for the waters that come from a boue, ^j shall stand still upon an heape.

14 And when the people were departed from their tents to goe ouer Iordan, the Priests bearing the ^k Arke of the Covenant went before the people.

15 And as they that bare the Arke came unto Iordan, and the feet of the Priests that bare the Arke were dipped in the brinke of the water, ^l (for Iordan flieth to fill all his banks all the time of haruest)

16 Then the waters that came downe from aboue, stayed and rose vp on an heape, and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, even the salt Sea, failed, and were cut off: so the people went right ouer against Jericho.

17 But the Priests that bare the Arke of the Covenant of the Lord, stood drie within Iordan, ^m ready prepared, and all the Israelites went ouer drie, untill all the people were gone cleane ouer thowout Iordan.

CHAP. IIIII.

2 God commanded Ioshua to set vp twelue stones in Iordan. 18 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posterity.

As when all the people were wholly gone ⁿ ouer Iordan (after the Lord had spoken unto Ioshua, saying,

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the mids of Iordan, out of the place where the Priests stood in a ^o reade, twelue stones which ye shall take away with you, and leave them in the ^p lodgings, where you shall lodge this night.)

4 Then Ioshua called the twelue men, whome hee had prepared of the children

c Even in the chanel where the streame had run, as vers. 17.

e Which should set vp twelue stones in remembrance of the benefit.

Psal. 114. 3.

Acts 7. 45.

1. Chron. 12. 15. ecclui. 24. 30.

f Because the river was accustomed at this time to be full, the miracle is so much the greater.

g Either tarying till the people were past, or as some read, sure, as though they had bene vpon the drie land.

Dent. 27. 2.

a As chap. 3. 17.

b Meaning, the place where they should campe.

of Israel, out of every tribe a man.

5 And Ioshua layd vnto them, See ouer before the Arke of the Lord your God, euen through the middes of Iorden, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel.

e God commandeth, that not onely we our selues profit by his wonderfull workes, but that our posteritie may know the cause thereof, and glorifie his Name.

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Iorden were cut off before the Arke of the covenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Ioshua had commanded, and rooke by twelue stones out of the middes of Iorden, as the Lord had laid vnto Ioshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, and layd them downe there.

d Besides the twelue stones which were carried by the tribes, and set vp in Gilgal.

9 And Ioshua set vp ^d twelue stones in the middes of Iorden, in the place where the feete of the Priests, which bare the Arke of the Covenant, stood, and there haue they continued vnto this day.

10 ¶ So the Priests which bare the Arke, stood in the middes of Iorden, vntill euery thing was finished that the Lord had commanded Ioshua to say vnto the people, according to all that Moses charged Ioshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests before the people.

e Meaning, in the presence or sight of the people. Num. 32.27,29.

12 And the sonnes of Reuben, and the sonnes of Gad, and half the tribe of Manasse went ouer before the children of Israel armed, as Moses had charged them.

f That is, before the Arke.

13 Euen foure thousand prepared for warre, went before the Lord vnto battell, into the plaine of Jericho.

¶ Or, reuerenced him.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

g Because the Arke testified Gods presence, and the tables of the Law contained the enligened Gods will toward his people.

16 Commande the Priests that beare the Arke of the Testament, to come vp out of Iorden.

17 Ioshua therefore commanded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the covenant of the Lord, were come by out of the middes of Iorden, and as soon as the soles of the Priests feet were set on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the banks thereof, as they did before.

h Called Abib or Nisan, containing part of March, and part of April.

19 ¶ So the people came by out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the East side of Jericho.

20 Also the twelue stones, which they tooke out of Iorden, did Ioshua pitch in Gilgal.

21 And hee spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, ¶ Ihsaal came ouer this Iorden on drye land:

23 For the Lord your God dyed by the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red sea, which hee dyed by before vs, till we were gone ouer.

24 That all the people of the world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

Exod. 14.21,22. i Gods benefits serue for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

CHAP. V.

- 1 The Canaanites are afraid of the Israelites.
- 2 Circumcifion is commanded the second time.
- 10 The Passouer is kept. 12 Manna ceaseth.
- 13 The Angel appeareth vnto Ioshua.

NOW when all the Kings of the Amorites, which were beyond Iorden Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dyed by the waters of Iorden before the children of Israel vntill they were gone ouer, their heart fainted, and there was no courage in them any more, because of the children of Israel.

a The Amorites were on both sides Iorden, whereof two kings were slaine already on the side toward Moab.

2 ¶ That same time the Lord sayd vnto Ioshua, Make thee sharpe knives, and returne, and circumcise the sonnes of Israel the second time.

Exod. 4.25.

3 Then Ioshua made him sharpe knives, and circumcised the sonnes of Israel in the hill of the foreskins.

b For now they had left it off about 40. yeeres. c Gilgal was so called, because they were there circumcised.

4 And this is the cause why Ioshua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised.

d For they looked dilyly to remove at the Lords commandement: which thing they had done were new circumcised could not doe without great danger. Num. 14.23.

6 For the children of Israel walked foure yeeres in the wilderness, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Loide: vnto whom the Lord saue, that hee would not shew them the land, which the Lord had sworn vnto their fathers, that hee would giue vs, euen a land that floweth with milke and hony.

7 So their sonnes whom hee raued vp in their stead, Ioshua circumcised: for they were uncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they were whole.

e For their fore was so grievous that they were not able to remove.

9 After, the Lord said vnto Ioshua, This

Day

f By bringing you into this promised land contrary to the wicked opinion of the Egyptians: or the foreskin, whereby you were like to the Egyptians.

day have I taken away the name of Egypt from you: wherefore hee called the name of that place Gilgal, unto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passouer, the fourteenth day of the month at even in the plaine of Jericho.

11 And they did eate of the corne of the land, on the morrow after the Passouer, unleavened bread, and parched come in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of the fruite of the land of Canaan that yere.

13 ¶ And when Ioshua was by Jericho, hee lift up his eyes and looked: and behold, there stood a man against him, having a sword drawn in his hand: and Ioshua went unto him, and said unto him, Art thou on our side, or on our adversaries?

14 And he sayd, Nay, but as a captaine of the hoste of the Lord am I now come: then Ioshua fell on his face to the earth, and s he did worship, and sayd unto him, What saith my Lord unto his servant?

15 And the captaine of the Lords hoste sayd unto Ioshua, * Looke thy shoof off thy foot: for the place whereon thou standest, is holy: and Ioshua did so.

CHAP. VI.

3 The Lord instructeth Ioshua what hee should doe, as touching Jericho. 6 Ioshua commandeth the Priests and warriors what to doe. 10 The walles fall. 22 Rahab is saved. 24 All is burnt (save golde and metall). 26 The curse of him that buildeth the citie.

NOW Jericho was shut up, and closed, because of the children of Israel: none might goe out, nor enter in.

2 And the Lord sayd unto Ioshua, Behold, I have given into thy hand Jericho and the king thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compass the citie, in going round about the citie once: thus shall you doe five dayes.

4 And seven Priests shall beare seven trumpets of rammes hornes before the Arke: and the seventh day ye shall compass the citie seven times, and the Priests shall blow with the trumpet, its.

5 And when they make a long blast with the rammes horn, and ye heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend by every man straight before him.

6 ¶ Then Ioshua the sonne of Nun, called the Priests and sayd unto them, Take ye the Arke of the Covenant, and let seven Priests beare seven trumpets of rammes hornes before the Arke of the Lord.

7 But he said unto the people, * Goe and compass the citie: and let him that is armed goe forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken unto

the people, the seven Priests beare the seven trumpets of rammes hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the Covenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests that blew the trumpets: then the gathering holle came after the Arke, as they went and blew the trumpets.

10 ¶ Now Ioshua had commanded the people, saying, Ye shall not shout, neither make any noyle with your voyce, neither shall a word pproceed out of your mouth, untill the day that I say unto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the city, and went about it once: then they returned into the holts, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests beare the Arke of the Lord:

13 And seven Priests beare seven trumpets of rammes hornes, and went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the gathering holle came after the Arke of the Lord, as they went and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the holts: thus they did six dayes.

15 And when the seventh day came they rose early, even with the dawning of the day, and compassed the citie after the same manner seven times: onely that day they compassed the city seven times.

16 And when the Priests had blown the trumpets the seventh time, Ioshua said unto the people, Shout: for the Lord hath given you the city.

17 And the citie shall be an execrable thing, both it, and all that are therein, unto the Lord: onely Rahab the harlot shall live, she, and all that are with her in the house: for she hid the messengers that we sent.

18 Now withstanding, be ye ware of the execrable thing, lest ye make your selves execrable, and in taking of the execrable thing make also the holts of Israel execrable, and trouble it.

19 But all silver and golde, and vessels of bras, and iron, shall be consecrate unto the Lord, and shall come into the Lords treasury.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell downe flat: so the people went up into the citie, every man straight before him: and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, yong and olde, and ore, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had sayd unto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father,

g Meaning the rereward, wherein was the standard of the tribe of Dan, Numb. 10. 25.

h For that day.

i The tribe of Dan was to be called, because it marched last, and gathered up whatsoever was left of others.

k Besides every day once for the space of sixe dayes.

l That is, appointed wholly to be destroyed.

Chap. 2. 4.

Leuit. 17. 21, numb. 21. 2.

d ut. 13. 15, 17. m And therefore cannot be put to any private use, but must be first molten, and then serve for the Tabernacle.

Hebr. 11. 30. 2. Mac. 13. 15, 16.

Chap. 2. 14. Hebr. 11. 34.

Exod. 23. 23. g In that that Ioshua worshipeth him, he acknowledgeth him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ. Exod. 3. 5. ruth 4. 7. aites 7. 33.

a That none could goe out. b That none could come in. c For feare of the Israelites.

d Every day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weak things can overcome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and holle the tribe of Manasseh.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged:
o Meaning, the Tabernacle.
p For she was married to Salmon prince of the tribe of Judah, Mat. 1. 5.
q He shall build it to the destruction of all his stocks, which thing was fulfilled in Hiel of Bethel, 1. King. 16. 34.

ther, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them without the hoſe of Israel.
24 After, they burnt the citie with fire, and all that was therein: onely the altar and the gold, and the vessels of braſſe, and yron, they put vnto the treaſure of the house of the Lord.
25 So Joſhua ſaued Rahab the harlot, and her fathers houſhold, all that ſhe had, and ſhe dwelt in Iſrael euen vnto this day, becauſe ſhe had hid the meſſengers, which Joſhua ſent to ſpie out Jericho.
26 And Joſhua ſware at that time, ſaying, Cursed be the man before the Lord, that riſeth vp, and buildeth this citie Jericho: who ſhall lay the foundation thereof in his eldeſt ſonne, and in his yongest ſonne ſhall he ſet vp the gates of it.
27 So the Lord was with Joſhua, and he was famous through all the world.
C. H. A. P. VII.

1 The Lord is angry with Achas. 4 They of Ai put the Iſraelites to flight. 6 Joſhua prayeth to the Lord. 16 Joſhua enquireth out him that ſinned, and ſtoneth him and all his.

BE the children of Iſrael committed a Breſſpaſſe in the recommitment thing: For Achas the ſonne of Carni, the ſonne of Zabdi, the ſon of Zerah of the tribe of Judah, tooke of the recommitment thing: wherefore the wrath of the Lord was kindled againſt the children of Iſrael.

2 And Joſhua ſent men from Jericho to Ai, which is beſide Beth-aen, on the Eaſt ſide of Beth-el, and ſpake vnto them, ſaying, Goe vp, and view the countrey. And the men went vp, and viewed Ai.

3 And returned to Joſhua, and ſaid vnto him, Let not all the people goe vp, but let as it were two or three thouſand men goe vp, and ſmite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people about three thouſand men, and they ſlaid beſore the men of Ai.

5 And the men of Ai ſmote of them by-on a thirtieth ſixe men: for they chaſed them from beſore the gate vnto Shebarim, and ſmote them in the going downe: wherefore the hearts of the people melted away like water.

6 Then Joſhua rent his clothes, and ſet to the earth vpon his face beſore the Arke of the Lord, vntill the evening, hee, and the Elders of Iſrael, and put duſt vpon their heads.

7 And Joſhua ſaid, Alas O Lord God, wherefore haſt thou brought this people ouer Jordan, to deliuer vs into the hand of the Amorites, and to deſtroy vs? would God we had bene content to dwell on the other ſide Jordan.

8 O Lord, what ſhall I ſay, when Iſrael turne their backs beſore their enemies?

9 For the Canaanites, and all the inhabitants of the land ſhall heare of it, and ſhall compaſſe vs, and deſtroy our name out of the earth: and what wilt thou doe vnto thy mighty Name?

10 And the Lord ſaid vnto Joſhua, Get thee vp: wherefore ſieſt thou thus vpon thy face?

11 Iſrael hath ſinned, & they haue tranſgreſſed my Couenant, which I commanded them: for they haue euen taken of the recommitment thing, and haue alſo ſtollen, and diſſembled alſo, and haue put it euen with their owne ſtuffe.

12 Therefore the children of Iſrael cannot ſtand beſore their enemies, but haue turned their backs beſore their enemies, becauſe they are execrable: neither will I be with you any more, except ye deſtroy the recommitment cate from among you.

13 Up the more, ſanctifie the people, and ſay, Sanctifie you ſelues againſt to morrow: for thus ſaith the Lord God of Iſrael, there is an execrable thing among you, O Iſrael: therefore ye cannot ſtand againſt your enemies, vntill ye haue put the execrable thing from among you.

14 In the morning therefore ye ſhall come according to your tribes and the tribe which the Lord taketh, ſhall come according to the families: and the familie which the Lord ſhall take, ſhall come by the houſhold: and the houſhold which the Lord ſhall take, ſhall come man by man.

15 And he that is taken with the recommitment thing, ſhall be burnt with fire, he, and all that he hath, becauſe he hath tranſgreſſed the covenant of the Lord, & becauſe he hath wrought ſollie in Iſrael.

16 So Joſhua roſe vp early in the morning, and brought Iſrael by their tribes, and the tribe of Judah was taken.

17 And hee brought the families of Judah, and tooke the familie of the Zarithes, and he brought the familie of the Zarithes, man by man, and Zabdi was taken.

18 And hee brought his houſhold, man by man, and Achas the ſonne of Carni, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Judah was taken.

19 Then Joſhua ſaid vnto Achas, O ſonne, I beſeech thee giue glory to the Lord God of Iſrael, and make confeſſion vnto him, and ſhew me now what thou haſt done.

20 And Achas answered Joſhua, and ſaid, Indeed I haue ſinned againſt the Lord God of Iſrael, and thus and thus haue I done.

21 I ſaw among the ſpoyle a goodly Babylonish garment, and two hundred ſhekels of ſiluer, and a wedge of golde of ſixty ſhekels weight, and I coueted them, and tooke them: and behold, they lie hid in the earth, in the mids of my tent, and the ſiluer vnder it.

22 Then Joſhua ſent meſſengers, which ran vnto the tent, and behold, it was hid in his tent, and the ſiluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Joſhua, and ſaid vnto all the children of Iſrael, and laid them beſore the Lord.

24 Then Joſhua tooke Achas the ſonne of Zerah, and the ſiluer, and the garment, and the wedge of golde, & his ſonnes, and ſauk,

f Then to ſuffer wickedneſſe unpunished, is to reſuſe God wilfully.

g Meaning, the man that tooke of the thing forbidden.

h That is found guilty either by lots, or by the iudgement of Vrim, Num. 27. 21.

i By declaring the truth: for God is glorified when the truth is confeſſed.

k Such a rich garment as the ſtates of Babylon did wear.

l Or, Nephem,

m Some read a plate: others a rod, and ſome a tongue.

n This iudgement onely appertaineth to God, and to whom he wil reſent.

o To man he hath commanded not to puniſh the chide of the fathers, for the fathers ſauk, Deu. 24. 16.

his

a In taking that which was commanded to be deſtroyed.

Chap. 22. 20.

b 1 Chron. 3. 7.

c This was a city of the Amorites: for there was another fo called among the Ammonites, 1. King. 49. 3. The fiſt Ai is called Aiath, Iſa. 10. 28.

e God would by this overthrow make them more earnest to ſearch out & puniſh the ſinne committed

d This infirmity of his faith ſheweth how wee are inclined of nature to diſtruſt.

e When thine enemies ſhall blaſpheme thee, and ſay that thou waſt not able to defend vs from them.

n He declareth that this is Gods iudgement, because he had offended and caused others to be slain.

his daughters, and his oren, and his asses, and his sheepe, and his tent, and all that hee had: and all Israel with him brought them vnto the valley of Achor.

25 And Joshua says, * In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and to the Lord turned from his fierce wrath: therefore hee called the name of that place, the valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The king thereof is hanged. 30 Joshua setteth up an altar. 32 He writeth the Law vpon stones, 35 and readeth it to all the people.

After, the Lord said vnto Joshua, * Feare not, neither be thou faint hearted: take all the men of warre with thee, & arise, goe vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his citie, and his land.

2 And thou shalt doe to Ai & to the king thereof, as thou didst vnto * Jericho and to the king thereof: neuertheless, the spoyle thereof and the * cattell thereof shall ye take vnto you for a pray: thou shalt lie in waite against the citie on the * backside thereof.

3 ¶ Then Joshua arose, and all the men of warre, to goe vp against Ai: and Joshua chose out thirty thousand strong men, and balaunt, and sent them away by night.

4 And he commanded them, saying, Behold, * ye shall lie in waite against the citie on the backside of the citie: goe not very farr from the citie, but be yet all in a readinesse.

5 And I and all the people that are with mee, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will wee flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite, and || destroy the citie: for the Lord your God will deliuer it into your hand.

8 And when yee haue taken the citie, yee shall let it on fire: according to the commandement of the Lord shall yee doe: behold, I haue charged you.

9 ¶ Joshua then sent them forth, and they went to lie in waite, and abode betwene Beth-el and Ai, on the West side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose vp early in the morning, and * numbred the people: and hee and the Elders of Israel went by before the people against Ai.

11 Also all the men of warre that were with him, went vp and drew nere, and came against the citie, and pitched on the North side of Ai: and there was a valley betwene them and Ai.

12 And hee tooke about five thousand men

and set them to lie in waite betwene Beth-el, and Ai, on the West side of the citie.

13 And the people set all the host that was on the North side against the citie, and the Iyers in waite on the West against the citie: and Joshua went the same night into the mids of the valley.

14 ¶ And when the king of Ai sawe it, then the men of the citie halied, and rose vp early, and went out against Israel to battell, hee and all his people at the time appointed, before the plaine: for hee knew not that any lay in waite against him on the backside of the citie.

15 Then Joshua and all Israel as hee tarried before them, fled by the way of the wilderness.

16 And all the people of the citie were called together to pursue after them: and they pursued after Joshua, & were drawn away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord sayd vnto Joshua, h Stretch out the speare that is in thine hand, toward Ai: for I wil giue it into thine hand: and Joshua stretched out the speare that hee had in his hand, toward the citie.

19 And they that lay in waite, arose quickly out of their place, and came as soone as hee had stretched out his hand, and they entered into the citie, and took it, and basted, and let the citie on fire.

20 And the men of Ai looked behinde them, and sawe it: for loe, the smoke of the citie ascended vp || to heauen: and they had no || power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 ¶ When Joshua and all Israel sawe that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe, and slew the men of Ai.

22 Also the i other issued out of the citie against them: so were they in the middes of Israel, thes being on the one side, and the rest on the other side: and they slew them, so that they let none of them * remaine nor escape.

23 And the King of Ai they tooke alive, and brought him to Joshua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the field, that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, untill they were consumed, all the Israelites returned vnto Ai, and k smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Joshua drew not his hand backe againe, which hee had stretched out with the speare, untill hee had utterly destroyed all the inhabitants of Ai.

27 ¶ Only the cattel and the spoyle of the citie, Israel tooke for a praye vnto them-

e He sent these few, that the other which lay in ambush, might not be discouered.

f To the intent that they in the city might the better discouer his army.

g As they which fained to flee for feare.

h Or lift vp the banner, to signify when they shall invade the citie.

i Or, toward the heauen.
|| Or, place.

i Which came out of the ambush.

Deut. 7.2.

k For the fire which they had before set in the citie, was not to consume it, but to signifie vnto Joshua that they were entred.

Num. 31. 23, 26. verse 2.

Deut. 1. 21, 29. and 7. 18.

Chap. 6. 21.

Deut. 20. 14.

a Meaning, on the Westside, as Verse 9.

b God would not destroy Ai by miracle, as Jericho, to the intent that other nations might feare the power and policie of his people.

¶ Or, drive out (the inhabitants) of the citie.

c With the rest of the armie.

d That is, viewed or mulstered them, and set them in aray.

glues according unto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for ever, and a wilderness: unto this day.

29 And the king of Ai he hanged on a tree unto the evening. And asdome as the sunne was downe, Ioshua commanded ^m that they should take his carthes downe from the tree, and call it at the entring of the gate of the city, and ⁿ lay thereon a great heape of stones that remaineth unto this day.

30 ¶ Then Ioshua built an altar unto the Lord God of Israel, in mount Ebal.

31 As Moses the servant of the Lord had commanded the children of Israel, as it is written in the ^o booke of the Law of Moses, an altar of whole stone, over which no man had lift an yron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

32 Also he wrote there upon the stones, a ^p rehearsal of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Judges stood on this side of the Arke, & on that side, before the Priests of the Levites, which bare the Arke of the Covenant of the Lord) as well the stranger, as he that is borne in the country: halfe of them were over against mount Gerizim, and halfe of them over against mount Ebal, ^q as Moses the servant of the Lord had commanded before, that they should blesse the children of Israel.

34 Then afterward he read all the words of the Law, the blessings and curlings, according to all that is written in the booke of the Law.

35 There was not a word of all that Moses had commanded, which Ioshua read not before all the congregation of Israel, ^r as well before the ^s women and the children, as the stranger that was conuerlant among them.

CHAP. -IX.

1 Diners kings assemble themselves against Ioshua.
2 The craft of the Gibeonites, 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetual slavery.

AND when all the kings that were ^a beyond Jordan, in the mountaines and in the balles, & by all the coasts of ^b the great sea over against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, & the Jebusites) heard thereof,

2 They gathered themselves together to fight against Ioshua, and against Israel with one ^c accord.

3 ¶ But the inhabitants of Gibeon heard what Ioshua had done unto Jericho and to Ai.

4 And therefore they wrought craftily: for they went and fained themselves embassadors, and tooke olde sackes upon their asses, and olde bottles for wine, both rent and ^d bound w^y.

5 And old shooes and clouted upon their

feet: also the raiment upon them was old, and all their provision of bread was dried, and moulded.

6 So they came unto Ioshua into the holte to Gilgal, and laid unto him, and unto the men of Israel, We be come from a farre country: now therefore make a league with vs.

7 Then the men of Israel said unto the ^e Hivites, It may bee that thou dwellest among vs, how then can I make a league with thee?

8 And they said unto Ioshua, We are thy servants. Then Ioshua laid unto them, What are ye? and whence come ye?

9 And they answered him, From a very farre country thy servants are come for the Name of the Lord thy God: for we have heard his fame and all that hee hath done in Egypt,

10 And all that he hath done to the two kings of the Amorites that were beyond Jordan, to Sihon king of Ieshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, & all the inhabitants of our country spake to vs, saying, Take victuals ^f with you for the iourney, and go to meet them, and lay unto them, We are your servants: now therefore make ye a league with vs.

12 This our ^g bread we take it hot with vs for victuals out of our houses the day we departed to come unto you: but now behold, it is dried, and it is moulded.

13 Also these bottles of wine which wee filled, were new, and so, they be rent, and these our garments and our shooes are old, by reason of the exceeding great iourney.

14 ¶ And the ^h men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to live: also the princes of the Congregation sware unto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel took their ⁱ iourney, & came unto their cities the third day, and their cities were Gibeon, and Ghephirah, and Beeroth, and Kirjath-sea'im.

18 And the children of Israel slew them not, because the princes of the Congregation had sware vnto them by the Lord God of Israel: wherefore all the congregation murmured against the princes.

19 Then all the princes said unto all the Congregation, We haue sware vnto them by the Lord God of Israel: now therfore we may not touch them.

20 But this we will do to them, & let them live, lest the wrath be upon vs, because of the ^j oath which we sware unto them.

21 And the princes said unto them again, Let them live, but they shall hew wood, and draw water unto all the Congregation, as the princes appoint them.

22 Ioshua then called them, and talked with them, and sayde, Wherefore haue ye beguiled

d For the Gibeonites and the Hivites were all one people.

e Even the idolaters for feare of death will pretend to honour the true God, and receive his religion.

f Ebr. in your hand.

g The wicked lacke no arte nor spare no lies to set forth their policie, when they will deceive the servants of God.

h Some thinke that the Israelites are of their victuals, and so made a league with them.

i From Gilgal.

j Fewing left for their fault the plague of God should have light vpon them all.

k This doth not establish rash othes, but sheweth Gods mercy toward his, which would not punish them for this fault.

l That it could neuer be built againe.

m According as it was commanded, Deut. 21:23 Chap. 7:25, 26.

n Exod. 20:25. deut. 27:5.

o Meaning the ten commandments, which are the summe of the whole Law.

p Deut. 11:29. and 27:12, 13.

q Deut. 31:12. o So neither yong nor old, man nor woman were exempted from hearing the word of the Lord.

a In respect of the plaine of Moab.

b The maine sea called Mediteranean.

c Ebr. one month. 2. Sam. 21:1.

d Because they were all worne.

deguiled vs, saying, We are very farre from you, when ye dwell among vs ?

23 Now therefore ye are cursed, and there shall none of ye be freed from being bondmen, and betwers of wood, & drawers of water for the house of my God.

24 And they answered Ioshua, and said, Because it was tolde thy seruants, that the Lord thy God had *commanded his seruant Moses to giue you all the land, & to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing :

25 And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the^m hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day to bee betwers of wood, & drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he should chuse.

C H A P. X.

1 Five kings make war against Gibeon, whom Ioshua discomfith. 11 The Lord rained hailestones, and slew many. 12 The Sunne standeth at Ioshuas prayer. 26 The five kings are hanged. 29 Many more cities and kings are destroyed.

Now when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai, and had destroyed it, (* for as hee had done to Jericho, and to the king thereof, so he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly : for Gibeon was a great city, as one of the royall cities : for it was greater then Ai, and all the men thereof were mighty.

3 Therefore Adoni-zedek king of Ierusalem sent vnto Iobab king of Iybron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe me, that wee may smite Gibeon : for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Ierusalem, the king of Iybron, the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselves together, and went up, they with all their hostes, and besieged Gibeon, and made

warre against it.

6 And the men of Gibeon sent vnto Ioshua, euen to the hoste to Gilgal, saying, Mitthowd not thine hand fro thy seruants : come vp to vs quickly, and saue vs, and helpe vs : for all the kings of the Amorites which dwell in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, hee and all the people of warre with him, and all the men of might.

8 And the Lord sayde vnto Ioshua, Feare them not : for I haue giuen them in

to thine hand : none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly : for hee went up from Gilgal all the night.

10 And the Lord discomfited them before Israel, & slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and inore them to Azekah, and to Bakkedah.

11 And as they fled from before Israel, and were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, until Azekah, and they died: they were more that died with the hailestones then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord in the day when the Lord gaue the Amorites before the children of Israel, and hee sayde in the sight of Israel, * Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the Moone stood still, until the people auenged themselves vpon their enemies : (is not this written in the booke of * Iaher ?) to the Sunne abode in the mids of the heauen, and halted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man : for the Lord fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal.

16 But the five kings fled and were hid in a caue at Bakkedah.

17 And it was told Ioshua, saying, The five kings are found hid in a caue at Bakkedah.

18 Then Ioshua said, Roule great stones vpon the mouth of the caue, and let men by it for to keepe them.

19 But stand yee not still : follow after your enemies, and * smite all the hindmost, suffer them not to enter into their cities : for the Lorde your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter, till they were consumed, and the rest that remained of them, were entered into walled cities.

21 Then all the people returned to the campe, to Ioshua at Bakkedah in peace : no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five kings vnto me forth of the caue.

23 And they did so, and brought out those five kings vnto him forth of the caue, euen the king of Ierusalem, the king of Iybron, the king of Iarmuth, the king of Lachish, and the king of Eglon.

24 And when they had brought out those kings vnto Ioshua, Ioshua called for all the men of Israel, and laid vnto the chiefe of the men of warre, which went with him, Come nere, set your feet vpon the^b necks of these kings : and they came nere and set their feet vpon their necks.

d So we see that all things serue to execute Gods vengeance against the wicked.

1 Iah. 28, 21.

ecclui. 46, 4, 5.

e Some reade the booke of the righteous; meaning Moses: the Chalde text readeth in the booke of the Law : but it is like that it was a booke thus named, which is now lost.

f By taking away the enemies hearts, & destroying them with hailestones.

g Ebr. cut off all their traine, or tails.

h Or, in safetie, so that none gaue them so much as an evil word.

i Signifying, what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

1 For the vses of the Tabernacle, and of the Temple when it shall be built. Deut. 7. 1.

m Who were minded to put them to death for feare of Gods wrath. n That is, for the sacrifices of the Temple, as verse 23.

Chap. 6. 15, 21.

Chap. 8. 3, 28, 29.

a That is, Lord of iustice, for tyrants take to themselves glorious names, when indeed they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their hand.

c Left Ioshua should haue thought that God had sent this great power against him for his lawfull league with the Gibeonites, the Lord heere strengtheneth him.

25 And Ioshua saide vnto them, Feare not, nor be faine hearted, but bee strong, and of a good courage: for thus will the Lord do to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on fine trees, and they hanged still vpon the trees untill the euening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, that they should take them downe off the trees, and cast them into the caue (wherein they had bene hid) and they laide great stones vpon the caues mouth, which remaine untill this day.

28 ¶ And that same day Ioshua tooke † Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, & all the soules that were therein, he let none remaine: for he did to the king of Makkedah,* as he had done vnto the king of Iericho.

29 Then Ioshua went from Makkedah and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue † it also and the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue † Lachish into the hand of Israel, which took it the second day, and smote it with the edge of the sword, and all the soules that were therein: according to all as he had done to Libnah.

33 ¶ Then Horam, king of † Gezer came by to helpe Lachish: but Ioshua smote him and his people, untill none of his remayned.

34 ¶ And from Lachish Ioshua departed vnto † Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein, he utterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went by from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken † it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it utterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken † it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so he did to Debir, and to the king thereof: as he had also done to Libnah, and

to the king thereof.

40 ¶ So Ioshua smote all the hill countreys, and the South countreys, and the balleyes, and the hill sides, and all their kings, and let none remaine, but utterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote them from Kadeshbarnea enen vnto Azzah, and all the countrey of Goshene enen vnto Gibeon.

42 And all these kings and their land did Ioshua take at † one time, because the Lord God of Israel fought for Israel.

43 Afteward Ioshua and all Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

Diuers kings and cities, and countreys overcome by Ioshua. 15 Ioshua did all that Moses had commanded him. 20 Gah hardeneth the enemies hearts that they might be destroyed.

AND when Abim king of Habor had heard this, then he sent to Jobab king of Hadon, and to the king of Shinar, and to the king of Achshaph,

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of † Cinneroth, and in the valleyes, & in the borders of Dor Westward,

3 And vnto the Canaanites, both by East and by West, and vnto the Amorites, and Hittites, and Perizzites, and Jebusites in the mountaines, and vnto the Hittites vnder Hermon in the land of Hizzeph.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude, with horses and charrets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morrow about this time, will I deliuer them all in thine hand: thou shalt † hough their horses, and burne their charrets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Sidon, and vnto † Dikephothaim, and vnto the valley of Shiph Eastward, and smote them until they had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: hee houghed their horses, and burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Habor, and smote the king thereof with the sword: for Habor before time was the head of all those kingdomes.

11 Horconer they smote all the persons that were therein with the edge of the sword, utterly destroying all, leauing none alive, and he burnt Habor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and utterly destroyed them,* as Moles the seruant of the Lord had commaunded.

i Some reade Ashdosh, which significth the deuils of the hills

k In one battell. l Where the Arke was, there to giue thanks for their victories.

a The more that Gods power appeareth, the more the wicked rage against it. b Which the Euangelists call the lake of Gennezereth, or Tibérias,

c Which was mount Sion, as Deut. 4. 48.

d That neither they should seeke to the yle of war nor the Israelites should put their trust in them.

e Which significth hot waters, or according to some, brine pits,

f Both men, women, and children.

Num. 33. 52. dent. 7. 2.

Dent. 2. 1. 2. chap. 8. 29.

† Ioshua taketh Makkedah. † Or, euery person.

Chap. 6. 21.

† Libnah is taken. † Or, persons.

† Lachish is taken.

† The king of Gezer is slaine.

† Eglon is taken.

† Hebron is taken.

† Debir is taken.

g Which were strong by situation and not hurt by warre.
h All mankind.

13 But Israel burnt none of these cities that stood still in their strength, save Hazor only, that Ioshua burnt.

14 And all the spoile of these cities, and the cattell, the children of Israel took for their pray, but they smote every man with the edge of the sword, until they had destroyed them, not leaving one alive.

15 ¶ As the Lord * had commanded Moses his servant, so did Moses * command Ioshua, and so did Ioshua: hee left nothing undone of all that the Lord had commanded Moses.

16 So Ioshua took all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and the mountaine of Israel, and the low countrey of the same.

17 From the mount * Halak, that goeth up to Seir, even unto * Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings hee took, and smote them, and slew them.

18 Ioshua made warre long time with all those kings.

19 Neither was there any city that made peace with the children of Israel, save those Hittites that inhabited Gibeon: all other they took by battell.

20 For it came of the Lord to * harden their hearts, that they should come against Israel in battell, to the intent that they should destroy them utterly, and shew them no mercy: but that they should bring the to naught: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, & destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Judah, and out of all the mountaines of Israel: Ioshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel, only in Azab, * in Gath, and in Ashdod were they left.

23 So Ioshua took the whole land, according to all that the Lord had sayde unto Moses: and Ioshua gave it for an inheritance unto Israel * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1 ¶ What kings Ioshua and the children of Israel killed on both sides of Iordan, 2 ¶ Which were in number thirtie and one.

AND these are the kings of the land, which the children of Israel smote and possessed their land, on the * other side Iordan toward the rising of the Sunne, from the river Arnon, unto mount Hermon, and all the plaine Eastward.

2 * Sihon king of the Amorites, that dwelt in Heshbon, having dominion from Arzor, which is beside the river of Arnon and from the middle of the river, and from halfe Gilead, unto the river Jabbok, in the border of the children of Ammon.

3 And from the plaine unto the Sea of Chinneroth Eastward, and unto the Sea of the * plaine, even the salt sea, Eastward, the way to Beth-shethimoth, and from the south

under the // springs of * Hishgah.

4 ¶ They conquered all the coast of Og king of Bashan of the * remnant of the Gt. ants, which dwelt at Ashtaroth, and at Edrei.

5 And reigned in mount Hermon, and in Salsah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and halfe Gilead, even the border of Sihon king of Heshbon.

6 Moses the servant of the Lord, and the children of Israel smote them: * Moses also the servant of the Lord gave their land for a possession unto the Reubenites, and unto the Gadites, and to halfe the tribe of Manasseh.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iordan Westward, from Baal-gad in the valley of Lebanon, even unto the mount * Halak that goeth up to Seir, and Ioshua gave it unto the tribes of Israel for a possession, according to their portions.

8 In the mountaines and in the valleys and in the plaines, and in the // hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hittites, and the Jebusites.

9 ¶ The king of Jericho was one: * the king of Ai, which is beside Beth-el, one:

10 The * king of Jerusalem, one: the king of Hebron one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gazer, one:

13 The * king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one:

16 The * king of Hakkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Hadad, one: the * king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achishaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Joknean // of Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilead, one:

24 The king of Tizrah, one: all the kings were thirtie and one.

CHAP. XIII.

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Lent. 22 Balaam was slaine.

NOW when Ioshua was old, and * stricken in yeeres, The Lord sayde unto him, Thou art old, and * grown in age, and

1 Or, hill sides.
Deut. 3. 17.
and 4. 49.
Deut. 3. 11.
chap. 13. 12.

Numb. 32. 29.
deut. 3. 12.
chap. 13. 8.

b Reade Chap. 11. verse. 17.

1 Or, in Ashdodh.

Chap. 6. 2.
Chap. 8. 29.
Chap. 10. 23.

Chap. 10. 33.

Chap. 10. 39.

Chap. 10. 29. 30.

Chap. 10. 28.

Chap. 11. 10.

1 Or, neere unto Car mel.
Gen. 14. 1.

a Being almost an hundred and ten yere old.

1 Eb. commen unto yeeres.

Exod. 34. 11.
Deut. 7. 2.

i That is, Samaria.
k So called because it was bare and without trees.
1 Or, the valley of Gad.

Chap 9. 3.

l That is, to give them over to themselves: and therefore they could not but rebel against God, and seeke their own destruction.

m Out of the which came Goliath, 1 Sam. 17. 4

Numb. 26. 53. 55.

a From Gilgal where Ioshua camped.

Numb. 21. 24.
deut 3. 6.

1 Or, wilderness.

b After that the enemies are overcome.

¶ Or, borders.

† Ebr. Shihor.

‡ Ebr. upon the face of Egypt.

¶ Ebr. Mearah.

¶ Or, the plaine of Gad.

c Reads Chap. 21. 8.

Numb. 32. 33.
deut. 32. 3.
chap. 22. 4.

¶ Or, valley.

Deut. 3. 11.

chap. 12. 4.

d Because they destroyed not all as God had commanded, they that remained, were snared and pricks to hurt them, Num. 33. 55. chap. 23. 13. iudg. 2. 3.

e Levi shall live by the sacrifices, Num. 18. 21.

¶ Or, the places of Baal.

¶ Or, the valley.
Deut. 3. 17.

and there remaineth exceeding much land to be possessed:

2 This is the land that remaineth, all the regions of the Philistines, and, all Geshur,

3 From [†] Jilins which is [†] in Egypt, even unto the borders of Ekron Northward: this is counted of the Canaanites, even five lordships of the Philistines, the Azithites, and the Ashdodites, the Ekkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the [†] cane that is beside the Sidonians unto Aphek, and to the borders of the Amorites,

5 And the land of the Gileites, and all Lebanon towards the Summe rising from [¶] Bahal-gad under mount Hermon, untill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon unto [¶] Mizrephothaim, and all the Sidonians, I will cast them out from before the children of Israel: onely divide thou it by lot unto the Israelites, to inherit, as I have commanded thee.

7 Now therefore divide this land to inherit unto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof, the Reubenites, and the Gadites have received their inheritance, which Moses gaue them beyond Jordan Eastward, enen as Moses the servant of the Lord had given them,

9 From Aroer that is on the brinke of the river Arnon, and from the citie that is in the mids of the [¶] river, and all the plaine of Medeba, unto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Deshbon, unto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites, and of the Maachathites, and all mount Hermon, with all Bashan unto Salebath:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel ^d expelled not the Geshurites, nor the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites even unto this day.

14 Onely unto the tribe of Levi hee gaue none inheritance, but the sacrifices of the Lord God of Israel are ^e his inheritance, as he said unto him.

15 ¶ Moses then gaue unto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the river Arnon, and from the citie that is in the mids of the river, and all the plaine which is by Medeba:

17 Deshbon with all the cities thereof that are in the plaine: Dibon and [¶] Bamoth-baal, and Beth-baal-meon:

18 And Jahazah, and Kedemoth, & [¶] Me-phaaah:

19 Kiriat-haim also, and Sibmah, and Zeechhabar in the mount of [¶] Emek:

20 And Beth-peor, and ^{*} Ashdoth-pis-

gah, and Beth-jeshimoth:

21 And all the cities of the plaine: and all the kingdom of Sihon king of the Amorites, which reigned in Deshbon, whom Moses smote ^{*} with the princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And [†] Balaam the sonne of Beor the soothsayer, did the children of Israel slay with the sword, among them that were slain.

23 And the border of the children of Reuben was Jordan with the coasts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance unto the tribe of Gad, even unto the children of Gad, according to their families.

25 And their coastes were Jazer, and all the cities of Gilead, and halfe the land of the children of Ammon unto Aroer, which is before Rabbah:

26 And from Deshbon unto Ramoth, Mizpeh, and Betonim: and from Bahanaim unto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Deshbon, unto Jordan and the borders even unto the Sea coast of Cinnereth, [‡] beyond Jordan Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages

29 ¶ Also Moses gaue inheritance unto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh, according to their families.

30 And their border was from Bahanaim, even all Bashan, to wit, all the kingdom of Og king of Bashan, and all the townes of Jair which are in Bashan, thre-score cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, ^{*} were given unto the ^b children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Jordan toward Jericho Eastward.

33 ^{*} But unto the tribe of Levi Moses gaue none inheritance: for the Lord God of Israel is their inheritance, ^{*} as he said unto them.

CHAP. XLIII.

2 The lande of Canaan was divided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was given him.

These also are the places which the children of Israel inherited in the land of Canaan, ^{*} which Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel distributed

Numb. 31. 8.

f So that both they which obeyed wicked counsell, and the wicked counsellor perished by the iust iudgement of God.

g That is, in the land of Moab.

Numb. 32. 39.
h Meaning, his nephewes, and posterity.

Chap. 18. 7.

Numb. 18. 20.

Numb. 34. 37.

Numb. 26. 55.
and 33. 54.

a As Reuben and Gad, and a halfe the tribe of Manasseh, Numb. 32. 33.

b So though Levi lacked, yet were there still twelve tribes by this meane.

Numb. 35. 2.
chap. 21. 3. 3.

c Which was, that they two onely should enter into the land, Numb. 14. 24.

d Which were the ten other spies.

Ecclui. 46. 9.

† Ebr. so goe out and come in.

¶ Or, giants.

e This he spake of modesty and not of doubting.

Chap. 21. 13.
1. mac. 2. 56.

* Chap. 15. 13.
f Either for his power or perfol.

distributed to them.

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the halfe tribe.

3 For Moses had giuen inheritance vnto a two tribes and an halfe tribe beyond Jordan: but vnto the Leuites he gaue none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, save cities to dwell in, with the suburbs of the same for their beastes and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they diuided the land.

6 ¶ Then the children of Judah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenazite sayd vnto him, Thou knowest what the Lord sayde vnto Moses the man of God, concerning me and thee in Kadish barnea.

7 Fourtie yeere old was I, when Moses the seruant of the Lord sent mee from Kadish-barnea to espie the land, and I brought him worde againe as I thought in mine heart.

8 But my brethren that went with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Therefore Moses tware the same day, saying, Certainly the land whereon thy feet haue troden, shall bee thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee alive, as hee promised, this is the fourtie and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilbernesse: and now loe, I am this day fourscore and foure yeere old:

11 And yet am I as strong as at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre or for gouernment.

12 Now therefore giue mee this mountaine wherof the Lord spake in that day (for thou hearest in that day, how the Anakims were there, and the cities great and walled) * if so bee the Lord will bee with mee that I may drine them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenazite vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron was before this time, Kiriaty-arba; which Arba was a great man among the Anakims: thus the lande ceased from warre.

CHAP. XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same, 13 Caleb's portion, 18 The request of Achab.

This then was the lot of the tribe of the children of Iudah by their families: euen * to the border of Edom and the wilderness of * Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the point that looketh Southward.

3 And it went out on the Southside toward Maaleth-akrabim, and went along to Zin, and ascended vpon the Southside vnto Kadish-barnea, and went along to Hebron, and went vp to Adar, and set a compassse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the end of that coast was on the West side: this shalbe your South coast.

5 Also the East border shall bee the salt Sea, vnto the end of Jordan: and the border on the North quarter from the point of the Sea, and from the end of Jordan.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of * En-shemesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Jebusites: the same is Ierusalem: also this border goeth vp to the toppe of the mountaine that lieth before the valley of Hinnom Westward, which is by the ende of the valley of the * gyants Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoa, and goeth out to the cities of mount Ephraim: * this border draweth to Baalah, which is * Kiriaty-tearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Bethalon on the Northside: so it cometh downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Jabneth: and the endes of this coast are to the Sea.

12 And the West border is to the great Sea: so this border shall bee the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Ioshua giue a part among the children of Iudah as the Lord commanded him, euen * Kiriaty-arba of the father of Anak, which is in Hebron.

14 And Caleb * proued thence thre sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

Numb. 34. 3.
Numb. 33. 36.

a The Hebrew word signifieth tongue, whereby is meant, either the arme of the Sea that cometh into the land, or a rocke or cape that goeth in the Sea.

b Meaning, the mouth of the riuer wher it runneth into the salt sea.

c Which was a marke to part their countreys.

¶ Or, the fountains of the Sunne.
1. King. 1. 9.

† Ebr. Rephaim.

¶ Or, the cise of woods.

d Meaning, towards Syria.

* Chap. 14. 15.
e This was done after the death of Ioshua, Iudg. 1. 10. 20.

15 And he went by thence to the inhabitants of Debir : and the name of Debir beforetime was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, even to him will I give Achsah my daughter to wife.

17 And Othniel the sonne of Kenaz, the brother of Caleb tooke it: and he gave him Achsah his daughter to wife.

18 And as he went in to him, she mooved him to alke of her father a field: and she lighted off her asse, and Caleb said unto her, What wilt thou?

19 Then she answered, // Give me a blessing: for thou hast given mee the South country: & give mee also springs of water. And hee gave her the springs above, and the springs beneath.

20 This shall bee the inheritance of the tribe of the children of Iudah according to their families.

21 And the bestmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward, were Kabzeel, and Beer, and Jagur,

22 And Kinah, and Dimonah, & Adadah,

23 And Kedesh, and Hazor, and Ichnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kiriath, Belzon, (which is Hazor)

26 Amam and Shema, and Moladah,

27 And Bazar, Gaddah, and Bethmon, and Beth-palet,

28 And Hazor-shual, and Beer-sheba, and Biziothiah,

29 Baalah, and Tim, and Azem,

30 And Etolad, & Chefil, and Hormah,

31 And Ziklag, and Madmannah, and Sanlannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.

33 ¶ In the low country were Eshtaol and Jozeah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarimuth, and Abullam, Socoh, and Azekah,

36 And Sharaim, & Adithaim, and Gederah, and Gederothaim: fouretee cities with their villages.

37 Zenam, & Havasbah, & Migdal-gad,

38 And Dileam, & Hizpeh, & Joktheel,

39 Lachish, and Bzkath, and Eglon,

40 And Gabbon, & Lahmam, & Kithlish,

41 And Gederoth, Beth-dagan, & Maamah, and Hakkedah: sixteen cities with their villages.

42 Lebnah, and Ether, and Ashan,

43 And Siphtah, and Ashnah, & Bezib,

44 And Keilah, and Azib, & Marehab: nine cities with their villages.

45 Ekron with her & townes and her villages.

46 From Ekron even unto the sea, all that lyeeth about Ashdod with their villages,

47 Ashdod with her townes and her villages: Azah with her townes and her villages, unto the river of Egypt, & the great sea was their coast.

48 ¶ And in the mountaines were Sha-

mir, and Iattir, and Socoh,

49 And Dannah, and Kiriath-sannath (which is Dabir) k Which is also called Kiriath-sepher, verse 15.

50 And Anab, and Asteemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshem,

53 And Januni, and Beth-rappuah, and Apphekah,

54 And Humtah, & Kiriath arba (which is Hebron) and Sioz: nine cities with their villages. Chap. 14. 15.

55 Baon, Carmel, & Ziph, and Juttah,

56 And Izreel, & Jokdeam, and Zanoah,

57 Ram, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Etchen: five cities with their villages.

60 Kiriath-baal, which is Kiriath earim, and Rabbath: two cities with their villages.

61 ¶ In the wilderness were Beth-arabah, Middin, and Secacah,

62 And Mishan, & the citie of salt, and Engedi: five cities with their villages.

63 Nevertheless, the Jebusites that were the inhabitants of Jerusalem, could not the children of Iudah call out, but the Jebusites dwell with the children of Iudah at Jerusalem unto this day.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

And the lot fel to the children of Joseph from Jordan by Jericho unto the water of Jericho Eastward, and to the wilderness that goeth by from Jericho by the mount Beth-el:

2 And goeth out from Beth-el to Luz, and runneth along unto the borders of Archiatroth,

3 And goeth downe Westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the ends thereof are at the Sea.

4 So the children of Joseph, Manasseh and Ephraim, toke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, even the borders of their inheritance on the East side, were Atroth-addar, unto Beth-horon the upper.

6 And this border goeth out to the Sea unto Michmethah on the North side, & this border returneth Eastward unto Taanath-shiloh, and passeth it on the East side unto Jenebah,

7 And goeth downe from Jahonah to Atroth, and Marath, and cometh to Jericho, and goeth out at Jordan,

8 And this border goeth from Tappuah Westward unto the river Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they call not out the Canaanite that

1 Of this citie the salt Sea hath his name.

m That is, utterly, though they slew the most part and burnt their citie, Iudg. 1. 8.

a That is, to Ephraim and his children: for Manassehs portion followeth. Iudg. 1. 26.

b Of their inheritance.

c Severally, first Ephraim, and then Manasseh.

d For so farre the coasts reach.

e Because Ephraims tribe was far greater then Manasseh, therefore he had mo cities.

¶ Or, cousin.

f Because her husband taried too long.

¶ Or, grant me this petition.

g Because her country was barren, she desired of her father a field that had springs, Iudg. 1. 14, 15.

14, 15.

h Which before was called Zephath, Iudg. 1. 17

¶ Ebr. daughters.

i Meaning, Nilus, as Cha. 1. 3.

that dwell in Sezer, but the Canaanite dwell among the Ephraimites unto this day, and served under tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh.

3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

1 This was also the lot of the tribe of Manasseh; for he was the first borne of Joseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, hee had Gilead and Bashan.

2 And also of the rest of the sonnes of Manasseh by their families, even of the sons of Abiezzer, and of the sonnes of Helek, and of the sonnes of Ariel, and of the sonnes of Shechem, and of the sonnes of Ephraim, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Joseph according to their families.

3 ¶ But Zelophehad the sonne of Ephraim, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to give vs an inheritance among our brethren: therefore according to the commandement of the Lord, hee gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead & Bashan, which is on the other side of Jordan.

6 Because the daughters of Manasseh did inherit among his sonnes: and Manasseh's other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lyeth before Shechem, and this border goeth on the right hand, even unto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

9 Also this border goeth downe unto the River Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the North side of the river, and the endes of it are at the Sea.

10 The South vercineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, even three countreys.

12 Yet the children of Manasseh could

not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites under tribute, but cast them not out wholly.

14 Then the children of Joseph spake unto Ioshua, saying, Why hast thou given mee but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed mee hither to?

15 Ioshua then answered them, Isthon be much people, get thee up to the wood, and cut trees for thy selfe there in the land of the Perizzites and of the Gittites, if mount Ephraim be too narrow for thee.

16 Then the children of Joseph said, The mountain will not be enough for vs: and all the Canaanites that dwell in the low countrey haue charrets of yron, as well they in Beth-shean, and in the townes of the same, as they in the valley of Jezreel.

17 And Ioshua spake unto the house of Joseph, to Ephraim, and to Manasseh, saying, Thou art a great people and hast great power, and shalt not haue one lot.

18 Therefore the mountain shall be thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charrets and though they be strong.

CHAP. XVIII.

1 The Tabernacle is set in Shiloh. 4 Certaine are sent to divide the land to the other seven tribes.

11 The lot of the children of Benjamin.

And the whole Congregation of the children of Israel came together at Shiloh: for they let up the Tabernacle of the Congregation there, after the land was subiect unto them.

2 Now there remained among the children of Israel seven tribes, to whom they had not diuided their inheritance.

3 Therefore Ioshua said unto the children of Israel, How long are ye so slacke to enter and possesse the land which the Lord God of your fathers hath given you?

4 Give now among you for every tribe three men, the whom I may send them, and that they may rise and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may divide it unto them into seven parts, Iudah shall abide in his coast at the South, and the house of Joseph shall stand in their coasts at the North.

6 Ye shall describe the land therefore into seven parts, and shall bring them hither to mee, and I will cast lots for you here before the Lord our God.

7 But the Levites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben and halfe the tribe of Manasse haue received their inheritance beyond Jordan Eastward, which Moses the seruant of the Lord gave them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and goe

h According to my father Iakobs propheticie, Gen 48. 19.

i If this mount bee not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now removed it from Gilgal, and set it up in Shiloh.

b As Eleazar, Ioshua, and the heads of the tribes had done in Iudah, Ephraim, and halfe of Manasseh.

c That is, into seven portions, to every tribe one.

d For these had their inheritance already appointed.

e Before the Arke of the Lord.

f That is, the sacrifices and offerings, Chap. 13. 14.

Gen. 48. 51. and 46. 20 & 50. 23 numb. 32. 39.

Numb. 6. 19. a For the other halfe tribe had their portion beyond Iorden.

Numb. 26. 33. and 27. 1. & 36. 2. 11

b Among them of our tribe.

c In the land of Canaan: five to the males, and other five to the daughters of Zelophehad.

d Meaning, the citie it selfe.

¶ Or, the brooke of reedes.

e That is, toward the maine sea.

f In the tribe of Asher, and tribe of Issachar.

g For at the first they lacked courage, and after agreed with them on condition contrary to Gods commandement.

g By writing the names of every countrey and citie,

h That every one should be content with Gods appointment.

i Their inheritance bordered upon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

l Or, to the Sea.

m Or, Rephaim.
n Or, Jerusalem.

o Which is in the tribe of Ephraim.

Chap. 15. 6.

p To the very strait, where the river runneth into the salt Sea.

goe through the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, and described it by cities into seven parts in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua cast lots for them in Shiloh before the Lord, and there Ioshua divided the land unto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betwene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Jordan, and the border went up to the side of Jericho on the North part, and went by through the mountaines Westward, and the endes thereof are in the wilderness of Beth-aun:

13 And this border goeth along from thence to Luz, even to the South side of Luz (the same is Beth-el) and this border descendeth to Atroth-addar, nere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lieth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-earim) a citie of the children of Iudah: this is the West quarter.

15 And the South quarter is from the end of Kiriath-earim, and this border goeth out Westward, and cometh to the fountaine of waters of Nephtoi.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the Giants Northward, and descendeth into the valley of Hinnom by the side of Jebusi Southward, and goeth downe to Ekrotel.

17 And compasseth from the North, and goeth forth to En-hemess, and stretcheth to Gethse, which is toward the going up unto Adummim, and goeth downe to the stone of Bohan the founte of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the end of Jordan Southward, this is the South coast.

20 Also Jordan is the border of it on the East side: this is the inheritance of the children of Benjamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, are Jericho, and Beth-hoglah, and the valley of Keiz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Ain, and Parah, and Dypbar,

24 And Chephar-Ammonah, and Dypni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beerah,

26 And Mizpeh, & Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Jebusi (which is Jerusalem) Gibeath, and Kiriath: foure citie cities with their villages: this is the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Acher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Iosha.

¶ And the second lot came out to Simeon, Auen for the tribe of the children of Simeon according to their families: and their inheritance was in the midst of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Shebez, and Moladah,

3 And Moza-shual, & Balah, and Azem,

4 And Etrolah, and Bethul, and Hozmah,

5 And Ziklag, and Beth-marcaboth, and Hazar-israh,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain-Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, unto Baalath-beer, and Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arofe for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid.

11 And their border goeth by Westward, even to Baralah, and reacheth to Dabbatheth, and mereth with the river that lieth before Joknean,

12 And turneth from Sarid Eastward toward the sunne rising unto the border of Chisloth-tabor, and goeth out to Dabereh, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Sitrah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the endes thereof are in the valley of Shiphah-el.

15 And Kartah, and Abialal, & Shimon, and Balah, and Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: these are the cities and their villages.

17 ¶ The fourth lot came out to Issachar, even for the children of Issachar according to their families.

18 And their coast was Jezreel, & Che-
fullorh,

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iudah.

a According to Iakobs prophesie, that he should be scattered among the other tribes. Gen. 49. 7.

Or, Ramath-negeb.

b But this large portion was given them by Gods providence to declare their increase in time to come.

c Meaning, toward the great Sea.

d There was another Beth-lehem in the tribe of Iudah.

fulloth, and Shunem,
 19 And Papparaime, and Sihon, and Anaharath,
 20 And Harabbith, and Kishion, & Abez,
 21 And Kenueth, and En-gannun, and En-haddah, and Beth-paziz.
 22 And this coast reacheth to Taboz, and Shihazunath, and Beth-shemesh, and the ends of their coast reach to Jordan: thirteen cities with their villages.
 23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities and their villages.
 24 Also the fifth lot came out for the tribe of the children of Asher, according to their families.
 25 And their coast was Helcath, and Hali, and Beren, and Achhaph,
 26 And Alammelech, and Amad, & Mishael, and came to Carmel Westward, and to Suthoz Libnath,
 27 And turneth toward the sunne rising to Beth dagon, and cometh to Zebulun, and to the valley of Jiphtah-el toward the North side of Beth-emek, and Meiel, and goeth out on the left side of Cabul,
 28 And to Choron, and Rehob, and Hammon, and Kanah, unto great Sidon.
 29 Then the coast turneth to Ramah and to the strong cite of *Zor, and this border turneth to Hoshah, and the ends thereof are at the Sea from Uebel to Achzib,
 30 Ummah also and Aphek, and Rehob: two and twentieth cities with their villages.
 31 This is the inheritance of the tribe of the children of Asher, according to their families: that is, these cities and their villages.
 32 The sixth lot came out to the children of Naphtali, even to the children of Naphtali according to their families.
 33 And their coast was from *Heleph, and from Allon in Zaananim, and Adami-nekeb, and Jabneel, even to Lacum, and the ends thereof are at Jordan.
 34 So this coast turneth Westward to Aznoth-raboz, and goeth out from thence to Bikkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West side, and to Judah || by Jordan toward the Sunne rising.
 35 And the strong cities are Ziddim, Zer, and Hannath, Rakkath, and *Einne-reth,
 36 And Adamath, & Ramah, and Bazoz,
 37 And Kedesh, and Edrei, and En-hazoz,
 38 And Iron, and Migdal-el, Dozen, and Beth-anah, and Beth-ehemesh: nineteen cities with their villages.
 39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.
 40 The seventh lot came out for the tribe of the children of Dan according to their families.
 41 And the coast of their inheritance was Zorah, and Eshtaoel, and Ir-shemesh,
 42 And Shaalabbin, and Aialon, and Ithlah,
 43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,
 45 And Iebud, and Bene-berak, & Gath-rimmon,
 46 And Be-larkon, and Rakkon, with the border that lieth before *Japho.
 47 But the coasts of the children of Dan fell out too little for them: therefore the children of Dan went up to fight against Issachar, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leishem, *Dan, after the name of Dan their father.
 48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.
 49 ¶ When they had made an end of dividing the land by the coasts thereof, then the children of Israel gave an inheritance unto Ioshua the sonne of Nun among them.
 50 According to the worde of the Lord they gave him the cite which he asked, even *Temnath-serah in mount Ephraim: and he built the cite and dwelt therein.
 51 *These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel divided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of dividing the countrey.

CHAP. XX.

2 The Lord commandeth Ioshua to appoint cities of refuge. 3 The use thereof, 7 and their names.

The Lord also spake unto Ioshua, saying,
 2 Speake to the children of Israel, and say, *Appoint you cities of refuge, whereof I spake unto you by the hand of Moses,
 3 That the slayer that killeth any person by ignorance, and unwittingly, may flee thither, and there shall be your refuge from the avenger of blood.
 4 And he that doeth flee unto one of those cities, shall stand at the entering of the gate of the cite, and shall shew his cause & to the Elders of the cite, and they shall receive him into the cite unto them, and give him a place that he may dwell with them.
 5 And if the avenger of blood pursue after him, they shall not deliver the slayer into his hand, because he smote his neighbour ignorantly, neither hated hee him before time:
 6 But he shall dwell in that cite until he stand before the Congregation in iudgement, *or until the death of the hie Judge that shall bee in those dayes: then shall the slayer returne, and come unto his owne city, and unto his owne house, even unto the city from whence he fled.
 7 ¶ When they appointed Kedesh in Galil in mount Naphtali, and Shechem in mount Ephraim, & Kiriath arba, (which is Hebron) in the mountain of Judah.
 8 And on the other side Jordan toward Jericho Eastward, they appointed *Bezer in the wilderness upon the plaine, out of the tribe of Reuben, and Ramoth in Gilead,

k Called Ioppe.

l According as Iacob had prophesied, Gen. 49. 17. Indg. 18. 29.

Chap. 24. 30.

Num. 34. 17.

Exod. 21. 13. num. 35. 6, 11, 14

deut. 19. 2. a At vnwares and bearing him no grudge.

b Ebr. in the eares of the Elders.

b That is, the nearest kinsman of him that is slaine.

c Till his cause were proued. Num. 35. 25.

¶ Or, Galile.

Deut. 4. 43. 1. chron. 6. 79.

e There was an other city of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were distinguished by the tribe onely.

f Ioyneeth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus, a strong cite in the sea.

h These cities were in the countrey of Zaananim,

i Or, euen unto Iorden.

i Of the which the lake of Genenezareth had his name.

d Out of the
halfe tribe of
Manasseh be-
yond Iorden.

e Before the
Iudges.

|| Or, the chiefe of
the fathers.

Numb. 35.2.

a By Moses, by
whose ministry
God shewed his
power.

b He meaneth
them that were
Priests: for some
were but Levites.

c Every tribe
gave moe or
fewer cities, ac-
cording as their
inheritance was
great or little,
Numb. 35.8.

d For Aaron
came of Kohath
and therefore the
Priests office re-
mained in that
family.

Chap. 14.14.
1. chron. 6. 56.

e That is, the
Priest of the fa-
mily of the Ko-
hathites, of
whom Aaron
was chiefe,

Gilead out of the tribe of Gad, and Golan
in Bashan, out of the ^a tribe of Manasseh.

9 These were the cities appointed for all
the children of Israel, and for the stranger
that sojourned among them, that whosoever
killed any person ignorantly, might flee thi-
ther, and not die by the hand of the avenger
of blood, untill he stood before the ^c Congre-
gation.

C H A P. XXI.

The cities given to the Levites, 41 in number
eight and fourtie. 44 The Lord according to his
promise gave the children of Israel rest.

T Hen came the || principall fathers of the
Levites unto Eleazar the Priest, and
unto Joshua the sonne of Nun, and unto the
chiefe fathers of the tribes of the children of
Israel,

2 And spake unto them at Shiloh in the
land of Canaan, saying, * The Lord com-
manded ^a by the hand of Moses, to give vs
cities to dwell in, with the suburbs thereof
for our castell.

3 So the children of Israel gave unto
the Levites, out of their inheritance at the
commandement of the Lord these cities with
their suburbs.

4 And the lot came out for the families
of the ^b Kohathites: and the children of Aa-
ron the Priest, which were of the Levites, had
by lot, out of the tribe of Judah, and out of
the tribe of Simeon, and out of the tribe of
Benjamin: thirtene cities.

5 And the rest of the children of Kohath,
had by lot out of the families of the tribe of
Ephraim, and out of the tribe of Dan, and
out of the halfe tribe of Manasseh, tenne ci-
ties.

6 Also the children of Gerson had by lot
out of the families of the tribe of Issachar,
and out of the tribe of Asher, and out of the
tribe of Naphtali, and out of the halfe tribe
of Manasseh in Bashan, thirtene cities.

7 The children of Merari according to
their families had out of the tribe of Reuben,
and out of the tribe of Gad, and out of the
tribe of Zebulun, twelue cities.

8 So the children of Israel gave by lot
unto the Levites these cities with their sub-
urbs, as the Lord had commanded by the
hand of Moses.

9 ¶ And they gave out of the tribe of the
children of Judah, and out of the tribe of the
children of Simeon, these cities which are
here named.

10 And they were the childrens of ^a Aa-
ron, being of the families of the Kohathites,
and of the sonnes of Levi, (for theirs was the
first lot.)

11 So they gave them Kirjath-arba of
the father of Anak (which is Hebron) in the
mountain of Judah, with the suburbs of the
same round about it.

12 (But the land of the cite, and the vil-
lages thereof, gave they to * Caleb the sonne
of Iephunnai to be his possession)

13 ¶ Thus they gave to the ^c children of
Aaron the Priest, a cite of refuge for the
flayer, euen Hebron with her suburbs, and
Libnah with her suburbs,

14 And Jattir with her suburbs, and

Ektemoa and her suburbs,

15 And Holon with her suburbs, and De-
bir with her suburbs,

16 And Ain with her suburbs, and Jut-
tah with her suburbs, Bech-themeh with
her suburbs: nine cities out of those two
tribes.

17 And out of the tribe of Benjamin they
gave Gibon with her ^d suburbs, Geba with
her suburbs,

18 Anathoth with her suburbs, and Al-
mon with her suburbs: foure cities.

19 All the cities of the children of Aaron
Priests, were thirtene cities with their sub-
urbs.

20 ¶ But to the families of the children
of Kohath of the Levites, ^e which were the
rest of the children of Kohath (for the cities
of their lot were out of the tribe of Ephraim)

21 They gave them the cite of refuge for
the flayer, ^f Shechem with her suburbs in
mount Ephraim, and Gzer with her sub-
urbs,

22 And Kibzaim with her suburbs, and
Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh
with her suburbs, Gibeethon with her sub-
urbs,

24 Aialon with her suburbs, Gath-rin-
mon with her suburbs: foure cities.

25 And out of the ^g halfe tribe of Manas-
seh, Tanach with her suburbs, and Gath-
rinnon with her suburbs: two cities.

26 All the cities for the other families of
the children of Kohath were tenne with their
suburbs.

27 ¶ Also unto the children of Gerson
of the families of the Levites they gave out
of the halfe tribe of Manasseh: the city of re-
fuge for the flayer, ^h Golan in Bashan with
her suburbs, and Becherah with her sub-
urbs: two cities.

28 And out of the tribe of Issachar, Ki-
sion with her suburbs, Dabereh with her
suburbs,

29 Iarmuth with her suburbs, En-gan-
nim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal
with her suburbs, Abdon with her suburbs,

31 Helciah with her suburbs, and Rehob
with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the
cite of refuge for the flayer, Kedesh in Ga-
lil with her suburbs, ⁱ & Hammoth-dor with
her suburbs, and Kartan with her suburbs:
three cities.

33 All the cites of the Gershonites, accor-
ding to their families, were thirtene cities
with their suburbs.

34 ¶ Also unto the families of ^j children
of Merari the rest of the Levites, they gave
out of the tribe of Zebulun, Jokneam with
her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Bahalal
with her suburbs: foure cities.

36 And out of the tribe of Reuben, ^k Be-
zer with her suburbs, and Iabazah with her
suburbs,

37 Kedemoth with her suburbs, and Mo-
phaath with her suburbs: foure cities.

38 And out of the tribe of Gad they gave
for

f The suburbs
were a thou-
sand cubits from
the wall of the cities
round about,
Numb. 35.4.

g That were not
Priests.

h Hebron and
Shechem were
the two cities of
refuge vnder the
Kohathites.

i Which dwelt
in Canaan.

k Golan and Ke-
desh were the ci-
ties of refuge vnder
the Gershoni-
tes.

|| Or, Galile.

l They are here
called the rest,
because they are
last numbered, &c.
Merari was the
youngest brother,
Gen. 46.11.
m Bezer and Ra-
moth were the
cities of refuge
vnder the Me-
rari-tes and beyond
Iorden, Chap.
30.8.

for a citie of refuge for the slayer. Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Hebron with her suburbs, and Jazer with her suburbs : foure cities in all.

40 So all the cities of the children of Moab, according to their families (which were the rest of the families of the Leuites) were by their lot twelue cities.

41 And all the cities of the Leuites* within the possession of the children of Israel, were eight and forty with their suburbs.

42 These cities lay euery one severally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which hee had sworne to giue vnto their fathers, and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about, according to all that he had sworne vnto their fathers: and there stood not a man of all their enemies before them : for the Lord deliuered all their enemies into their hand.

45 * There failed nothing of all the good things which the Lord had sayd vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memoriall. 15 The Israelites reprove them. 21 Their answer for defence of the same.

¶ When Joshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And sayd vnto them, We haue kept all that Moses the seruant of the Lord^b commanded you, and haue obeyed my voyce in all that I commanded you :

3 We haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruant of the Lord^a hath giuen you beyond Iordan.

5 But take diligent heed, to doe the commandement and Law, which Moses the seruant of the Lord commanded you: that is, * that ye loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart, and with all your soule.

6 So Joshua blessed them, & sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasseh Moses had giuen a possession in Bashan: and vnto the other halfe thereof gaue Joshua among their brethren on this side Iordan Westward: therefore when Joshua sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattel, with silver, and with gold, with brasse, and with yron,

and with great abundance of rayment: diside the people of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, built there an altar by Iordan, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, haue built an altar in the forefront of the land of Canaan vpon the borders of Iordan at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe by to a warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers household among the thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith^b the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse of Israel, whereof we are not cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 We also are turned away this day from the Lord, and seeing ye rebell to day against the Lord, euen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be^a uncane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but rebell not against the Lord, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass grievously in the execrable thing, and wrath fell on^c all the Congregation of Israel? and this man alone^d perished not in his wickednesse.

21 ¶ When the children of Reuben, and the children

e Which remained at home, and went not to the warre, Num. 31. 27. 1 Sam. 30. 24.

f Ebr. Geliloth, which countrey also was called Canaan, because the Amorites dwelling there, were called Canaanites.

g That is beyond Iordan: for sometime the whole country on both sides of Iordan is meant by Canaan.

h Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

i Or, multitude.

h Not onely of the princes, but also of the common people.

Num. 25. 4.

i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

k In your iudgement.

l To vse any other seruice then God hath appointed is to rebell against God.

1 Sam. 15. 23.

Chap. 7. 15.

m Signifying, that if many suffered for one mans fault, for the fault of many all should suffer.

a Thus according to Iacobbs prophetic, they were scattered thorowout the countrey, which God vsed to this end, that his people might be instructed in the true religion by them.

Chap. 23. 14, 15.

a After that the Israelites enjoyed the land of Canaan.

b Which was to go armed before their brethren, Numb. 31. 29.

Numb. 32. 33. chap. 13. 8.

Dent. 10. 12.

c Hee sheweth wherein consisteth the fulfilling of the Law.

d Hee commanded them to God, and prayed for them.

children of Gad and halfe the tribe of Manasse answered, and sayd vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, hee knoweth, and Israel himselfe shall know: if by rebellion, or by transgression against the Lord wee haue done it, saue thou vs not this day.

23 If wee haue built vs an Altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord himselfe require it:

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue yee to doe with the Lord God of Israel?

25 For the Lord hath made Iordan a border betwene vs and you, yee children of Reuben, and of Gad: therefore yee haue no part in the Lord: so shall your children make our children to cease from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall bee a witness betwene vs and you, and betwene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, We haue no part in the Lord.

28 Therefore said we, If so be that they should say to vs, or to our generations in time to come, then will we answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betwene vs and you.

29 God forbid, that wee should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the Altar of the Lord our God, that is before his Tabernacle.

30 And when Phinehas the Priest, and the Princes of the Congregation, and heads ouer the thousands of Israel, which were with him, heard the wordes that the children of Reuben, and children of Gad, and the children of Manasse spake, they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben and to the children of Gad, and to the children of Manasse, This day wee perceive that the Lord is among vs, because yee haue not done this trespass against the Lord: now yee haue deliuered the children of Israel out of the hand of the Lord.

32 And when Phinehas the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the land of Canaan to the children of Israel, and brought them answer.

33 And the saying pleased the children of

Israel: and the children of Israel // blessed God, and minded not to goe against them in battel, for to destroy the land wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar // Ed: for it shalbe a witness betwene vs, that the Lord is God.

CHAP. XXIII.

2 Ioshua exhorteth the people, that they ioyne not themselves to the Gentiles, 7 That they name not their idoles, 14 The promise, if they feare God, 15 And threatnings if they forsake him.

And a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Ioshua was olde and stricken in age,

2 Then Ioshua called all Israel, & their Elders, and their heads, and their Judges, and their officers, and said vnto them, I am olde, and stricken in age.

3 Also yee haue seene all that the Lord your God hath done vnto all these nations before you, how the Lord your God himselfe hath fought for you.

4 Behold, I haue diuided vnto you by lot, these nations that remaine, to bee an inheritance according to your tribes, from Iordan, with all the nations that I haue destroyed, euen vnto the great Sea & Westward.

5 And the Lord your God shall expell them before you, and cast them out of your sight, and yee shall possess their land as the Lord your God hath said vnto you.

6 Be yee therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moles, that yee turne not therefrom to the right hand nor to the left.

7 Neither company with these nations: that is, with them which are left with you, neither make mention of the name of their gods, nor caule to sweare by them, neither serue them nor bow vnto them:

8 But stick fast vnto the Lord your God, as yee haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

10 One man of you shall chase a thousand: for the Lord your God he fighteth for you as he hath promised you.

11 Take good heed therefore vnto your selves, that ye loue the Lord your God.

12 Els, if yee goe backe, and cleaue vnto the rit of these nations: that is, of them that remaine with you, and shall make marriages with them, and goe vnto them, and they to you,

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: but they shall bee a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntill ye perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day doe I enter in to the way of all the world, and ye know in nature,

Or, prayd.

Lebr. said,

Or, witness,

Ebr. commen in- to yeeres.

Your eyes bearing witness.

Or, overthrowen these nations.

Ebr. as the sunne set.

Which yet remaine and are not overcome, as Chap. 13. 2.

Dent. 5. 32. and 28. 14.

And yet subdued.

Psal. 16. 4.

Let not the idges admire an othe which any shall sweare by their idoles.

Leuit. 7. 6. 8. Dent. 32. 30.

Ebr. foules.

Or, be of their affinitie.

Or, haue conuer- sation with them.

Exod. 23. 33. numb. 33. 5.

Dent. 7. 16.

Meaning, they shall bee a continual grieue vnto you, and fo the on your sides, and thornes in your eyes, vntill ye perish out of this good land, which the Lord your God hath giuen you.

I die according to the course of all

n Let him punish vs,

o Or, to turne backe from the true God.

Gen. 31. 48. chap. 24. 27. vers 34.

p They signifie a wonderful care that they bare toward their posteritie, that they might lue in the true seruice of God.

q Ebr it was good in their eyes.

r By preferring vs and gouerning vs.

s Whom if ye had offended, he would haue punished with you.

g Most certain-
ly.
Chap. 21. 45.

h Or, promises.

i Or, shreatnings,
as Chap. 24. 20.

k He sheweth
that no euill can
come vnto man
except he offend
God by disobe-
dience.

all your hearts and in all your senses, that
* nothing hath failed of all the good things
which the Lord your God promised you, but
all are come to passe vnto you: nothing hath
failed thereof.

15 Therefore as all || good things are
come vpon you which the Lord your God
promised you, so shall the Lord bring vpon
you euery || euill thing, until he haue destroy-
ed you out of this good land which the Lord
your God hath giuen you.

16 When yee shall * transgresse the coun-
taint of the Lord your God which hee com-
manded you, and shall goe and serue other
gods, and bow your selues to them, then
shall the wrath of the Lord waxe hot against
you, and yee shall perish quickly out of the
good land which he hath giuen you.

CHAP. XXIIII.

2 Ioshua rehearseth Gods benefits, **14** and ex-
horteth the people to feare God. **25** The league re-
newed betwene God and the people. **29** Ioshua di-
oeth. **32** The bones of Ioseph are buried. **33** Elca-
zar dieth.

a That is, the
nine tribes and
the halfe.

b Before the
Arke, which was
brought to She-
chem, when they
went to bury Io-
sephs bones.

Gen. 11. 31.
iudeth 5. 6, 7.
c Euphrates in
Mesopotamia,
Gen. 11. 6.

Gen. 21. 2.
Gen. 25. 26.
Gen. 36. 8.
Gen. 46. 6.
Exod. 3. 10.

Exod. 12. 37.

Exod. 14. 9.

h Or, a cloude.

d Euen fortie
yeeres.

Num. 21. 29.

Num. 22. 5.
deut. 23. 4.

AND Ioshua assembled againe all the
tribes of Israel to Shechem, and cal-
led the Elders of Israel, and their heads,
and their Iudges, and their officers, & they
prebened themselves before * God.

2 Then Ioshua said vnto all the people,
Thus saith the Lord God of Israel, * Your
Fathers dwelt beyond the * flood in olde
time, euen * Terah the father of Abraham,
and the father of Nachor, and serued other
gods.

3 And I tooke your father Abraham
from beyond the flood, & brought him tho-
row all the land of Canaan, and multiplied
his seed, and * gaue him Izhak.

4 And I gaue vnto Izhak * Iakob and
Elaui, and I gaue vnto * Elaui mount Seir,
to possesse it: but * Iakob and his children
went down into Egypt.

5 * I sent Moses also and Aaron, and I
plagued Egypt: and when I had so done a-
mong them, I brought you out.

6 So I * brought your Fathers out of
Egypt: and yee came vnto the sea, and the
Egyptians pursued after your fathers, with
charets and horsemen vnto * the red Sea.

7 Then they cried vnto the Lord and he
put a darkenesse betwene you and the E-
gyptians, and brought the Sea vpon them,
and covered them: so your eyes haue seene
what I haue done in Egypt: also yee dwelt
in the wilderness * a long season.

8 After, I brought you into the land of
the Amorites, which dwelt beyond Iordan,
* and they fought with you: but I gaue
them into your hand, and yee possessed their
country, and I destroyed them out of your
sight.

9 * Also Balak the sonne of Zippor king
of Moab arose and warred against Israel,
and sent to call Balaam the sonne of Beor,
for to curse you,

10 But I would not heare Balaam:
therefore he blessed you, and I deliuered you
out of his hand.

11 And yee went ouer Iordan, and came
vnto Jericho, & the * men of Jericho fought
against you, the Amorites, and the Periz-
zites, and the Canaanites, and the Hittites,
and the Girgashites, and the Hivites, and
the Jebusites, and I deliuered them into
your hand.

12 And I sent * hornets before you, which
cast them out before you, euen the two kings
of the Amorites, and not with thy sword, nor
with thy bow.

13 And I haue giuen you a land, where-
in yee did not labour, and cities, which yee
built not, and yee dwell in them, and eate of
the vineyardes and of Oliue trees, which yee
planted not.

14 Now therefore * feare the Lord, and
serue him in vprightnesse and in truth, and
put away the gods, which your fathers ser-
ued beyond the flood and in Egypt, and serue
ye the Lord.

15 And * if it seeme euill vnto you to serue
the Lord, chuse yee this day whom yee will
serue, whether the gods which your Fa-
thers serued (that were beyond the flood) or
the gods of the Amorites, in whose land yee
dwell: * but I and my house will serue the
Lord.

16 Then the people answered and sayd,
God forbid, that we should forsake the Lord,
to serue other gods.

17 For the Lord our God, he brought vs
and our Fathers out of the land of Egypt,
thout of the house of bondage, and hee did
those great miracles in our sight, and pre-
serued vs in all the way that wee went, and
among all the people through whom wee
came.

18 And the Lord did cast out before vs
all the people, euen the Amorites, which
dwelt in the land: therefore will wee also
serue the Lord, * for he is our God.

19 And Ioshua layd vnto the people, Ye
cannot serue the Lord: for he is an holy God:
he is a ielous God: he will not pardon your
iniquitie nor your sinnes.

20 If ye forsake the Lord a serue strange
gods, * then hee will returne and bring euill
vpon you, and consume you, after that hee
hath done you good.

21 And the people said vnto Ioshua, Nay,
but we will serue the Lord.

22 And Ioshua said vnto the people, Yee
are witnesses * against your selues, that yee
haue chosen you the Lord to serue him: and
they said, We are witnesses.

23 Then put away now, sayd hee, the
strange * gods which are among you, and
bow your hearts vnto the Lord God of Is-
rael.

24 And the people said vnto Ioshua, The
Lord our God will wee serue, and his voyce
will we obey.

25 So Ioshua * made a covenant with
the people the same day, and gaue them an
ordinance and law in Shechem.

26 And Ioshua wrote these words in the
booke of the law of God, and tooke a great
stone, and pitched it there vnder an * Olive
tree that was in the Sanctuary of the Lord.

27 And Ioshua layd vnto all the people,
Behold,

e Because it was
the chiefe citie,
vnder it hee con-
teineth all the
country: else
they of the citie
fought not.
Exod. 23. 28.
deut. 7. 20.
chap. 11. 20.

f This is the true
vle of Gods be-
nefits, to learne
thereby to feare
and serue him
with an vpright
conscience.
** Ebr. is it be will*
in your sight.

g This teacheth
vs, that if all the
world would go
from God, yee
euery one of vs
particu arly is
bound to cleaue
vnto him.

h How much
more are wee
bound to serue
God in Christ, by
whom we haue
received the re-
demption of our
soules.
** Chap. 23. 15.*

i If you doe the
contrary, your
owne mouthes
shall condemne
you.
k Out of your
hearts, and other-
wise.

l By ioyning
God and the
people together:
also he repeated
the promises and
threatnings out
of the Law,
** Or, elme.*

Behold,

m Rather then mans dissimulation should not be punished, the dumbe creatures shal cry for vengeance.

Gen. 19. 50.

judges 2. 9.

n Such are the people commonly as their rulers are,

Behold, this stone shal be a witnesse vnto vs: for it hath heard all the words of the Lord which he spake with vs, it shall bee there for a witnesse against you, lest ye denie your God.

28 Then Ioshua let the people depart euery man vnto his inheritance.

29 And after these things, Ioshua the son of Nun, the seruant of the Lord died, being an hundred and ten yeres old.

30 And they buried him in the border of his inheritance in Timnath Serah, which is in mount Ephraim, on the North side of mount Gaash.

31 And Israel serued the Lord all the

dayes of Ioshua, and all the dayes of the Elders that ouerliued Ioshua, and which had knowne all the workes of the Lord that hee had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcell of ground which Iacob bought of the sonnes of Hamor, the father of Shechem, for an hundred pieces of siluer, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Phinehas, which was giuen him in mount Ephraim.

34 And when he came to him, she moued him to aske of her father a field, and hee lighted off her asse, and Caleb said vnto her, What wilt thou?

Gen. 50. 25. exod. 13. 19.

Gen. 33. 19.

1 Ebr. Gibeath Phinehas.

The booke of Iudges.

THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet there is nothing so displeasing & hainous that can turne backe Gods loue from his Church. For now when the Israelites were entered into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefits, and giuing thanks for the same, they set to most horrible obliuion of Gods graces, contrary to their solemne promise made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from liberty, & cast them into slavery, to the intent they might feel their owne miseries, and so call vnto him and be deliuered) so to shew that his mercies indure for euer, hee raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executors of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteen in number besides Ioshua, and gouerned from Ioshua to Saul the first king of Israel. Ioshua and these vnto the time of Saul, ruled 377. yeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatry and superstition, next, what great danger that common wealth is in, when as God giueth not a magistrate to retaine his people in the purenesse of Religion, and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constituted captain. 6 Adoni-bezek is taken. 14 The request of Achish. 16 The children of Keni. 28 The Canaanites are made tributaries, but not destroyed.



fter that Ioshua was dead, the children of Israel asked the Lord, saying, Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lord saide, Iudah shall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah saide vnto Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites, and I likewise will go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites, & the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbers of his handes and of his feete.

7 And Adoni-bezek said, Seventy kings

hauing the thumbers of their hands and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 Now the children of Iudah had fought against Ierusalem, and had taken it, & smitten it with the edge of the sword, and had set the citie on fire.

9 Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the low country.

10 And Iudah went against the Canaanites that dwelt in Hebron, which Hebron beforetime was called Kirjath-arba: and they slew Shechmai, and Akishan, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kirjath-sepher.

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, euert to him will I giue Achishai my daughter to wife.

13 And Othniel the sonne of Kenaz, Calebs younger brother tooke it, to whom hee gaue Achishai his daughter to wife.

14 And when he came to him, she moued him to aske of her father a field, and hee lighted off her asse, and Caleb said vnto her, What wilt thou?

e Which was after ward built againe and possessed by the Jebusites, 2. Sam. 5. 6.

10. 15. 14. f These three were giants, and the children of Anak.

g Reade Iosh. 15. 18.

a By the iudgement of Yrim: reade Exod. 28. 30. num. 27. 21. 1. sam. 28. 6. b Who shal be our captain?

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19. 1. d This was Gods iust iudgement, as the tyrant himselfe confessed, that as hee had done, so did hee receiue, Leuit. 24. 19. 20.

15 And shee answered him, Give mee a blessing: for thou hast given mee a South countrey, give me also springs of water: and Caleb gaue her the springs above, and the springs beneath.

16 And the children of ^b Kent Moses father in law went by out of the city of the palme trees with the children of Iudah, into the wilderness of Iudah, that lieth in the South of Arab, and went and dwelt among the people.

17 But Iudah went with Simcon his brother, and they slew the Canaanites that inhabited Sephar, and utterly destroyed it, and called the name of the citie ^c Iormah.

18 Also Iudah tooke ^d Azzah with the coastes thereof, and Alkelon with the coastes thereof, and Ekron with the coastes thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had chariots of yron.

20 And they gaue Hebron vnto Caleb, as ^e Moses had said, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Jebusites, that ^f inhabited Ierusalem: therefore the Jebusites dwell with the children of Benjamin in Ierusalem vnto this day.

22 C They also that were of the house of Ioseph, went vp to Beth-el, and the Lord was with them.

23 And the house of Ioseph caused to biew Beth-el (and the name of the city beforetime was ^g Luz)

24 And the spies saw a man come out of the citie, and they sayd vnto him, Shew vs we pray thee, the way into the citie, ^h and we will shew thee mercy.

25 And when hee had shewed them the way into the city, they smore the city with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a city, and called the name thereof Luz, which is the name thereof vnto this day.

27 C Neither did Manasse destroy Beth-shean with her townes, nor Aaanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

28 Nevertheless, when Israel was strong they put the Canaanites to tribute, and expelled them not wholly.

29 C Likewise Ephraim expelled not the Canaanites that dwelt in Gazer, but the Canaanites dwelt in Gazer among them.

30 C Neither did ⁱ Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 C Neither did Asher cast out the inhabitants of Achsh, nor the inhabitants of Zidon, nor of Abilab, nor of Achzib, nor of Helah, nor of Aphik, nor of Achzib,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not driue them ^j out.

33 C Neither did Naphtali driue out the inhabitants of Beth-shechem, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-shechem, and of Beth-anath became tributaries vnto them.

34 And the Amorites ^k dwelt the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amorites ^l dwelt still in mount Heres in Aialon, & in Shalbin, and when the ^m hand of Iosephs family preuailed, they became tributaries:

36 And the coast of the Amorites was from Shaleh-akrabbim, euen from ⁿ Belah and vppward.

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fell to idolatry after Iosuahs death. 14 They are deliuered into the enemies hands. 16 God deliuereth them by Judges. 22 Why God suffered idolaters to remaine among them.

AN Angel of the Lord came vp from a Gilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sware vnto your fathers, and said, I will neuer breake my couenant with you.

2 ^p Ye also shall make no couenant with the inhabitants of this land, but shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

3 Therefore, I said also, I will not cast them out before you, but they shall bee ^q as thornes vnto your sides, and their gods shall be your destruction.

4 And when the Angel of the Lord spake these words vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place ^r Bochim, and offered sacrifices there vnto the Lord.

6 Now when Iosuah had ^s sent the people away, the children of Israel went euery man into his inheritance to possess the land.

7 And the people had serued the Lord all the dayes of Iosuah, and all the dayes of the Elders that outlived Iosuah, which had seene all the great ^t workes of the Lord that he did for Israel.

8 But Iosua the sonne of Nun the servant of the Lord died when he was an hundred and ten yeeres old.

9 And they buried him in the coastes of his inheritance, in ^u Timnath heres in mount Ephraim, on the North side of mount Gaash.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which hee had done for Israel.

11 C Then the children of Israel did wickedly in the sight of the Lord, and serued ^v Baalim.

n But made them pay tribute as the others did.

l Or, afflicted them. Or, would dwell.

o Meaning, when he was stronger then they.

p Which was a city in Arabia, or as some read, from the rocke,

a That is, messenger or Prophet, as some thinke Phinehas.

Deut 7.2. Deut. 12.3.

Isa. 23.13.

l Or, snare.

l Or, weeping.

b After that he had diuided to euery man his portion by lot, Iosh. 24.28.

c Meaning, the wonders and miracles.

d Heres by turning the letters backward, is eie-iah, as Iosh. 24.30.

e That is, all manner of idoles.

h This was one of the names of Moses father in law read Num. 10.29.

Numb. 21.3. i These cities and others were afterward possessed of the Philistims, 1 Sam. 6.17.

Numb. 14.24. iosh. 14.13. and 15.14. k For after that the tribe of Iudah had burnt it, they built it againe.

Gen. 28.19.

Iosh. 2.14.

Iosh. 17.11.

1 Wherefore God permitted the Canaanites to dwell still in the land. read chap. 3.4. Iosh. 16.10.

m That is, the tribe of Zebulun as is also to be vnderstood of the rest.

12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, even the gods of the people that were round about them, and bowed unto them, and provoked the Lord to anger.

13 So they forsooke the Lord, and served Baal, and Ashteroth.

14 And the wrath of the Lord was kindled against Israel, and hee delivered them into the hands of spoilers, that spoiled them, and hee sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was sore against them, as the Lord had said, & as the Lord had sworn unto them: so he punished them sore.

16 Notwithstanding, the Lord raised up Judges, which he delivered them out of the hands of their oppressors.

17 But yet they would not obey their Judges: for they went a whoring after other gods, and worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

18 And when the Lord had raised them up Judges, the Lord was with the Judge, and delivered them out of the hand of their enemies all the daies of the Judge, (for the Lord had compassion of their groanings, because of them that oppressed them and tormented them.)

19 Yet when the Judge was dead, they returned, and did worse then their fathers, in following other gods, to serve them, and worship them: they ceased not from their owne inventions, nor from their rebellious way.

20 Therefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenant, which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the nations, which Ioshua left when he died,

22 That though them I may prove Israel, whether they will keepe the way of the Lord to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and drove them not out immediately, neither delivered them into the hand of Ioshua.

CHAP. III.

1 The Canaanites were left to trie Israel. 9 Ochniel delivereth Israel. 21 Ehud killeth king Eglon. 31 Shamgar killeth the Philistims.

These now are the nations which the Lord left, that he might prove Israel by them, (even as many of Israel as had not known all the warres of Canaan.

2 Onely to make the generations of the children of Israel to knowe, and to teach them warre, which doubtlesse their predecessors knew not)

3 Five princes of the Philistims, and all the Canaanites, and the Sidonians, and

the Hittites that dwelt in mount Lebanon, from mount Baal-hermon, untill one come to Hamath.

4 And these remained to prove Israel by them, to wit, whether they would obey the commandements of the Lord, which hee commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

6 And they took their daughters to be their wives, and gave their daughters to their sonnes, and served their gods.

7 So the children of Israel did wickedly in the sight of the Lord, and forsook the Lord their God, and served Balaam, and Ashteroth

8 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hand of Cushan-rishathaim king of Aram-naharathin, and the children of Israel served Cushan-rishathaim eight yeeres.

9 And when the children of Israel cried unto the Lord, the Lord stirred up a saviour out to the children of Israel, and hee saved them, even Ochniel the sonne of Kenaz, Galebys younger brother.

10 And the spirit of the Lord came upon him, and hee indged Israel, and went out to warre, and the Lord delivered Cushan-rishathaim king of Aram into his hand, and his hand prevailed against Cushan-rishathaim.

11 So the land had rest fourtie yeeres, and Ochniel the sonne of Kenaz died.

12 Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

13 And hee gathered unto him the children of Ammon and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel served Eglon king of Moab righteene yeeres.

15 But when the children of Israel cried unto the Lord, the Lord stirred them up a saviour, Ehud the sonne of Gera, the sonne of Benjamin a man of his right hand: and the children of Israel sent a present by him unto Eglon king of Moab.

16 And Ehud made him a dagger with two edges, of a cubit length, and hee did gird it vnder his raiment vpon his right thigh.

17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man.)

18 And when hee had now presented the present, hee sent away the people that bare the present.

19 But he turned again from the quarries that were by Gilgal, and said, I haue a secret errand vnto thee, O king. Who sayd, Keepe silence: and all that stood about him, went out from him.

20 Then Ehud came vnto him, (and hee sate alone in a summer parter, which he had) and Ehud said, I haue a message vnto thee

c Contrary to Gods commandement, Deut. 7.3

d Trees, or woods erected for idolatry. Or, Mesopotamia.

e He was stirred up by the Spirit of the Lord. Or, Syria.

f That is, 2. vnder Ioshua, and eight vnder Ochniel. g So that the enemies of Gods people haue no power over them, but by Gods appointment.

Or Benjamin. Or, left handed.

Or, caused a dagger to be made.

h Or as some read, from the places of idoles. i Till all be departed.

Chap. 10. 6. f These were idols, which had the forme of an ewe or sheepe among the Sidonians.

Psal. 44. 12. is. 50. 1. g In all their enterprises. h The vengeance. Or, Magistrates. i Ebr. saved.

i Meaning, from the true religion.

k Ebr. repented. k Seeing their cruelty.

Chap 3. 12. i Ebr. corrupt themselves.

l As the Hivites, Jebusites, Amorites, &c. m So that both outward enemies and false prophets are but a trial to prove our faith, Deut. 13. 3. and chap. 3. 1.

a Which were achieved by the hand of God, and not by the power of man. b For they trusted in God, and he fought for them.

from God. Then he arose out of his throne.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly,

22 So that the hilt went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gave him out into the porch, and shut the doores of the parlour upon him, and locked them.

24 And when hee was gone out, his servants came: who seeing that the doores of the parlour were locked, they said, Surely hee doeth his easement in his Summer chamber.

25 And they taried till they were ashamed: and seeing he opened not the doores of the parlour, they took the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped, while they taried, and was passed the quarties, and escaped unto Seirath.

27 And when hee came home, hee blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he unto them, Follow me: for the Lord hath delivered your enemies, even Moab unto your hand. So they went downe after him, and took the passages of Jordan toward Moab, and suffered not a man to passe over.

29 And they slew of the Moabites the same time about ten thousand men, all [†] fed men, and all were warriors, and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel: and the land had rest fourescore yeeres.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistines six hundred men with an ore goad, and he also delivered Israel.

CHAP. IIII.

Israel sinned, and are given into the hands of Iabin. 4 Deborah iudgeth Iffael, and exhorteth Barak to deliuer the people. 15 Sisera fleeth. 17 and is killed by Iael.

And the children of Israel began againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of Iabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in Harosheth of the Gentiles.

3 Then the children of Israel cried unto the Lord: (for he had nine hundred charrets of yron, and twentie yeeres he had vexed the children of Israel very sore)

4 ¶ And at that time Deborah a Prophetesse, the wife of Lapidorh: iudgeth Israel.

5 And this Deborah dwelt under a palme tree, betwene Ramah and Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali, and said unto him, Hath not the Lord

God of Israel commanded, laying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun?

7 And I will draw vnto thee to the river Kishon, Sisera the captaine of Iabins armie with his charrets, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt goe with me, I will go: but if thou wilt not goe with me, I will not goe.

9 Then she answered, I will surely goe with thee: but this journey that thou takest, shall not bee for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and he went vpon his feete with ten thousand men, and Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, was departed from the Kenites, and pitched his tent vntill the plaine of Zaanaim, which is by Kedesh.)

12 Then they warned Sisera that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charrets, even nine hundred charrets of yron, and all the people that were with him from Harosheth of the Gentiles vnto the river Kishon.

14 Then Deborah layd vnto Barak, & Ap: for this is the day that the Lord hath deliuered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sisera and all his charrets, and all his host with the edge of the sword before Barak, so that Sisera lighted downe off his charret, and fled away on his feet.

16 But Barak pursued after the charrets, and after the hoste vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Iael the wife of Heber the Kenite: (for peace was betwene Iabin the king of Hazor, and betwene the house of Heber the Kenite.)

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when he had turned in vnto her into her tent, she covered him with a mantle.

19 And he layd vnto her, Give me, I pray thee, a little water to drinke: for I am thirsty. And she poured a bottle of milke, and gaue him drinke, and covered him.

20 Again, he layd vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael Hebers wife took a nail of the tent, and took an hammer in her hand, and went softly vnto him, and smote the

and revealed vnto me by the spirit of prophetic. Psal. 83. 9, 10. Or, valley.

e Fearing his owne weakness, and his enemies power, he deliveth the Prophetesse to goe with him to assure him of Gods wil from time to time. Or, he led after him 10000. men.

Or, pestiferous. Num. 10. 29. Ebr. from Kgin. f Meaning, that he possessed a great part of the country.

g She still encourageth him to this enterprise by affuring him of Gods fauour and aide.

Psal. 83. 10.

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioynd with Israel.

Or, blanket.

chap. 5. 25.

i To wit, Sisera. k That is, the pinne or stake, whereby it was fastened to the ground.

Or, hall.

Ebr. he covereth his face.

Or, caused the trumpet to be blowne Num. 10. 23.

Or, strong and bigge bodied. Ebr. humbled. k Meaning, the Israelites.

l So that it is not the number, not the meane that God regardeth, when he will get the victory.

Ebr. added, or continued to doe euill.

a There was an other Iabin, whom Ioshua killed, and burnt his city Hazor, Josh. 11. 13. b That is, in a wood or strong place.

c By the spirit of prophetic, resolving of controversies, and declaring the will of God.

the nalle into his temples, and fastened it into the ground, (for he was fast aslope, and weary) and so he died.

22 And behold, as Barak pursued after Sisera, Jael came out to meete him, and said vnto him, Come, and I will shew thee the man whom thou seekest: and when hee came into her tent, behold, Sisera lay dead, and the nalle in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hands of the children of Israel prospered, and prevailed against Jabin the king of Canaan, vntill they had destroyed Jabin king of Canaan.

CHAP. V.

1 The song and thanksgiving of Deborah and Barak, after the victory.

Then sang Deborah, and Barak the son of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the people that offered themselves willingly.

3 Heare, ye kings, hearken ye princes: I, even I will sing vnto the Lord: I will sing praise vnto the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heauens rained, the clouds also dropped water.

5 The mountaines melted before the Lord, as did that Sinai before the Lord God of Israel.

6 In the dayes of Shamgar the sonne of Anath, in the dayes of Jael the high wayes were vnoccupied, and the travellers walked thorow by-wayes.

7 The towines were not inhabited: they decayed, I say, in Israel, vntill Deborah came vp, which rose vp a mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a shield or speare seene among fourty thousand of Israel?

9 Mine heart isles on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake yee that ride on white asses, ye that dwell by Biddin, and that walke by the way.

11 For the noise of the archers appraised among the drawers of water: there shall they heare the righteousness of the Lord, his righteousness of his towines in Israel: then did the people of the Lord goe downe to the gates.

12 Up Deborah, vp, arise, & sing a song: arise Barak, and leade thy captiuitie captiue, thou soune of Abinoam.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim: their rme arose against Amalek: and after thee, Benjamin shal fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the writer.

15 And the Princes of Machar were with Deborah: and Issachar, and also Barak: he was set on his feete in the valley: for

the diuisions of Reuben were great thoughts of heart.

16 Why abodest thou among the sheepe-folde, to heare the bleatings of the flockes: for the diuisions of Reuben were great thoughts of heart.

17 Gilead abode beyond Iordan: and why doth Dan remaine in ships: Alther late on the sea boze, and raryed in his decayed places.

18 But the people of Zebulun and Naphtali haue jeopardized their liues vnto the death in the high places of the field.

19 The Kings came and fought: then fought the Kings of Canaan in Caanach by the water of Megiddo: they receiued no gaine of money.

20 They fought from heauen, even the stars in their courses fought against Sisera.

21 The riuer Kishon swept them away, that ancient riuer the riuer Kishon, O my soule, thou hast marched valiantly.

22 Then were the hoyle hoores broken with the oft beating together of their mightie men.

23 Curse yee Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe Lord, to helpe the Lord against the mightie.

24 Jael the wife of Isebel the Kenite shal be blessed aboue other women: blessed shall she be aboue women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth butter in a lordly dish.

26 She put her hand to the nalle, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pierced his temples.

27 Hee bowed him downe at her feet, hee fell downe, and lay still: at her feet he bowed him downe, and fell: and when he had liue downe, he lay there dead.

28 The mother of Sisera looked out at a window, & cryed thorow the lattesse, Why is his chariot so long a coming? why tary the wheelers of his charrets?

29 Her wife ladies answered her: Yea, shee answered her selfe with her owne words,

30 Haue they not gotten, and they diuide the spoyle? Euery man hath a maide or two, Sisera hath a pray of diuers coloured garments, a pray of sundry colours made of needle worke: of diuers colours of needle worke on both sides, for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the sunne when he riseth in his might. And the land had rest fourty yeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednesse. 24 Gideon is sent to see their delinquer. 37 He asketh a signe.

Afterward the children of Israel committed wickednesse in the sight of the Lord, & the Lord gaue them into the hands of Midian seven yeres.

2 And the hand of Midian preuailed against

m They maruelled that they came not ouer Iordan to helpe them.

n She reproveth all them that came not to helpe their brethren in their necessitie.

o Either by beating of the sea, or by mining.

p They wanne nothing, but lost all.

q As a become doth the filth of the house.

r It was a citie neere Tabor where they fought.

f Some reade, churned milke in a great cup.

† Ebr., destroyed.

|| Or, sects.

t That is, shee comforted her selfe.

u Because hee was chiefe of the armie.

x Shall growe daily more and more in Gods fauour.

l So he saw that a woman had the honour, as Deborah prophesied.

† Ebr. went and was strong.

a To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.
Deut. 3. 1.

Psal. 97. 5.
Exod. 19. 18.

Chap. 3. 31.
Chap. 4. 18.
b For feare of the enemies.

c Miraculously stirred vp of God to pierce them, and deliuer them.

d They had no heart to resist their enemies.

e Ye Governours,

f As in danger of your enemies.

g For now you may draw water, without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Ioshua first fought against Amalek, & Saul destroyed him.

k Auen the learned did helpe to fight.

l Euen the whole tribe.

a For feare of the Midianites, they fled into the dennes of the mountaines.

¶ Or, of Kedem.

b Euen almost the whole country.

c This is the end of Gods punishments, to call his to repentance: that they may seeke for helpe of him.

2. King. 17. 35.
38. ier. 10. 2.

¶ Or, so prepare his fighs.

d This came not of distrust, but of weaknesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue giuen thee.
¶ Or, families.

g So that we see how the flesh is enemy vnto Gods vocation, which cannot be perswaded with our signes.

against Israel, and because of the Midianites, the children of Israel made them dens in the mountaines, and caues, and strong holds.

3 When Israel had sown, then came by the Midianites, the Amalekites, and they of the East, and came vpon them,

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto Azrah, and left no foode for Israel, neither sheepe, nor ore, nor asse.

5 For they went vp, and their cattel, and came with their tents as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impouered by the Midianites: therefore the children of Israel cried vnto the Lord.

7 And when the children of Israel cried vnto the Lord because of the Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who said vnto them, Thus saith the Lord God of Israel, I haue brought you by from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I sayd vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land yee dwell: but you haue not obeyed my voyce.

11 And the Angel of the Lord came, and sate vnder the oke which was in Ophrah, that pertained vnto Joash the father of the Ezrites, and his sonne Gideon threshed wheate by the winepresse, ¶ to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers told vs of, & saide, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, Goe in this thy might, and thou shalt saue Israel out of the hands of the Midianites: haue not I sent thee?

15 And he answered him, Ah, my Lord, whereby shall I saue Israel, beholde, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord sayd vnto him, I will therefore bee with thee, and thou shalt smite the Midianites, as one man.

17 And hee answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tarry vntill thou come againe.

19 ¶ Then Gideon went in, and made

ready a kiddle, and vnleauened bread of an Ephah of flour, and put the flesh in a basket, and put the bothe in a pot, and brought it out vnto him vnder the oake, and presented it.

20 And the Angel of God said vnto him, Take the flesh & the vnleauened bread, and lay them vpon this stone, and powre out the bothe: and he did so.

21 ¶ Then the Angel of the Lord put forth the ende of the staffe that hee held in his hand, and touched the flesh and the vnleauened bread: and there arose by fire out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord sayd vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, ¶ Jehouah-shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord sayd vnto him, Take thy fathers yong bullocke, and another bullocke of seuen yeeres old, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it;

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideon tooke tenne men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his fathers household, and the men of the citie, he did it by night.

28 ¶ And when the men of the city arose, early in the morning, behold, the altar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the Altar that was made.

29 Therefore they sayd one to another, Who hath done this thing? And when they enquired and asked, they sayd, Gideon the sonne of Joash hath done this thing.

30 Then the men of the citie said vnto Joash, Bring out thy sonne, that hee may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Joash sayd vnto all that stood by him, Will ye plead Baals cause? or will ye saue him? he that will contend for him, let him die per the morning. If he be God, let him plead for himselfe against him that hath cut downe his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal pleade for himselfe, because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East were gathered together, and went and pitched in the valley of Isreal.

34 But the spirit of the Lord came vpon Gideon,

h Of Ephah, reade Exod. 16. 36.

i By the power of God onely, as in the sacrifice of Elias, 1. King. 18. 38.

Exod. 33. 20.
1 chap. 1. 23.

¶ Or, the Lord of peace.

k That is, as the Calde text writeth, fed seuen yeeres.

l Which growed about Baals altar.

m Meaning, the fat bull, which was kept to be offered vnto Baal.

n Thus we ought to iustifie them that are zealous of Gods cause, though all the multitude bee against vs.

¶ Ebr. clad Gideon.

Num. 10. 3.
chap. 3. 27.
o The family of
Abiezer, whereof
he was.

p This request
proceeded not
of infidelity, but
that he might be
confirmed in his
vocation,

Gene. 18. 32.

q Whereby he
was assured that
it was a miracle
of God.

Gideon, * and he blew a trumpet, and Abiezer was toynd with him.

35 And he sent messengers throughout all Manasseh, which also was toynd with him, and he sent messengers vnto Asher, and to Zebulun, and to Naphtali, and they came vp to meet them.

36 Then Gideon said vnto God, p If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the threshing place: if the dew come on the fleece onely, and it be dry vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowl of water.

39 Againe Gideon said vnto God, Be not angry with me, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be dry onely vpon the fleece, & let dew be vpon all the ground.

40 And God did so that same night: for it was dry vpon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to send away a great part of his company. 22 The Midianites are discomfited by a wondrous fort. 25 Orch and Zeeb are slaine.

Chap. 8. 35.

* Ebr. En-hared.

* Ebr. Hammorch.

Then * Jerubbaal. (who is Gideon) rose vp early, and all the people that were with him, and pitched beside * the well of Harod, so that the hoste of the Midianites was on the south side of them in the valley by the hill of * Bozeth.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to giue the Midianites into their hands, lest Israel make thee * haunt against mee, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, and say, * Who so is timorous or feareful, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twenty thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I wil * try them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoever I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lappe the water with their tongues, as a dog lappeth, them put by themselves, and euery one that shall bow downe his knees to * drinke, put apart.

6 And the number of them that lapped by putting their hands to their mouths, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

a God will not
that any creature
deprive him of
his glory.
Deut. 10. 8.
1. mac. 3. 56.

b I wil giue thee
a prooue to know
them, that shall
goe with thee.

c Let them de-
part as vnto mee
for this enter-
prise.

7 ¶ Then the Lord said vnto Gideon, By these three hundred men that lapped, wil I saue you, and deliuer the Midianites into thine hand: and let all the other * people goe euery man vnto his place.

8 ¶ So the people tooke vitayles * with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, // and retained the three hundred men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lord saide vnto him, Arise, * get thee downe vnto the host: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then goe thou, and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken what they say, and so shall thine hands be strong to goe downe vnto the hoste. Then went he downe and Phurah his seruant vnto the out side of the loudiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites, and all * they of the East, lay in the valley like grasshoppers in multitude, & their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, behold, a man tolde a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a * cake of barley bread tumbled from a bone into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, & said, This is nothing else saue the word of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, hee was worshipped and returned vnto the hoste of Israel, and said, Up: for the Lord hath deliuered into your hand the hoste of Midian.

16 And he diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with empty pitchers, and // lampes * with in the pitchers.

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the hoste, euen as I doe, so doe you.

18 ¶ When I blow with a trumpet, and all that are with me, blow ye with trumpets also on euery side of the hoste, and say, * For the Lord, and for Gideon.

19 ¶ So Gideon & the hundred men that were with him, came vnto the ourside of the hoste, in the beginning of the middle watch, and they raised by the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets, and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right hands to blowe withall: and they cried, The * word of the Lord, and of Gideon.

21 And they stood, euery man in his place round about the host: and all the host // ran, and cried, and fled,

d That is, the
one and thirty
thousand, and se-
uen hundred,
looke verse 3.
and 6.
* Ebr. in their
hands.

e Or, encouraged.
f Thus the Lord
by diuers meanes
doeth strengthen
him that he faile
not in so great
an enterprise.

Chap. 6. 33.

f Some reade, a
trembling noise
of barley bread,
meaning that
one of no repu-
tation should
make their great
army to tremble.

g Or, gaue God
thanks as it is in
the Chalde text.

h Or, frebrands.
i These weakes
meanes God vsed,
to signifie that
the whole victo-
rie came of him.
i That is, the vi-
ctories shalbe the
Lords, and Gide-
ons his seruant.

k Shall destroy
the enemies.

l Or, brake their
aray.

Isai. 9. 4.

1 The Lord caused the Midianites to kill one another.

m Meaning, the passages or the fords, that they should not escape.

Psal. 83. 11. isa. 10. 26.

n These places had their names of the actes that were done there.

22 And the three hundred blew with trumpets, and the * Lord set every mans sword upon his neighbour, and upon all the hoste: so the hoste fled to Beth-basistrah in Zererah, and to the border of Abel-meholah, unto Cabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasse, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters vnto Beth-barah, and Jordan. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah and Jordan.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jordan.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 Who appeaseth them. 4 He passeth the Iordan, 16 Hee renoueth himselfe on them of Succoth and Peniel. 27 He maketh an Ephod, which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

When the men of Ephraim said vnto him, **T**hy halt thou feared vs thus, that thou calledst vs not, when thou wentest to fight with the Midianites: and they chode with him sharply.

2 To whom he said, What haue I now done in comparison of you? Is not the gleanings of grapes of Ephraim better then the vintage of Abiezer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, their spirits abated toward him.

4 And Gideon came to Iordan to passe out, hee, and the three hundred men that were with him, weary, yet pursuing them.

5 And he said vnto the men of Succoth, Giue, I pray you, morsels of bread vnto the people: that follow mee (for they be weary) that I may follow after Zebah and Zalmunna kings of Midian.

6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hands, that we should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will * reare your flesh with thornes of the wilderness and with briers.

8 And hee went vp thence to Peniel, and spake vnto them likewise, and the men of Peniel answered him as the men of Succoth answered.

9 And hee said also vnto the men of Peniel, When I come againe in peace, I will breake downe thine towne.

10 Now Zebah and Zalmunna were in Karkoz, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was

slaine an hundred and twenty thousand men that drew swords.

11 And Gideon went thowow them that dwell in * Tabernacles on the East side of Nobah and Jogbehah, and smote the hoste: for the hoste was careless.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 So Gideon the sonne of Joash returned from barell the sunne being yet high.

14 And tooke a seruant of the men of Succoth, and enquired of him: and hee wrote to him the princes of Succoth, and the Elders thereof, euen seuentie and seuen men.

15 And hee came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom ye vphrayned mee, laying, Are the hands of Zebah and Zalmunna already in thine hands, that wee should giue bread vnto thy wearie men?

16 Then hee tooke the Elders of the citie, and thornes of the wilderness, and briers, and * did reare the men of Succoth with them.

17 Also hee brake downe the towne of * Peniel, and slew the men of the citie.

18 Then said hee vnto Zebah and Zalmunna, What manner of men were they, whom ye slew at Tabor, and they answered, As thou art, so were they, every one was like the child of a king.

19 And hee said, They were my brethren, euen my mothers children: as the Lord liueth, if ye had saved their liues, I would not slay you.

20 Then hee said vnto Iether his first borne sonne, Up, and slay them: but the boy drew not his sword: for hee feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels neckes.

22 Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childre reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, I would desire a request of you, that you would giue me euery man the earrings of his pray (for they had golden earrings, because they were Amorites)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earrings of his pray.

26 And the weight of the golden earrings that hee required, was a thousand and seuen hundred shekels of gold, beside collars, and jewels, and purple raiment that was on the Kings of Arabian, and beside the chaines that were about their camels neckes.

27 And

h He went by the wilderness where the Arabians dwelt in tents.

i Some reade, before the sunne rose vp.

|| Or, described.

Ebr. brake in pieces, as one thresheth corne. 1. King. 12. 5.

|| Or, they were like vnto thee.

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

|| Or, collars, m That is, thy posteritie.

n His intent was to shew himselfe thankful for this victory by restoring of religion, which, because it was not according as God had commanded, turned to their destruction.

|| Or, sacred ballow.

a They began to cawil, because he had the glory of the victory.

b Which haue slaine two princes, Oreb and Zeeb.

c The last act of the whole tribe is more famous, then the whole enterprise of one man of one family.

d Or, some small portion.

Ebr. that are at my side.

e Because thou hast ouercome an handful, thinkest thou to haue ouercome the whole? # Ebr. beate in pieces.

f Haing gotten the victory.

g Aerie Eastward beyond Iordan.

o That is, such things as pertained to the use of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6, and 1. Sam. 2. 18. and 2. Sam. 6. 14. and chap. 17. 6.

¶ Ebr. which came out of his thigh.

p Which citie belonged to the family of the Ezrites.

q That is, Baal, to whom they had bound themselves by covenant.

r They were vnimindfull of God, and vnkind toward him, by whom they had receiued to great a benefit.

27 And Gideon made a Ephod thereof, and put it in Dophah his citie: and all Israel went a whozing there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the country was in quietnesse forty yeres in the dayes of Gideon.

29 ¶ Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

30 And Gideon had seventy sonnes: he gotten of his body: for he had many wives.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Joash died in a good age, and was buried in the sepulchre of Joash his father in Dophah, of the father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whozing after Baalim, and made Baal-berith their god:

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on every side.

35 Neither shewed they mercy on the house of Jerubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

¶ Abimelech vsupeth the kingdome, and putteth his brethren to death. 7. Iotham propoeth a parable. 23. Hatred betwene Abimelech and the Shechemites. 26. Gaal conspireth against him, and is ouercome. 53. Abimelech is wounded to death by a woman.

Then Abimelech the sonne of Jerubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the family, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the sonnes of Jerubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moued to follow Abimelech: for sayd they, He is our brother.

4 And they gaue him seuentie pieces of silver out of the house of Baal-berith, wherewith Abimelech hired f faine and light fellows, which followed him.

5 And he went vnto his fathers house at Dophah, and slew his brethren the sonnes of Jerubbaal, about seuentie persons vpon one stone: yet Iotham the youngest sonne of Jerubbaal was left: for hee hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of Ailto, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they tolde it to Iotham, he

went and stood in the top of mount Gerizim, and lift vp his voice, and cryed, and sayd vnto them, hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to anoynt a king ouer them, and said vnto the olive tree, Reigne thou ouer vs.?

9 But the olive tree sayd vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and go to aduance me about the trees?

10 Then the trees sayd to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetnesse, and my good fruit, and goe to aduance me about the trees?

12 Then said the trees vnto the Vine, Come thou, and be king ouer vs.

13 But the Vine said vnto them, Should I leaue my wine, wherby I cheare God and man, and goe to aduance me about the trees?

14 Then saide all the trees vnto the Bramble, Come thou and reigne ouer vs.?

15 And the bramble laid vnto the trees, If ye will indeede anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the cedars of Lebanon.

16 Now therefore, if ye doe truly and vncorruptly to make Abimelech king, and if ye haue dealt well with Jerubbaal, and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and I aduentured his life, and deliucted you out of the hands of Midian.)

18 And yee are risen vp against my fathers house this day, and haue slaine his children about seuentie persons vpon one stone, and haue made Abimelech the sonne of his maide-servant, king ouer the men of Shechem, because he is your brother.)

19 If ye then haue dealt truly and purely with Jerubbaal, and with his house this day, then I reioyce yee with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem, and the house of Ailto: also let a fire come forth from the men of Shechem, and from the house of Ailto, and consume Abimelech.

21 And Iotham ran away, and fled, and went vnto Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeres ouer Israel.

23 But God sent an euil spirit betwene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the crueltie toward the seuentie sonnes of Jerubbaal and their blood might come and be laid vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had aided him to kill his brethren.

e By this parable he declareth, that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.

¶ Or, thistle or briar.

f Abimelech shall destroy the nobles of Shechem.

¶ Ebr. he cast his life far from him.

g That hee is your king, and you his subiects.

a To practise with his kinsfolkes for the attaining of the kingdome.

b Of your kindred by my mothers side.

¶ Or, idle fellows and vagabonds.

c Thus tyrants to establish their vsurped power, spare not the innocent blood, 2. King. 10. 7. 2. Chron. 21. 4.

d Which was as the towne house or common hall which he calleth the towne of Shechem, vers. 49.

25 So the men of Shechem let men in wait for him in the tops of the mountaines, who robbed al that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes, & trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayd, Who is Abimelech? and who is Shechem, that we should serue him? Is hee not the sonne of Jerubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to ^k Abimelech, Incercale thine armie, and come out.

30 And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore hee sent messengers vnto Abimelech [†]privily, saying, Behold, Gaal the sonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning as soone as the sunne is vp, and assault the citie: and when hee and the people that is with him, shall come out against thee, do to him [†]what thou canst.

34 So Abimelech rose vp, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out and stood in the entering of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal saw the people, hee sayd to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul sayd vnto him, The shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, & sayd, See, there come folke downe [†]by the middle of the land, and another band cometh by the way of the plaine of [†]Beonenim.

38 Then said Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Goe out now, I pray thee, and fight with them.

39 And Gaal ^mwent out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, and many were ouerthrowen and wounded, euen vnto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren

that they should not dwell in Shechem.

42 And on the morow the people went out into the field: which was tolde Abimelech.

43 And he tooke the people, and diuided them into three bands, and layd wait in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entering of the gate of the citie: and the two other bands ran vpon al the people that were in the fields, and slew them.

45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slew the people that was therein, and destroyed the citie, and sowed salt in it.

46 And when all the men of the towne of Shechem heard it, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the towne of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke ares with him, and cut downe boughes of trees, and tooke them and bare them on his shoulder and laid vnto the folke that were with him, What ye haue sene me doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire with them: so all the men of the towne of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towne within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towne.

52 And Abimelech came vnto the towne and fought against it, and went hard vnto the doore of the towne, to let it on fire.

53 But a certaine woman cast a piece of a millstone vpon Abimelechs head, and brake his brayne pan.

54 Then Abimelech called hastily his page that bare his harnesse, and said vnto him, Draw thy sword, and slay me, that men lay not of me. A woman slew him. And his page thrust him thorow, and hee died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God removed the wickednesse of Abimelech, which hee did vnto his father, in slaying his seuentie brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads, so vpon them came the curse of Jotham the sonne of Jerubbaal.

n Which were of his company.

o That it should be vnfruitfull and neuer serue to any vse.

p That is, of Baal-berith, as Chap. 8. 33.

q Meaning, that all were destroyed, as well they in the tower, as the other.

2. Sam. 11. 22.

r Thus God by such miserable death taketh vengeance on tyrants, euen in this life.

s For making a tyrant their king.

C P A P X.

2 Tola dieth. 5 Tair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pittie on them.

After

i Before they were afraid of Abimelechs power, and durst not goe out of the citie.

k Braggingly, as though hee had bene present, or to his captaine Zebul.

† Ebr. craftily.

† Ebr. what thine hand can finde.

l Thou art afraid of a shadow.

† Ebr. by the nail.

† Or, charmers.

m As their captaine.

After Abimelech there arose to defend Israel, Tola, the sonne of Duab, the sonne of Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

|| Or, his uncle.

|| Or, governed.

2 And hee iudged Israel three & twentie yeeres, and died, and was buried in Shamir.

3 And after him arose Iair a Gileadite, and iudged Israel two and twentie yeeres.

a Signifying they were men of authoritie.
|| Or, the townes of Iair, as Deut. 3. 14

4 And hee had thirtie sonnes that rode on thirtie asse colts, and they had thirtie cities, which are called || Haboroth Iair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Ramon.

Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 13. 1.
Chap. 2. 13.
|| Or, Syria.

6 And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and the Ashtaroth, and the gods of || Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord, and serued not him.

|| Or, deliuered.

7 Therefore the wrath of the Lord was kindled against Israel, and hee sold them into the hands of the Philistims, and into the hands of the children of Ammon:

8 Who from that yeere vnto and oppressed the children of Israel eighteen yeeres, euen all the children of Israel that were beyond Iordan, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

9 Whereouer, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore troubled.

10 Then the children of Israel cried vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our own God, and haue serued Baalim.

c They prayed to the Lord, and confessed their sinnes.
d By stirring them vp some Prophet, as Chap. 6. 8.

11 And the Lord said vnto the children of Israel, Did not I deliuer you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistims?

12 The Sidonians also, and the Amalekites, and the Moabites did oppress you, and yee cried to mee, and I saued you out of their hands.

Deut. 32. 15.
Ierem. 2. 13.

13 Yet yee haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and crie vnto the gods which yee haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel sayd vnto the Lord, We haue sinned: doe thou vnto vs whatouer please thee: onely wee pray thee to deliuer vs this day.

e That is, from this present danger.

16 Then they put away the strange gods from among them, and serued the Lord: and his soule was grieved for the misery of Israel.

f That is true repentance, to put away the guilt, and to serue God aright.
|| Or, he pitied,

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will begin the battell against the children of Ammon,

the same shall bee head ouer all the inheritance of Gilead.

CHAP. XI.

2 Iphthah, being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow. 32 He vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begate Iphthah, and Iphthah the Gileadite was a valiant man, but the sonne of an harlot.

|| Ebr aman of mightie force.
|| Or, visitator.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphthah, and said vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a strange woman.

a That is, of an harlot, as vers. 11.

3 Then Iphthah fled from his brethren, and dwelt in the land of Tob: and there gathered idle fellows to Iphthah, and went out with him.

b Where the gouernour of the countrey was called Tob.

4 And in proceesse of time the children of Ammon made warre with Israel.

c Ioyned with him, as some thinke, against his brethren.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to see Iphthah out of the land of Tob.

d Or, ambassadours, sent for that purpose.

6 And they said vnto Iphthah, Come and bee our Captaine, that wee may fight with the children of Ammon.

e Men oft times are constrained to desie helpe of them, whom before they haue refused.

7 Iphthah then answered the Elders of Gilead, Did not ye hate me, and expell me out of my fathers house? how then come you vnto mee now in time of your tribulation?

f Oft times those things which men reiect, God chuleth to doe great enterprises by.

8 Then the Elders of Gilead said vnto Iphthah, Therefore wee turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and bee our head ouer all the inhabitants of Gilead.

9 And Iphthah sayd vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

g Of times those things which men reiect, God chuleth to doe great enterprises by.

10 And the Elders of Gilead said to Iphthah, The Lord shall be witness betweene vs, if we doe not according to thy wordes.

|| Ebr, be the hearyers

11 Then Iphthah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphthah rehearsed all his wordes before the Lord in Mizpeh.

12 Then Iphthah sent messengers vnto the king of the children of Ammon, saying, What hast thou to doe with me, that thou art come against me, to fight in my land?

Num. 21. 13.

13 And the king of the children of Ammon answered vnto the messengers of Iphthah, Because Israelooke my land, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iordan: now therefore restore those lands: & quietly.

|| Ebr, in peace.

14 Yet Iphthah sent messengers againe vnto the king of the children of Ammon,

Deut. 2. 9.

15 And said vnto him, Thus saith Iphthah, Israel take not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wilderness vnto the red Sea, then they came to Baderis.

Num. 20. 14. 20.

17 And Israel sent messengers vnto the King

king of Edom, saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorow the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel sent messengers vnto Sihon king of the Amorites, the King of Heshbon, and Israel layd vnto him, Let vs passe, we pray thee, by thy land vnto our place.

20 But Sihon consented not to Israel that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Iabaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrye:

22 And they possessed all the coast of the Amorites, from Arnon vnto Iabbok, and from the wilderness euen vnto Iordan.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and thou shalt thou possesse it.

24 Wouldst not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoever the Lord our God dyueth out before vs, them will we possesse.

25 * And art thou now farre better then Balak the sonne of Zippor king of Moab: did not hee strue with Israel, and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred yeeres: why did ye not then recouer them in that space?

27 Wherefore I haue not offended thee: but thou dost mee wrong to warre against me. The Lord the Iudge * be iudge this day betwene the children of Israel, and the children of Ammon.

28 Wouldst the king of the children of Ammon hearkened not vnto the words of Jphrah, which he had sent him.

29 Then the Spirit of the Lord came vpon Jphrah, and hee passed ouer to Gilead, and to Danassh, and came to Gisphe in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

30 And Jphrah vowed a vow vnto the Lord, and said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that cometh out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering.

32 And so Jphrah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And hee smote them from Aroer, euen

till thou come to Dimith, twentie cities, and so forth to Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 Now when Jphrah came to Mizpeh vnto his house, behold, his daughter came out to meete him with timbrels and daunces, which was his onely childe: he had none other sonne, nor daughter.

35 And when he saw her, hee rent his clothes, and sayd, Alas my daughter, thou hast brought mee low, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Doe thus much for mee: suffer me two moneths, that I may goe to the mountaines, and bewaile my virginittie, I and my fellows.

38 And she said, Goe: and hee sent her away two moneths: so shee went with her companions, and lamented her virginittie vpon the mountaines.

39 And after the end of two moneths, shee turned againe vnto her father, who did with her according to his vow which he had vowed, and shee had knowne no man. And it was a custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Jphrah the Gileaditie, foure dayes in a yeere.

CHAP. XII.

6 Jphrah killeth two and forty thousand Ephraimites. 8 After Jphrah succedeth Izabab, 11 Elon, 13 and Abdon.

And the men of Ephraim gathered themselves together, and went to fight against the children of Ammon, and diddest not call vs * to goe with thee: wee will therefore burne thine house vpon thee with fire.

2 And Jphrah said vnto them, I and my people were at great strife with the children of Ammon, and when I called vpon you, you deliuered me not out of their hands.

3 So when I saw that ye deliuered me not, I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are ye come vpon me now to fight against me?

4 Then Jphrah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Voe Gileadites are runnagates of Ephraim * among the Ephraimites, and among the Danassites.

5 Also the Gileadites toke the passages of Iordan before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead said vnto him, Art thou an Ephraimite?

Or, the plaine,

n According to the manner after the victorie.
o Being ouercome with blind zeale, and not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel to die without children, and therefore they reioiced to be married.

a After they had passed Iorden.

b Thus ambitious enuie Gods worke in others, as they did also against Gideon, Chap. 8. 1.

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

d Yeran from vs, and chose Gilead, and now in respect of vs ye are nothing.

Numb 21. 13. and 22. 24.

Deut. 2. 26.

Or, countrey.
g Hee trusted them not to goe thorow his countrey.

Deut. 3. 36.

h For we ought more to beleue and obey God, then thou thine idoles.

Numb 32. 3. deui. 23. 4. iosh. 24. 9.

i Meaning, their townes.

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Jphrah for his worthy enterprise in deliuering the people, Heb. 11. 31. so by his rash vow and wicked performance of the same, his victorie was defaced: and here we see that the finnes of the godly doe not vterly extinguish their faith.

e Which signifieth the fall of waters, or an ear of corne.

f Somethinke that this was Boaz the husband of Ruth.

g Ebr. sonnes sonnes, hber. scollis.

Chap. 2. 11 & 3. 7 and 4. 1. and 5. 1. and 10. 6.

a Signifying, that their deliuerance came only of God, and not by mans power, b Numb. 6. 3. 3.

1 Sam. 1. 11. b Meaning, he should be separated from the world, and dedicated to God.

c If flesh be not able to abide the sight of an Angel, how much lesse the presence of God?

d Hee theweth himselfe ready to obey Gods will, and therefore desireth to know further.

finite: if hee said, Day,

6 Then said they vnto him, Say now Shibboleth: and he said Shibboleth, for he could not so pronounce: then they took him, and slew him at the passages of Iordan: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphthah iudged Israel five yeere: then died Iphthah the Gileadite, and was buried in one of the cities of Gilead.

8 After him Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes, and thirtie daughters, which hee sent out, andooke in thirtie daughters from abroad for his sons, and he iudged Israel fouen yeeres.

10 Then Ibzan died, and was buried at Beth-lehem.

11 After him iudged Israel Glon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Glon the Zebulonite died, and was buried in Aialon in the cuntry of Zebulun.

13 After him Abdon the sonne of Hillel the Pirathonite iudged Israel.

14 And hee had foure sonnes and thirtie nephewes that rode on seventy asse colts: and he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Israel for their wickednesse in oppressed of the Philistines. 3 The Angel appeareth vnto Manoahs wife. 16 The Angel commanndeth him to sacrifice vnto the Lord. 24 The birth of Samson.

At the children of Israel continued to becommite wickednesse in the sight of the Lord, and the Lord deliuered them into the hands of the Philistines foure yeere.

2 Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was barren, and bare not.

3 And the Angel of the Lord appeared vnto the woman, and said vnto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and beare a sonne.

4 And now therefore beware that thou drinke no wine nor strong drinke, neither eate any vncleane thing.

5 For loe, thou shalt conceive and beare a sonne, and no raiour shall come on his head: for the childe shall be a Nazarite vnto God from his birth: and hee shall begin to saue Israel out of the hands of the Philistines.

6 Then the wife came, and told her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angel of God: according to feartfull, but I asked him not whence hee was, neither told he me his name.

7 But he said vnto me, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine nor strong drinke, neither eate any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.

8 Then Manoah prayed to the Lord, and said, I pray thee, my Lord, let the man

of God, whom thou sentest, come againe now vnto vs, and teach vs what we shall do vnto the childe when he is borne.

9 And God heard the voice of Manoah, and the Angel of God came againe vnto the wife, as shee late in the field: but Manoah her husband was not with her.

10 And the wife made haste, and ran, and shewed her husband, and said vnto him, Behold, the man hath appeared vnto mee, that came vnto me to day.

11 And Manoah arose, and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

12 Then Manoah said, Now let thy saying come to passe: but how shall wee order the childe, and doe vnto him?

13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I layd vnto her.

14 Shee may eate of nothing that cometh of the vine tree: shee shall not drinke wine nor strong drinke, nor eate any vncleane thing: let her obserue all that I haue commanded her.

15 Manoah then sayd vnto the Angel of the Lord, I pray thee, let vs receiue thee, vntill we haue made ready a kidde for thee.

16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, wee may honour thee?

18 And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is a secret?

19 Then Manoah tooke a kidde with a meate offering, & offered it vpon a stone vnto the Lord: and the Angel did wondrously whyles Manoah and his wife looked on.

20 For when the flame came vp toward heauen from the altar, the Angel of the Lord ascended vp in the flame of the Altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

21 (So the Angel of the Lord did no more appaere vnto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord.

22 And Manoah sayd vnto his wife, Thee shall surely die, because we haue seene God.

23 But his wife sayd vnto him, If the Lord would kill vs, he would not haue receiued a burnt offering, and a meate offering of our hands, neither would he haue shewd vs all these things, nor would heaue now told vs any such.

24 And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord began to strengthen him in the booke of Dan, betwene Zorah and Ethraol.

e It seemeth that the Angel appeared vnto her twice in one day. f He calleth him man, because hee to seemed, but he was Christ the eternall word, which at his time appointed became man.

g Any thing forbidden by the Law.

h Shewing that he sought not his owne honour, but Gods, whose messenger hee was.

i Or, maruelous

i God sent fire from heauen to consume their sacrifice, to confirme their faith in his promise.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, to that nothing can hurt vs. l Or, to come vnto him at diuers times.

CHAP. XIII.

2 Samson desireth to have a wife of the Philistims.
6 Hee killeth a lion. 12 Hee propoundeth a riddle.
19 He killeth thurtie. 20 His wife forsaeketh him,
and taketh another.

Now Samson went downe to Timnath,
and saue a woman in Timnath of the
daughters of the Philistims.

2 And he came vp and told his father and
his mother, and said, I haue seene a woman
in Timnath of the daughters of the Philis-
tims: now therefore giue me her to wife.

3 Then his father and his mother said
vnto him, Is there neuer a wife among the
daughters of thy brethren, and among all
my people, that thou must goe to take a wife
of the vncircumcised Philistims? And
Samson said vnto his father, Giue me her,
for she pleaseeth me well.

4 But his father and his mother knew
not that it came of the Lord, that he should
seeke an occasion against the Philistims:
for at that time the Philistims reigned ouer
Israel.

5 ¶ Then went Samson and his father
and his mother downe to Timnath, & came
to the vineyards at Timnath: and behold,
a yong lion roared vpon him.

6 And the Spirit of the Lord came vpon
him, and hee tare him, as one should haue
rent a kid, and had nothing in his hand, nei-
ther told he his father nor his mother what
he had done.

7 And hee went downe, and talked with
the woman, which was beautiful in the eyes
of Samson.

8 ¶ And within a few daues, when he re-
turned to receiue her, hee went aside to see
the carkeis of the lyon: and behold, there
was a twarme of bees, and hony, in the body
of the lyon.

9 And hee tooke thereof in his hands, and
went eating, and came to his father and to
his mother, and gaue vnto them, and they
did eate: but hee told not them, that hee had
taken the hony out of the body of the lyon.

10 So his father went downe vnto the
woman, and Samson made there a feast:
for so vsed the yong men to doe.

11 And when they saw him, they brought
thirtie companions to be with him.

12 Then Samson said vnto them, I wil
now put forth a riddle vnto you: and if you
can declare it me within seuen daues of the
feast, and finde it out, I will giue you thirtie
scares, and thirtie change of garments:

13 But if ye cannot declare it mee, then
shall yee giue mee thirtie sheetes, and thirtie
change of garments. And they answered
him, Put forth thy riddle, that we may
heare it.

14 And he said vnto them, Out of the ear-
ker came meate, and out of the strong came
sweetnesse: and they could not in three daies
expound the riddle.

15 And when the seuenth day was come,
they said vnto Samsons wife, Entice thine
husband, that he may declare vs the riddle,
least wee burne thee and thy fathers house
with fire. Haue ye called vs, to possesse vs?

Is it not so?

16 And Samsons wife wept before him,
and sayd, Surely thou hatest me, and lovest
me not: for thou hast put forth a riddle vnto
the children of my people, and hast not
told it me. And he sayd vnto her, Behold, I
haue not told it my father, nor my mother,
and shall I tell it thee?

17 Then Samsons wife wept before him
seuen daues, while their feast lasted: and
when the seuenth day came, hee told her, be-
cause shee was importunate vpon him: so
she told the riddle to the children of her
people.

18 And the men of the citie said vnto him
the seuenth day before the sun went downe,
What is sweeter then hony? and what is
stronger then a lion? Then sayd hee vnto
them, If yee had not plowed with my be-
seer, ye had not found out my riddle.

19 And the Spirit of the Lord came vpon
him, and he went downe to Ashkelon, &
slew thirtie men of them, and spoiled them,
and gaue change of garments vnto them,
which expounded the riddle: and his wrath
was kindled, and he went vp to his fathers
house.

20 Then Samsons wife was giuen to
his companion, whom hee had vsed as his
friend.

CHAP. XV.

4 Samson tyeth firebrands to the foxes tails. 6
The Philistims burnt his father in law and his wife.
15 With the iaw-bone of an asse hee killeth a thou-
sand men. 19 Out of a great tooth in the iaw God
gaue him water.

At within a while after, in the time of
wheate harvest, Samson visited his wife
with a kid, saying, I will goe in to my wife
into the chamber: but her father would not
suffer him to goe in.

2 And her father sayd, I thought that
thou hadst hated her: therefore gaue I her
to thy companion. Is not her yonger sister
fairer then she? take her, I pray thee, in stead
of the other.

3 Then Samson said vnto them, Now
am I moze blamelesse then the Philistims:
therefore will I doe them displeasure.

4 ¶ And Samson went out, and tooke
three hundred foxes, and tooke firebrands,
and turned them tail to tale, and put a fire-
brand in the mids betwene two tails.

5 And when hee had set the brands on
fire, he sent them out into the standing corne
of the Philistims, and burnt vpon both the
riches and the standing corne, with the
vineyards and olues.

6 Then the Philistims said, Who hath
done this? And they answered, Samson the
sonne in law of the Timnite, because he had
taken his wife, and giuen her to his compa-
nion. Then the Philistims came vp, and
burnt her and her father with fire.

7 And Samson said vnto them, Though
ye haue done this, yet will I be auenged of
you, and then I will cease.

8 So he smote them || hip and thigh with
a mighty

h Vnto them
which are of
my nation.

i Or, to the se-
uenth day, be-
ginning at the
fourth.

k If yee had not
vsed the helpe
of my wife.
l Which was one
of the five chiefe
cities of the Philis-
tims.

a That is, I will
use her as my
wife.

b For through
his father in
lawes occasion,
he was moued
again to take
vengeance of the
Philistims.

c Or, that which
was reaped and
gathered.

d Or, the citizen
of Timnath.

e So the wicked
punish not vice
for loue of lu-
stice, but for
fear of danger,
which els might
come to them.

¶ Or, horsemen and
footemen.

¶ Ebr. take her for
me to wife.

a Though his
parents did iust-
ly reprocue him,
yet it appeareth
that this was the
secret worke of
the Lord, vers. 4.

b To fight a-
gainst them for
the deliuerance
of Israel.

c Whereby he
had strength and
boldnesse.

¶ Or, to take her
to his wife.

d Meaning,
when he was
married.

e That is, her pa-
rents or friends.

f To weare
at feasts, or so-
lemne daues.

g Or, drew nere,
for it was the
fourth day.

¶ Or, to importu-
nise vs.

a mighty plague: then he went and dwelt in the top of the rocke Etam.

Or, camped.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and were spread abroad in Lehi.

f And so being our prisoner, to punish him.

10 And the men of Iudah said, Why are yee come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him, as he hath done to vs.

g Such was their grosse ignorance that they iudged Gods great benefit to be a plague vnto them.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again he sayd vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Swear vnto mee that yee will not fall vpon me your selues.

h Thus they had rather betray their brother, then vse the meane that God had giuen for their deliuerance.

13 And they answered him, saying, No, but we will bind thee, and deliuer thee vnto their hand, but we will not kill thee. And they bound him with two new cordes, and brought him from the rocke.

14 When he came to Lehi, the Philistims shoured against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his hands.

i That is, of an asselately slaine.

15 And he found a new iaw bone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iaw of an asse haue I slaine a thousand men.

Or, the lifting vp of the iaw.

17 And when he had left speaking, he cast away the iaw bone out of his hand, and called that place, Ramath-Lehi.

k Whereby appeareth that hee did these things in faith, and so with a true zeale to glorifie God and deliuer his country.

18 And he was sore athirst, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shall I die for thirst, and fall into the hands of the vncircumcised?

Or, the fountaine of him that prayed.

19 Then God brake the cheeke tooth, that was in the iaw, and water came therout: and when he had drunke, his spirit came againe, and hee was reuiued: wherefore the name thereof is called En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carieth away the gates of Azzah. 18 Hee was deceiued by Delilah. 30 Hee pulleth downe the house vpon the Philistims, and dyeth with them.

a One of the five chiefe cities of the Philistims. *Or, visitaller.* b That is, hee lodged with her. *Or, to the lights of the morning.*

Then went Samson to Azzah, and saw there an harlot, and went in vnto her.

2 And it was tolde to the Azzahites, Samson is come hither. And they went about, and layd wait for him all night in the gate of the city, and were quiet all the night, saying, Abide till the morning early, and we shall kill him.

3 And Samson slept till midnight, and

arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the riuer of Sozek, whose name was Delilah:

5 Vnto whom came the Princes of the Philistims, and sayd vnto her, Entice him, and see wherein his great strength lieth, and by what meane wee may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundred shekels of siluer.

c Of the value of a shekel, reade Gen. 23. 16.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, & wherewith thou mightest be bound to doe thee hurt.

7 Samson then answered vnto her, If they bind me with seven Greene cordes, that were neuer dried, then shall I be weake, and be as another man.

Or, new withs.

8 And the Princes of the Philistims brought her seven green cordes that were not drie, and she bound him therewith.

9 (And shee had a menying in waite with her in the chamber) Then she said vnto him, The Philistims bee vpon thee, Samson. And he brake the cordes, as a thred of towne is broken, when it seeth fire: so his strength was not knowne.

d Certaine Philistims in a secret chamber.

10 ¶ After, Delilah sayd vnto Samson, See, thou hast mocked me, and told me lies. I pray thee now, tell me wherewith thou mightest be bound.

e When fire commeth neere it.

11 Then he answered her, If they binde me with new ropes that neuer were occupied, then shall I be weake, and be as another man.

f Though her falshood tended to make him lose his life, yet his affection so blinded him that he could not beware.

12 Delilah therefore tooke new ropes, and bound him therewith, and sayd vnto him, The Philistims bee vpon thee, Samson: (and men lay in waite in the chamber, and hee brake them from his armes, as a threedee.

13 ¶ Afterward Delilah sayd to Samson, Witherto thou hast beguiled mee, and tolde me lies: tell me, how thou mightest be bound. And he said vnto her, If then platted seven lockes of mine head with the threedes of the woofe.

g It is impossible if we giue place to our wicked affections, but at length we shalbe destroyed.

14 And she fastened it with a pinne, and sayd vnto him, The Philistims bee vpon thee, Samson. And hee awoke out of his sleepe, and went away with the pin of the webbe, and the woofe.

Or, beam.

15 Again she said vnto him, How canst thou say, I loue thee, when thine heart is not with mee? Thou hast mocked me these three times, and hast not tolde me wherein thy great strength lieth.

h For this Samson vsed to say, I loue thee, i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slave vnto them, whom he should haue ruled.

16 And because hee was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee told her all his heart, and sayd vnto her, There neuer came razor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: there-

therefore I be shauen, my strength shall goe from me, and I shall be weak, and be like all other men.

18 And when Delilah saw that hee had told her all his heart, she sent and called for the Princes of the Philistines, saying, Come up once againe: for hee hath shewed mee all his heart. Then the Princes of the Philistines came vnto her, and brought the money in their hands.

19 And shee made him sleepe vpon her knees, and she called a man, and made him to shau off the leuen lockes of his head, and she began to weep him, and his strength was gone from him.

20 Then she said, The Philistines be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake myselfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistines tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and he did grinde in the prison house.

22 And the haire of his head began to grow againe after that it was shauen.

23 Then the Princes of the Philistines gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people saw him, they prayed their gods: for they sayd, Our god hath deliuered into our hands our enemy and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and hee was a laughing stocke vnto them, and they set him betwene the pillars.

26 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistines: also vpon the roofo were about three thousand men and women that beheld while Samson played)

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen mee at this time onely, that I may bee at once auenged of the Philistines for my two eyes.

29 And Samson laide holde on the two middle pillars whereupon the house stood, and on which it was borne vp, on the one with his right hand, and on the other with his left.

30 Then said Samson, Let me lose my life with the Philistines: and he bowed him with all his might, and the house fell vpon the Princes, and vpon all the people that were therein. So the dead which he slew at his death, were more then they which he had slaine in his life.

31 Then his brethren, and all the house

of his father came downe and tooke him and brought him vp, & buried him betwene Zorah and Ethraol, in the sepulchre of Beniamin his father: now he had iudged Israel twentie yeeres.

CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idols. 5 He made him sonne a Priest for his idols, 10 And after he hired a Leuite.

There was a man of mount Ephraim, whose name was Michah.

2 And he said vnto his mother, The eleuen hundred shekels of silver that were taken from thee, for the which thou cursedst and spakest it, euen in mine hearing, behold, the silver is with me, I took it. Then his mother said, Blessed be my sonne of the Lord.

3 And when hee had restored the eleuen hundred shekels of silver to his mother, his mother said, I had dedicated the silver to the Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

4 And when hee had restored the money vnto his mother, his mother took two hundred shekels of silver, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, and a Tera- phim, and he consecrated one of his sonnes, who was his Priest.

6 In those dayes there was no King in Israel, but every man did that which was good in his owne eyes.

7 There was also a young man out of Beth-lehem Iudah, of the familie of Iudah, who was a Leuite, and sojourned there.

8 And the man departed out of the citie, euen out of Beth-lehem Iudah, to dwell where he could finde a place: and as heourneyed, hee came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and goe to dwell where I may finde a place.

10 Then Michah said vnto him, Dwell with mee, and bee vnto mee a father and a Priest, and I will giue thee tenne shekels of silver by yeere, and a suite of apparell, and thy meate and drink. So the Leuite went in.

11 And the Leuite was content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will bee good vnto mee, seeing I haue a Leuite to my Priest.

not looked vnto. h Not considering that hee forsooke the true worshipping of God to maintaine his owne belly. i Thus the idolaters perwade themselves of Gods fauour, when in deede bee doeth detest them.

a Some thinke this history was in the time of Ornel, or as Iosephus writeth, immediatly after Ioshua.

b Contrary to the commandement of God, & true religion practised vnder Ioshua, they forsooke the Lord and fell to idolatry.

Chap. 8. 27. c He would serue both God and idoles.

Gen. 31. 19. d By Teraphim

some vnderstand certaine idoles, hauing the likeness of a man, but others vnderstand thereby all manner of things and instruments belonging vnto those

who sought for any answer at Gods hands, as Chap. 18. 5, 6.

e For where there is no Magistrate fearing God, there can be no true religion nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all estates, and the Leuites were

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe till he had called vpon God, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation, in defending the faithfull.

n Or, was mocked.

o Ebr. take one vengeance. n According to my vocation, which is to execute Gods iudgements vpon the wicked. o He speaketh not this of despair, but humbling himselfe for neglecting his office, and the offence thereby giuen.

CHAP. XVIII.

2 The children of Dan send men to search the land. 11 Then come the six hundredth and take the gods and the Priest of Michah away. 17 They destroy Laish. 28 They build it again, 30 and set up idolatry.

a Meaning, no ordinary magistrate to punish vice according to Gods word.

b For the portion which Iotham gave them, was not sufficient for all their tribe.

c They knew him by his speech that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in errors.

e Ebr. made them ashamed.

e Lose ye this good occasion through your slothfulness?

f Or, the tents of Dan

g Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

h Those dayes there was no king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for unto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their family, five men out of their coastes, euen men expert in warre, out of Zorah and Ekraol, to view the land, and search it out, and said vnto them, ^a Goe, and search out the land. Then they came to mount Ephraim, to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the voyce of the young man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither: or what makest thou in this place? and what hast thou to doe here?

4 And hee answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Alke counsell now of God, that we may know whether the way which wee goe, shall be prosperous.

6 And the Priest said vnto them, ^d Goe in peace: for the Lord guideth your way which ye goe.

7 Then the five men departed and came to Laish, and saw the people that were therein, which dwelt careless, after the manner of the Sidonians, quiet and lurre, because no man made any trouble in the land, or vsurped any dominion: also they were farre from the Sidonians, and had no businesse with other men.

8 So they came againe vnto their brethren, to Zorah and Ekraol: and their brethren sayd vnto them, What haue yee done?

9 And they answered, Arise, that wee may goe vp against them: for we haue seene the land, and iurely it is very good, and doe ye sit still: be not slothfull to goe and enter to possesse the land:

10 If yee will goe, yee shall come vnto a careless people, and the country is large: for God hath giuen it into your hand. It is a place that doeth lacke nothing that is in the world.

11 Then there departed thence of the familie of the Danites, from Zorah and from Ekraol, five hundred men appointed with instruments of warre.

12 And they went vp, and pitched in Kirriath-earim in Iudah: wherefore they called that place, ^h Bahaneh: Dan vnto this day: and it is behinde Kirriath-earim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the five men, that went to spie out the country of Laish, and sayde vnto their brethren, ⁱ Know yee not, that there is in these houses an Ephod; and

Teraphim, and a grauen and a molten Image? Now therefore consider what ye haue to doe.

15 And they turned thitherward, and came to the house of the young man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the five hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entering of the gate.

17 Then the five men that went to spie out the land, went in thither, and took the grauen image and the Ephod, and the Teraphim, and the molten image: & the Priest stood in the entering of the gate with the five hundred men that were appointed with weapons of warre.

18 And the other went into Michahs house, and set the grauen image, the Ephod and the Teraphim, and the molten image. Then said the Priest vnto them, What doe yee?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to bee our father and Priest: Whether is it better that thou shouldst be a Priest vnto the house of one man, or that thou shouldst be a Priest vnto a tribe and to a family in Israel?

20 And the Priestes heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the people.

21 And they turned and departed, and put the children, and the cattel, and the substance before them.

22 When they were farre off from the house of Michah, the men that were in the houses nere to Michahs house, gathered together, & pursued after the children of Dan.

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Michah, What allest thou, that thou makest an outcry?

24 And he said, Ye haue taken away my gods, which I made, and the Priest, & goe your wayes: and what haue I more? how then say ye vnto me? What allest thou?

25 And the children of Dan sayd vnto him. Let not thy voice be heard among vs, lest ^k angry fellows runne vpon thee, and thou lose thy life with the lines of thine household.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned and went backe vnto his house.

27 And they take the things which Michah had made, and the Priest which hee had, and came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to helpe, because Laish was farre from Sidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein.

29 And called the name of the city Dan, after the name of Dan their father, which was

g So Superstitious blinded them, that they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robbetrie they did take them away.

h With the six hundred men.

i Suspecting them that did pursue them.

k This declareth what opinion the idolaters haue of these idoles.

l Ebr. who haue their heares bitten.

l Meaning the idols, as verſ. 18.

m Or, deliver them. Which after was called Cesarea Philippi.

Iosh. 19. 47.

was

o Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.
o That is, till the arke was taken, 1. Sam. 5. 1.

was borne unto Israel : howbeit the name of the citie was Laish at the beginning.
30 Then the children of Dan let them by the * grauen image : and Jonathan the sonne of Gerhom, the sonne of Manasse, and his sonnes were the Priests in the tribe of the Danites vnto the day of the * captiuitie of the land.
31 So they let them by the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuite wife being an harlot, forsooke her husband, and hee tooke her againe. 25 At Gibeah shee was most villenously abused to the death. 29 The Leuite cutteth her in pieces, and sendeth her to the twelue tribes.

Allo in those dayes, * when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Judah,

2 And his concubine played the whore * there, and went away from him vnto her fathers house to Beth-lehem Judah, & there continued the space of foure moneths.

3 And her husband arose and went after her to speake * friendly vnto her, and to bring her againe : hee had also his seruant with him, and a couple of asses : and shee brought him vnto her fathers house : and when the young womans father saw him, he reioyced || at his coming.

4 And his father in law the young womans father retained him, and hee abode with him three dayes : so they did eate and drinke, and lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and hee * prepared to depart : then the young womans father said vnto his sonne in law, || Comfort thine heart with a moggell of bread, and then goe your way.

6 So they late downe, and did eate and drinke both of them together. And the * young womans father said vnto the man, Be content I pray thee, and tary all night, and let thine heart be merrie.

7 And when the man rose vp to depart, his father in law || was earnest : therefore he returned and lodged there.

8 And he rose vp early the fifth day to depart, and the young womans father said, ¶ Comfort thine heart, I pray thee : and they taried untill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law the young womans father said vnto him, Behold now, the day * draweth toward euen : I pray you, tary all night : behold, || the Sunne goeth to rest : lodge here, that thine heart may be merrie : and to morrow get you early byon your way, and goe to thy * tent.

10 But the man would not tary, but arose and departed, and came ouer against Jebus, (which is Ierusalem) and his two asses laden and his concubine were with him.

11 ¶ When they were nere to Jebus, the day || was sore spent, and the seruant sayd

unto his master, Come, I pray thee, and let vs turne into this citie of the Jebusites, and lodge all night there.

12 And his master answered him, * Wee will not turne into the city of strangers that are not of the children of Israel, but we will goe forth to Gibeah.

13 And he said vnto his seruant, Come and let vs draw nere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them nere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to go in, and lodge in Gibeah : and when he came, he fate him downe in a streete of the citie : for there was no man that || took them into his house to lodging.

16 And behold, there came an olde man from his worke out of the field at euen, and the man was of mount Ephraim, but dwelt in Gibeah : and the men of the place were the children of * Iemini.

17 And when he had lift vp his eyes, hee saw a * wayfaring man in the streetes of the city : then this olde man said, Whither goest thou, and whence comest thou ?

18 And he answered him, We came from Beth-lehem Judah, vnto the side of mount Ephraim : from thence am I : and I went to Beth-lehem Judah, and goe now to the * house of the Lord : and no man receiveth me to house.

19 Although we haue straw and pender for our asses, and also bread and wine for mee and thine handmaid, and for the boy that is with thy seruant : wee lacke nothing.

20 And the olde man sayd, || Deace bee with thee : as for all that thou lackest, Oue thou finde with mee : onely abide not in the streete all night.

21 ¶ So he brought him into his house, and gaue fodder vnto the asses : and they washed their feet, and did eate and drinke.

22 And as they were making their hearts merrie, behold, the men of the city, * wicked men, beset the house round about, & s* mote at the doore, and spake to this olde man, the master of the house, saying, Bring forth the man that came into thy house, that wee may know him.

23 And * this man the master of the house went out vnto them, and sayd vnto them, Nay, my brethren, doe not so wickedly, I pray you : seeing that this man is come into mine house, doe not * this villenie.

24 Behold, here is my daughter a virgin, and his concubine : them will I bring out now, * and humble them, and doe with them what seemeth you good : but to this man doe not this villenie.

25 But the men would not hearken to him : therefore the man tooke his concubine, and brought her out vnto them : as they knew her, and abused her all the night vnto the morning : and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house where her lord was, till the

d Though in these dayes there were most horrible corruptions, yet very necessity could not compell them to haue to do with them that professe not the true God.

|| Or, gathered them.

o That is, of the tribe of Benjamin. || Or, a man walking.

f To Shiloh, or Mizpeh, where the arke was,

|| Or, bee of good comfort.

* Ebr. men of Belial : that is, giuen to all wickednesse.

¶ To the intent they might breake it. Gen. 12. 6.

h That is, abuse them, as Gen. 19. 8.

i She fell downe dead, as verse 27.

Chap. 17. 6. and 18. 1.

Gene. 25. 6.

* Ebr. besides him : to wit, with others.

* Ebr. so her heart.

|| Or, at his meeting.

* Ebr. rose up.

Or, strengthen

a That is, his concubines father.

|| Or, compelled ; him.

b Meaning, that he should refresh himselfe with meat, as ver. 5.

* Ebr. is weak.

|| Or, the day lodgah.

c To wit, to the towne or citie where he dwelt.

|| Or, went downe.

Or, husband.

Or, fallen.

k Meaning home
vnto mount E-
phraim.l For this was
like the sinne of
Sodom, for the
which God rai-
ned downe fire
and brimstone
from heauen.

Hof. 10. 9.

a That is, all
with one con-
sent.b To aske coun-
sell.

Ebr. corners.

c Meaning, men
able to handle
their weapon.

d To the Leuite.

Or, chiefe, or,
lords.e That is, her
pieces, to euery
tribe a peece,
Chap. 19. 29.f Before we haue
reuenged this
wickednesse.g These onely
shoulde haue the
charge to euery
tribe a peece,
for the rest.

the light day.

27 And her ^h lord arose in the morning
and opened the doores of the house, & went
out to goe his way, and beholde, the woman
his concubine was ^h dead at the doore of the
house, and her hands lay vpon the threshold.

28 And he said vnto her, Up, and let vs
go: but she answered not. Then heooke her
vp vpon the aile, and the man rose vp and
went vnto his ^k place.

29 And when he was come to his house,
hee tooke a knife, and layd hand on his con-
cubine, and diuided her in pieces with her
bones into twelue parts, and sent her chozow
all quarters of Israel.

30 And all that saw it, said, There was no
such thing done or seene since the time that
the children of Israel came vp from the land
of Egypt vnto this day: consider the matter,
consult, and giue sentence.

CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the
Leuite declareth his wrong. 13 They send for them
that did the villeny. 25 The Israelites are twise o-
uercome, 46 and at length get the victory.

Then ^a all the children of Israel went out,
and the congregation was gathered to-
gether as ^a one man, from Dan to Beerthe-
ba, with the land of Gilead, vnto the ^b Lord
in Mizpeh.

2 And the ^c chiefe of all the people, and all
the tribes of Israel assembled in the congre-
gation of the people of God, foure hundred
thousand footmen that ^d drew sword.

3 (Now the children of Benjamin heard
that the children of Israel were gone vp to
Mizpeh) Then the children of Israel ^d said,
How is this wickednesse committed?

4 And the same Leuite, the womans hus-
band that was slaine, answered and said, I
came vnto Gibeah that is in Benjamin with
my concubine to lodge,

5 And the men of Gibeah arose against
me, and beset the house round about vpon me
by night, thinking to haue slaine me, & haue
forced my concubine that she is dead.

6 Then Iooke my concubine, and cut
her in pieces, and sent ^e her chozowout all
the country of the inheritance of Israel: for
they haue committed abomination and vil-
lenie in Israel.

7 Behold, wee are all children of Israel:
giue your aduice and counsell herein.

8 Then all the people arose as one man,
saying, There shall not a man of vs go to his
tent, neither any turne into his ^f house.

9 But now this is that thing which we
will doe to Gibeah: wee will goe vp by lot a-
gainst it,

10 And we will take ten men of the hun-
dred throughout all the tribes of Israel,
and an hundred of the thousand, and a
thousand of tenne thousand to bring ^g vi-
talls for the people, that they may doe (when
they come to Gibeah of Benjamin) accord-
ing to all the villenie, that it hath done in
Israel.

11 C So all the men of Israel were ga-
thered against the city, knit together as one
man.

12 And the tribes of Israel sent men tho-
rough all the ^h tribe of Benjamin, saying,
What wickednesse is this that is committed
among you?

13 Now therefore deliuer vs those wic-
ked men which are in Gibeah, that we may
put them to death, and put away euill from
Israel: but the children of Benjamin would
not obey the voyce of their brethren the chil-
dren of Israel.

14 But the children of Benjamin gather-
ed themselves together out of the cities
vnto Gibeah, to come out and fight against
the children of Israel.

15 C And the children of Benjamin were
numbered at that time out of the cities fire
and twentie thousande men that drew
sword, beside the inhabitants of Gibeah,
which were numbered seven hundred chosen
men.

16 Of all this people were seven hundred
chosen men, being ⁱ left handed: all these
could sling stones at an haire breadth, and
not faile.

17 C Also the men of Israel, beside Ben-
jamin, were numbered foure hundred thou-
sand men that drew sword, euen all men of
warre.

18 And the children of Israel arose, and
went vp ^k to the house of God, and asked of
God, saying, Which of vs shall goe vp first
to fight against the children of Benjamin?
And the Lord said, Judah shall be first.

19 Then the children of Israel arose vp
early, and camped against Gibeah.

20 And the men of Israel went out to
battell against Benjamin, and the men of Is-
rael put themselves in aray to fight against
them beside Gibeah.

21 And the children of Benjamin came
out of Gibeah, and slew down to the ground
of the Israelites that day ^l two and twenty
thousand men.

22 And the people, the men of Israel
plucked vp their hearts, and let their battell
againe in aray in the place where they put
them in aray the first day.

23 (For the children of Israel had gone
vp & wept before the Lord vnto the euening,
and had asked of the Lord, saying, Shall I
goe againe to battell against the children of
Benjamin my brethren? and the Lord said,
Goe vp against them.)

24 C Then the children of Israel came
here against the children of Benjamin the
second day.

25 Also the second day Benjamin came
foorth to meet them out of Gibeah, and slew
down to the ground of the children of Israel
againe eightene thousand men: ^l all they
could handle the sword.

26 Then all the children of Israel went
vp, and all the people came also vnto the
house of God, and wept and faste there before
the Lord, and fasted that day vnto the eue-
ning, and offered burnt offerings and peace
offerings before the Lord.

27 And the children of Israel asked the
Lord (for ^m there was the Arke of the coue-
nant of God in th^ese dayes,

28 And Phinehas the sonne of Eleazar,
the

h That is, euery
family of the
tribe.

i Because they
would not suffer
the wicked to be
punished, they
declared them-
selves to main-
taine them in
their euill, and
therefore were
all iustly pu-
nished.

Chap. 3. 15.

k That is, to the
Arke, which was
in Shiloh: some
thinke, in Miz-
peh, as verse 1.

l This God per-
mitted, because
the Israelites
partly trusted
too much in
their strength,
and partly God
would by this
meanes punish
their sinnes.

l Ebr. all they draw-
ing the sword.

m To wit, in
Shiloh.

n Or, served in the Priests office at those dayes: for the fewes write, that he liued three hundred yeeres.

the son of Aaron stood before it at that time) saying, Shall I yet goe any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Go vp: for to morrow I will deliuer them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went vp against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Benjamin coming out against the people, were drawn from the city: and they began to smite of the people and kill as at other times, even by the wayes in the field (whereof one goeth vp to the house of God, and the other to Gibeah) upon a thirty men of Israel.

32 (For the children of Benjamin said, They are fallen before vs, as at the first. But the children of Israel said, Let vs flee and plucke them away from the city vnto the hie r wayes.)

33 And all the men of Israel rose vp out of their place, and put themselves in aray at Baal tamar: and the men that lay in wait of the Israelites came forth of their place, euen out of the meadowes of Gibeah,

34 And they came ouer against Gibeah, ten thousand cholen men of all Israel, and the battell was fore: for they knew not that the enemy was nere them.

35 ¶ And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Beniamites the same day fixe and twenty thousand and an hundred men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israel gaue place to the Beniamites, because they trauced to the men that lay in waite, which they had layd beside Gibeah.

37 And they that lay in wait halted, and brake forth toward Gibeah, and the ambuscment drew themselves along, and smote all the city with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambuscments, that they should make a great flame, and smoe rise vp out of the city.

39 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are stricken downe before vs, as in the first battell.

40 But when the flame began to arise out of the city as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the city began to ascend vp to heauen.

41 Then the men of Israel turned againe, and the men of Benjamin were all ouer: for they saw that ruine was nere vnto them.

42 Therefore they fled before the men of Israel vnto the way of the wilderness, but the battell overtook them: also they which came out of the cities, flew them among them.

43 Thus they compassed the Beniamites about, and chased them at ease, and overran them, euen ouer against Gibeah on the

East side.

44 And there were slaine of Benjamin eighteen thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israelites glained of them by the way fixe thousand men, and pursued after them vnto Sidon, and flew two thousand men of them.

46 So that all that were slaine that day of Benjamin were fixe and twentie thousand men that drew sword, which were all men of warre:

47 * But six hundred men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Benjamin, and smote them with the edge of the sword from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and giue their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

Moreover, the men of Israel sware in Mizpeh, laying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lift vp their voices, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people rose vp and made there an altar, and offered burnt offerings and peace offerings.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel were soxy for Benjamin their brother, and said, There is one tribe cutt off from Israel this day.

7 How shall we do for wiues to them that remaine, seeing we haue twome by the Lord, that vs will not giue them of our daughters to wiues?

8 Also they sayd, Is there any of the tribes of Israel that came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the holte and to the Congregation.

9 For when the people were biewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Goe and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

x They slew them by one and one, as they were scattered abroad.

y Besides eleuen hundred that had bene slaine in the former battell. Chap. 21. 13.

z If they belonged to the Beniamites.

a This othe came of rashnes, & not of iudgment: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth, verl. 15.

d Condemning them to be faultous of vice, which would not put their hand to punish it.

t Etr. children of strength.

o By the policy of the children of Israel.

p Meaning, crosse wayes or pathes to diuers places.

b They knew not that Gods iudgement was at hand to destroy them.

r Retired to draw them after.

¶ Or, made a long sound with a trumpet.

f For they were waxen hardy by the two former victories.

z And withstood their enemies.

u For they were compassed in on euery side. ¶ Or, drove them from their rest.

Numb. 31.17.

11 *And this is it that ye shall doe: ye shall utterly destroy a l the males and all the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maidens, virgins that had known no man by lying with any male: and they brought them vnto the holte to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole congregation sent and spake with the children of Benjamin that were in the rocke of Rimmon, and called || peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wiues, which they had laied alme of the women of Iabesh Gilead: but they had not ¹ to ynough for them.

15 And the people were sorry for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shall we doe for wiues to the remnant: for the women of Benjamin are destroyed.

17 And they said, There must be an inheritance for them: he escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we must not giue them wiues of our daughters: for the children of Israel had twoyne, saying, Cursed be he, that giueth a wife to a Beniamite.

19 Therefore they sayd, Behold, there is

a feast of the Lord euery yeere in Shiloh in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth by from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commaunded the children of Benjamin, saying, Goe and lie in wait in the vineyards.

21 And when yee see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and goe into the land of Benjamin.

22 And when their fathers of their brethren come vnto vs to complaine, wee will say vnto them, Yaue piy on them for our sakes, because wee referred not each man his wife in the warre, and because yee haue not giuen vnto them hitherto, yee haue sinned.

23 And the children of Benjamin did so, and took wiues of them that danced according to their number: which they took and went away, & returned to their inheritance, and repaired the cities, and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his family, and went out from thence euery man to his inheritance.

25 * In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

h Hee describeth the place where the maidens vied yerely to dance, as the manner then was, and to sing Psalmes and songs of Gods workes among them.

i Though they thought hereby to perfwade men that they kept their othe, yet before God it was broken.

k Meaning, two hundred.

Chap. 17. 6. and 18. 1. and 19. 1.

e To wit, about foure moneths after the discomfiture, Chap. 20. 47.
¶ Or, friendly.

f For there lacked two hundred.

g Benjamin must be referred to haue the twelfth portion in the inheritance of Iacob.

¶ Ebr. iudged.
a In the land of Canaan.
b In the tribe of Iudah, which was also called Beth-lehem Ephrathath, because there was another citie so called in the tribe of Zebulun.
c By this wonderfull prouidence of God, Ruth became one of Gods household, of whom Christ came.

d By sending them plenty againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

The booke of Ruth.

THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet God at length giueth good and ioyfull issue: teaching vs to abide with patience, till God deliuer vs out of troubles. Herin also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding shee was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby, that the Gentiles should bee sanctified by him, and ioyned with his people, and that there should be but one shepefold, and one Shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

Elimelech goeth with his wife and children into the land of Moab, 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem

IN the time that the Iudges ruled, there was a dearth in the land, and a man of Beth-lehem ^b Iudah went for to sojourn in the country of Moab, hee and his wife, and his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and shee remained with her two sonnes.

4 Which took them wiues of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon & Chilion died also both

twaine: so the woman was left destitute of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the country of Moab: for she had heard say in the country of Moab, that the Lord had ^a visited his people, and giuen them bread.

7 Wherefore shee departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi laid vnto her two daughters in law, Goe, returne each of you vnto her owne mothers house: for the Lord shew fauour vnto you, as yee haue done with the dead, and with me.

9 The Lord graunt you that you may finde rest, either of you in the house of her husband. And when shee kissed them, they list by their voice and wept.

10 And they said vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will yee goe with mee? are there any more sonnes in my

my wombe, that they may bee your husbands.

12 Turne againe my daughters: goe your way: for I am too olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had bozne sonnes,

13 Would ye tary for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth mee // much for your sakes that the hand of the Lord is gone out against mee.

¶ Or, more then
Joan.

f When shee tooke leaue and departed.

g No perswasions can preuaile to turne them backe from God, whom he hath chosen to be his.

14 Then they lift by their voyce & wept againe, and Ophai^h kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in law is gone backe vnto her people and vnto her gods, & returne thou after thy sister in law.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, wil I die, and there will I be buried, the Lord do so to mee and more also, if I ought but death depart thee and mee.

18 ¶ When she saw that she was ftedfast, she minded to goe with her, & she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was^h noyled of them through all the cite, and they sayd, Is not this Naomi?

h Whereby appeareth that shee was of a great family and of good reputation. ¶ Or, beautifull. ¶ Or, bitter.

20 And she answered them, Call me not Naomi, but call mee ¶ Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled mee, and the Almighty hath brought mee vnto aduerfite?

i Which was in the month Nimeth part of March and part of Aprill.

22 So Naomi returned and Ruth the Moabitess her daughter in law with her, when she came out of the countrey of Moab: and they came to Beth-lehem in the beginning of^h barley harvest.

CHAP. II.

1 Ruth gathereth corne in the fields of Boaz, 8 The gentleesse of Boaz toward her.

a Both for vertue, authoritie and riches.

¶ When Naomis husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess saide vnto Naomi, I pray thee, let mee goe to the field, and^h gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Goe my daughter.

b This her humilitie declareth her great affection toward her mother in law, for as much as she sheweth no painefull diligence to get both their livinge.

3 ¶ And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord bewith you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered and said, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

¶ Or, certaine handfult.

7 And she said vnto vs, I pray you, let me glean and gather after the reapers // among the sheaves: so she came, and hath continued from that time in the morning vnto now, saue that she taried a litle in the house.

8 ¶ Then said Boaz vnto Ruth, Hearest thou, my daughter? goe to none other fild to gather, neither goe from hence: but abide here by my maidens.

9 Let thine eyes be on the field that they doe reape, and goe thou after the maidens. Waile I not charged the seruants, that they touch thee not? Moreover, when thou art a thirst, goe vnto the vessels, and drinke of that which the seruants haue drawen.

c That is, take heed in what field they doe reape.

10 Then she fell on her face, and bowed her kisse to the ground, and sayd vnto him, How haue I found fauour in thine eyes, that thou shouldest know mee, seeing I am^d a stranger?

d Euen of the Moabites, which are enemies to Gods people.

11 And Boaz answered, and said vnto her, All is to bee and shewed mee that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompense thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to tuck.

e Signifying, that she shall neuer want any thing if she put her trust in God, and liue vnder his protection.

13 Then she sayd, Let me finde fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou hither, and eat of the bread, and dip thy morsell in the vinger. And shee sate beside the reapers, and hee reached her parched corne: and shee did eat, and was satisfied, and^f left thereof.

f Which shee brought home to her mother in law.

15 ¶ And when she arose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaves, and doe not rebuke her.

16 And let fall some of the sheaves for her, and let it lie, that she may gather it vp, and rebuke her not.

17 So she gleaned in the field vntill evening, and she threshed that she had gathered, and it was about an^g Ephah of barley.

Exod. 16. 36.

18 ¶ And sheeooke it vp, and went into the city, and her mother in law saw what she had gathered: Also shee took a morsell, and gaue to her that which shee had reserved, when she was sufficed.

g To wit, of her bagge, as is in the Chaldee text.

19 Then her mother in law said vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be hee, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and sayd, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law,

H To my husband and children when they were alive, and now to vs,

¶ Or, fall upon thee.

¶ Or, returned to her mother in law.

law, Blessed be hee of the Lord: for hee ceaseth not to doe good to the liuing and to the dead. Again Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Boabiteſſe ſaid, Voe ſaid alſo certainly vnto mee, Thou ſhalt be with my ſeruants, vntill they haue ended all mine harueſt.

22 And Naomi answered vnto Ruth her daughter in lawe, It is beſt, my daughter, that thou goe out with his maids, that they ſhall meet thee not in another field.

23 Then ſhee kept her by the maides of Boaz, to gather vnto the end of barley harueſt, and of wheate harueſt, and ſhe dwelt with her mother in law.

CHAP. III.

1. Naomi giueth Ruth counſell. 8 She ſleepeth at Boaz feet. 12 He acknowledged himſelfe to be her kinſeman.

Afterward Naomi her mother in lawe ſaid vnto her, My daughter, ſhall not I ſeeke reſt for thee, that thou mayeſt proſper?

2 Now alſo is not Boaz our kinſeman, with whoſe maides thou waſt? behold, hee winnoweth barley to night in the ſe floor.

3 Claſh thy ſleeve therfore, and anoynt thee, and put thy raiment vpon thee, and get thee down to the floor: let not the man know of thee, vntill hee haue left earing and drinkeing.

4 And when hee ſhall ſleepe, marke the place where he layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he ſhall tell thee what thou ſhalt doe.

5 And ſhee answered her, All that thou biddeſt me, I will doe.

6 So ſhe went downe vnto the floor, and did according to all that her mother in law badde her.

7 And when Boaz had eaten and drunken, and cheered his heart, hee went to lie downe at the end of the heape of come, and ſhee came ſoſſy, and vncouered the place of his feet, and lay downe.

8 And at midnight the man was afraid, and caught hold: and loe, a woman lay at his feet.

9 Then he ſaid, Who art thou? And ſhe answered, I am Ruth thine handmaide: ſpend therfore the wing of thy garment ouer thine handmaide: for thou art the kinſeman.

10 Then ſaid hee, Blessed bee thou of the Lord, my daughter: thou haſt ſhewed me goodnelle in the latter end, then at the beginning, in as much as thou followedſt not young men, were they poore or rich.

11 And now, my daughter ſearce not: I will doe to thee all that thou requireſt: for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And now, it is true, that I am thy kinſeman, howbeit there is a kinſeman neerer then I.

13 Carry to night, and when morning is come, if hee will doe the duetie of a kinſeman vnto thee, well, let him doe the kinſmans duty: but if he will not doe the kinſ-

mans part, then will I doe the duetie of a kinſeman, as the Lord ſiurth: ſleepe vntill the morning.

14 And ſhee lay at his ſette vntill the morning: & ſhe aroſe before one could know another: for he ſaid, Let no man know, that a woman came into the floor.

15 Alſo hee ſaid, Winge the ſheeete that thou haſt vpon thee, and hold it. And when ſhe held it, he meaſured ſixe meaſures of barley, and layd them on her, and ſhe went into the citie.

16 And when he came to her mother in law, ſhee ſaid, Who art thou, my daughter? And ſhee told her all that the man had done to her.

17 And ſaid, Theſe ſixe meaſures of barley gaue he mee: for he ſaid to mee, Thou ſhalt not come emptie vnto thy mother in law.

18 Then ſaid ſhe, My daughter, ſit ſtill, vntill thou know how the thing will fall: for the man will not be in reſt, vntill hee haue finiſhed the matter this ſame day.

CHAP. IIII.

1 Boaz ſpeaketh to Ruths next kinſeman touching her marriage. 7 The ancient cuſtome in Iſrael. 10 Boaz marrieth Ruth, of whom hee begetteth Obed.

18 The generation of Pharez.

Then went Boaz by to the gate, and ſate there, and behold, the kinſeman of whom Boaz had ſpoken, came by: and hee ſaid, Ho, luch one, come, ſit downe here. And he turned and ſate downe.

2 Then hee tooke ten men of the Elders of the citie, and ſaid, Sit ye downe here. And they ſate downe.

3 And he ſaid vnto the kinſeman, Naomi, that is come againe out of the countrey of Moab, will ſell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertile thee, ſaying, Buy it before the ſſaſtitants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none beſide thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt alſo buy it of Ruth the Boabiteſſe the wife of the dead, to ſtice by the name of the dead vpon his inheritance.

6 And the kinſeman answered, I cannot redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the manner beforetime in Iſrael concerning redeeming and changing for to eſtablish all things: a man did pincke off his ſhoe, and gaue it his neighbor, and this was a ſure witneſſe in Iſrael.

8 Therefore the kinſman ſaid to Boaz, Buy it for thee: and hee drew off his ſhoe.

9 And Boaz ſayd vnto the Elders, and vnto all the people, Ye are witneſſes this day, that I haue bought all that was Elimelechs, and all that was Chillions and Mahlons of the hand of Naomi.

10 And moreover, Ruth the Boabiteſſe the

¶ Or, mantle.

f Perceiuing by her coming home, that he had not taken her to his wife, ſhe was aſtonied.

a Which was the place of iudgement.

b The Ebrewees here vſe two words which haue no proper ſignification, but ſerue to note a certaine perſon: as wee ſay, Ho ſyrar, or, ho, ſuch a one.

¶ Or, inhabitants.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had reſigned his right, Deut. 2. 5.

a Meaning, that he would provide her of an husband, with whom ſhe might liue quietly.

¶ Or, in the barn.

b Boaz, nor yet any other.

c That is, had reſtred himſelfe among his ſeruants.

¶ Or, turned himſelfe from one ſide to another.

d Thou ſheweſt thy ſelfe from time to time more vertuous.

e If he wil take thee to be his wife by the title of affinitie, according to Gods law, Deut. 2. 5.

f Or, of the citie
where he remain-
ed.

g Ephrathah and
Beth-lehem are
both one.
Gen. 38. 19.

h He shall leave
a continuall po-
sterity.

the wife of Balthon, hane I bought to bee my wife, to attire vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that commeth into thine house, like Rachel and like Leah, which twaine did build the house of Israel: and that thou makest do worchilyne Ephrathah, and be famous in Beth-lehem,

12 And that thine house be like the house of Pharez (*whom Thamar bare vnto Iudah) of the seede which the Lord shall giue thee of this young woman.

13 ¶ So Boaz toke Ruth, & she was his wife, and when he went in vnto her, the Lord gaue, that she conceived, and bare a sonne.

14 And the women saide vnto Naomi, Blessed be the Lord which hath not left thee this day without a kinsman, and his name

shall be continued in Israel.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in lawe which loneth thee, hath boyne vnto him, and shee is better to thee then seven sonnes.

16 And Naomi toke the child, and layd it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childse bozne to Naomi, and called the name thereof Obed: the same was the father of Ithai, the father of Dauid.

18 ¶ These now are the generations of *k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Aminadab,

20 And Aminadab begate Nahshon, and Nahshon begate Salnath,

21 And Salnath begate Boaz, and Boaz begate Obed,

22 And Obed begate Ithai, and Ithai begate Dauid.

i Meaning, many
sonnes.

1. Chron. 2. 4.
matth. 1. 3.
k This genealogie is brought in, to proue that Dauid by succession came of the house of Iudah.

The first booke of Samuel.

THE ARGUMENT.

ACcording as God had ordeined, Deut. 17. 14. that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first king Saul, who not content with that order which God had for a time appointed for the government of his Church, demanded a King, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safeguard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preferre and keepe them. And therefore hee punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie to ward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voice of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a patterne and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel, 2 His two wives. 5 Hannah was barren and prayed to the Lord. 15 Her answer to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.



Here was a man of one of the two Ramathin Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Jeroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

2 And hee had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euery yeere, to worship and to sacrifice vnto the Lord of hosts in Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

4 And on a day when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy portion: for hee loued Hannah, and the

Lord had made her barren.

6 ¶ And her aduersarie vexed her sore, forasmuch as shee vppradded her, because the Lord had made her barren.

7 (And so did hee peece by peece) and as oft as shee went vp to the house of the Lord, thus shee vexed her, that shee wept, and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? Am not I better to thee then tenne sonnes?

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sat vpon a stile by one of the postes of the Temple of the Lord.)

10 And shee was troubled in her minde and prayed vnto the Lord, and wept sore:

11 Also shee vowed a vow, and sayd, O Lord of hosts, if thou wilt looke on the trouble of thine handmaide, and remember mee, and not forget thine handmaide, but giue vnto thine handmaide a man child, then I will giue him vnto the Lord, all the dayes of his life, * and there shall no razor come vpon his head.

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

e That is, of the house where the Arke was!

Numb 6. 5.
iudg. 13. 5.

a There were
two Ramaths, so
that in this citie
in mount Ephra-
im were Zophim:
that is, the lear-
ned men and
Prophets.

Dest. 16. 16.

b For the Arke
was there at that
time.

c Some reade, a
portion with an
heauie cheere,

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah, spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

† Ebr. thy wine.

14 And Eli said unto her, how long wilt thou be drunken? Put away † thy drunkenness from thee.

† Ebr. of an hard spirit.
Psal. 42. 5.

15 Then Hannah answered & said, Nay, my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue* powred out my soule before the Lord.

† Ebr. for a daughter of Belial,

16 Count not thy handmaid † for a wicked woman: for of the abundance of my complainte and my griefe haue I spoken hitherto.

† That is, pray vnto the Lord for me.

17 Then Eli answered and said, Goe in peace and the God of Israel grant thy petition that thou hast asked of him.

18 She said againe, Let thine handmaid finde* grace in thy sight: to the woman went her way, and did eate, and looked no more sad.

g According to her petition.

19 ¶ Then they rose by early and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

20 For in proceffe of time Hannah conceived and bare a sonne, and shee called his name Samuel. Because said she, I haue asked him of the Lord.

h This Elkanah was a Leuite, 1. Chr. 6. 27. and as some write, once a yeere they accustomed to appeare before the Lord with their families,

21 ¶ So the man Elkanah and all his house went by to offer vnto the Lord the yearly sacrifice, and his bow.

22 But Hannah went not by: for she said vnto her husband, I will tarry vntill the child be weined, then I will bring him that he may appeare before the Lord, and there abide for euer.

i Because her prayer, tooke effect therefore it was called the Lords promise Exod. 16. 36.

23 And Elkanah her husband said vnto her, Doe what seemeth thee best: tarry vntill thou hast weined him: onely the Lord accomplishe his word. So the woman abode, and gaue her sonne sucke vntill she wayned him.

† Ebr. a child.

24 ¶ And when she had wayned him, shee tooke him with her with three bullocks, and an* Ephah of flour, and a brettell of wine, and brought him vnto the house of the Lord in Shiloh, and the child was 1 yong.

k That is, most certainly,

25 And they slew a bullocke, and brought the child to Eli.

† Ebr. lent.

26 And she saide, Oh my Lord, as thy* soule liueth, my lord, I am the woman that said with thee here playing vnto the Lord.

l Meaning, Eli gaue thanks to God for her.

27 I prayed for this child, † the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth, he shall be giuen vnto the Lord: and he 1 worshipped the Lord there.

CHAP. II.

1 The song of Hannah. 12 The sonnet of Eli wicked. 13 The new custome of the Priests. 18 Samuel ministere before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli repproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli threatened for not chastising his children.

And Hannah* prayed, and saide, Mine heart reioyceth in the Lord, mine* horne is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holie as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake* no more presumptuously: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established.

4 The bow and the mighty men are broken, and the weak haue girded themselves with strength.

5 They that were full, are hired forth for bread, and the hungry are no more hired, so that the barren hath borne † seuen: and shee that had many children, is feeble.

6 ¶ The Lord killed, and maketh allice: bringeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 He raiseth vp the poore out of the dust, and lifteth vp the begger from the dunghill to set them among † Princes, and to make them inherit the seate of glory: for the pillars of the earth are the Lords, and he hath set the world vpon them.

9 He will keepe the seete of his Saints, and the wicked shall keepe silence in darkness: for in his owne might shall no man be strong.

10 The Lords aduersaries shall be destroyed, and out of heauen shall be* thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his King, and shall exalt the home of his anointed.

11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord before Eli the Priest.

12 ¶ How the sonnes of Eli were wicked men, and knew not the Lord.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priest* boy came, while the flesh was seething, and a fleshooke with three teeth in his hand.

14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: † all that the fleshooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the* fatte, the Priests boy came and saide to the man that offered, Giue me flesh to roste for the Priest: for he will not haue sodden flesh of thee, but rawe.

16 And if any man saide vnto him, Let them burne the fatte according to thy custome, then take as much as thine heere desireth: then he would answere, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a yong child ministered before the Lord, girded with a linen Ephod.

19 And his mother made him a little coat.

D 4

a After that shee had obtained a sonne by prayer, she gaue thanks, b I haue recovered strength and glory by the benefite of the Lord,

c I can answere them that repproue my barrenne.

d In that ye condemn my barrenne, ye shew your pride against God.

e They tell their labours, for necessary food.

f Or, many. Dent. 32. 39. wisd. 16. 13. Job. 13. 2.

g He preferreth to honour, and putteth downe according to his own wil, though mans iudgement be contrary.

h Therefore he may dipole all things according to his wil.

i Chap. 7. 10. h She grounded her prayer on Iesus Christ which was to come.

j In all that li cōmanded him.

k That is, they neglected his ordinance.

l Or, sonne.

m Transferring the order appointed in the Law, leuit. 7. 31. for their bellies sake.

n Which was commanded first to haue bene offered to God.

o Or, Law.

p Not passing for their owne profit so that God might be serued a right.

q Seeing the horrible abuse thereof.

Exod. 28. 4.

and brought it to him from yeere to yeere, when he came up with her husband, to offer the yeerly sacrifice.

20 And Eli blessed Elkanah and his wife, and saide, the Lord giue thee seede of this woman: for the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that she conceived, and bare three sonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the woman that p assembled at the dore of the Tabernacle of the Congregation.

23 And he saide vnto them, Why doe ye such things: for of all this people I heare euill reports of you.

24 Doe no more my sonnes: for it is no good report that I heare, which is, that ye make the Lords people to be traspassed.

25 If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who will plead for him? Notwithstanding they obeyed not the voice of their father, because the Lord would slay them.

26 ¶ Now the child Samuel profited and grew, and was in fauour both with the Lord, and also with men.

27 And there came a man of God vnto Eli, and laid vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and I came vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honoured thy children aboue mee, to make your selues fat of the first fruits of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I sayd that thine house and the house of thy father should walke before me for ever: but now the Lord saith, It shal not be so: for them that honour mee, I will honour, and they that despise mee, shall be despised.

31 Beholde the dayes come, that I will cut of thine arme, and the arme of thy fathers house, that there shall not bee an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things where with God shall blesse Israel, and there shal not be an olde man in thine house for euer.

33 Neuertheless, I wil not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart be sorrowfull: and all the multitude of thine house shall die when they be men.

34 And this shall be a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

nt and Phinehas: in one day they shall die both.

35 And I will stier me vpa faithfull Priest that shall doe according to my heart, and according to my mind: and I will build him a fire house, and he shall walke before mine anointed for euer.

36 And all that are left in thine house, shal come, and bow downe to him for a peece of siluer, and a morzell of bread, and shall say, Appoint me, I pray thee, to one of the Priests offices, that I may eate a morzell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli,

4 The Lord calleth Samuel three times, 11

And sheweth what shal come vpon Eli and his house.

18 The same declareth Samuel to Eli.

Now the child Samuel ministered vnto the Lord before Eli: and the worde of the Lord was precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his place, his eyes began to waxe dimme, that he could not see.

3 And yer the light of God went out, Samuel slept in the Temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he saide, here I am.

5 And he ranne vnto Eli, and saide, Here am I, for thou calledst me. But he saide, I called thee not: goe againe and sleepe. And he went and sleepe.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and saide, I am here: for thou diddest call me. And hee answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knewe the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and saide, I am here: for thou hast called me. Then Eli perceived that the Lord had called the child.

9 Wherefore Eli saide vnto Samuel, Goe and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went and slept in his place.

10 ¶ And the Lord came and stood, and called as at other times, Samuel, Samuel, Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said vnto Samuel, Behold I will doe a thing in Israel, whereof whosoener shall heare, his two eares shall ringe.

12 In that day I will raise vp against thee all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I will iudge his house for euer, for the iniquitie which hee knoweth, because his sonnes ran into a snare, and he stayed them not.

14 Now therefore I haue sworn vnto the house of Eli, that the wickednesse of Eli's house, shall not be purged with sacrifice

z Meaning, Zadok, who succeeded Abiathar, and was the figure of Christ.

a That is, shalbe inferiour vnto him.

a The Chaldee text readeth, whiles Eli liued. b Because there were very few Prophets to declare it.

c In the Court next to the Tabernacle. d That is, the lamps, which burnt in the night.

e Iosephus writeth that Samuel was twelue yeeres olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing

2. King. 21. 12. h God declarerth what sudden

fear shall come vpon men when they shall heare that the Arke is taken, and also see this house destroyed.

¶ Or, for the thing that she hath lent to the Lord: to wit, Samuel.

p Which was (as the Hebrewes write) after their trauel, when they came to be purified, reade Exod. 38.8. leuit. 12. 6.

q Because they contemne their duty to God, verse 17.

r So that to obey good admonitions is Gods mercie, and to disobey them, is his iust iudgement for sinne.

s To wit, Aaron.

Leuit. 10. 14.

t Why haue you condemned my sacrifices, and as it were, trode them vnder foot?

u Gods promises are only effectuall to such as hee giueth constancie vnto, to feare and to obey him.

x Thy power; and authoritie. y Thy posterity shall see the glory of the chiefe Priest translated to another who they shall enuie. 1. King. 2. 37.

¶ Or, when they come to manage.

i Meaning, that his posteritie should neuer enjoy the chiefe Priests office.

not offering for euer.

15 Afterward Samuel slept vntill the morning, and opened the doozes of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then hee said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God doe so to thee, and more also, if thou hide any thing from mee, of all that he said vnto thee.

18 So Samue told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his wordes fall to the ground.

20 And all Israel from Dan to Beer sheba knew ¶ that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuised himselfe to Samuell in Shiloh by his word.

CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They doe feare the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his childrendie. 16 The death of the wife of Phinehas the sonne of Eli.

¶ And Samuel spake vnto all Israel: ¶ And Israel went out against the Philistims to battell, & pitched beside Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayde, ¶ Wherefore hath the Lord smitten vs this day before the Philistims: let vs bring the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it cometh among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh and brought from thence the Arke of the Couenant of the Lord of hostes, who dwelleth betwene the Cherubims: and there were the two sonnes of Eli, Hophni and Phinehas, with the Arke of the Couenant of God.

5 And when the Arke of the Couenant of the Lord came into the hoiste, all Israel shouted a mightie shout, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shout, they sayd, What meaneth the sound of this mightie shoute in the hoiste of the Ebrewes? And they vnderstood, that the Arke of the Lord was come into the hoiste.

7 And the Philistims were afraid, and said, God is come into the hoiste: therefore sayd they, ¶ Wo vnto vs: for it hath not bene so heretofore.

8 ¶ Wo vnto vs, who shall deliuer vs out of the hand of these mightie Gods?

these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 ¶ Be strong and play the men, O Philistims, that ye be not seruants vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fel of Israel thirtie thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there came a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when he came, loe, Eli sat vpon a leate by the way side, waiting: for his heart feared for the Arke of God: and when the man came into the citie to tell it, all the citie cryed out.

14 And when Eli heard the noyse of the crying, he said, ¶ What meaneth this noyse of the tumult? And the man came in hastily and told Eli.

15 ¶ Now Eli was fourescore and eigh- teenne yeere olde, and his eyes were dimme that he could not see.

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoiste: and he said, ¶ What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath bin also a great slaughter among the people: and moreover thy two sonnes Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and beauey: and he had induged Israel fortie yeeres.

19 And his daughter in law Phinehas wife was with childe nere her traueil, and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and traueiled: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe ¶ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law, and her husband.

22 She said againe, ¶ The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which idle fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is carried into Gath, and after to Ekron.

Then

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues.

Iudg. 13. 1.

e David alluding to this place,

Psal 78. 63. saith

they were consumed with fire:

meaning, they were suddenly destroyed.

f In token of sorrow and mourning,

g Left it shoulde be taken of the enemies.

h According as God had afore said.

i And fetled her body toward her traueill.

j Or, no glory, or where is the glory?

k She vttered her great sorrow by repeating her wordes.

k God punish thee after this and that sort, except thou tell me truerth, Ruth 1.

17. 1 The Lord accomplished what he had said.

¶ Or, that Samuel was the faithfull Prophet of the Lord.

¶ Ebr. by the word of the Lord.

¶ From the departure of the Israelites out of Egypt vnto the time of Samuel, are about 397. yeeres.

¶ Or, stone of sheppe, chap 7. 12.

a For it may seeme that this warre was undertaken by Samuels commandement.

b For he fled to appeare to the Israelites, betwene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

c Before, wee fought against men, and now God is come to fight against vs.

Then the Philistims tooke the Arke of God, and caried it from Eben-ezer vnto

^a Ashdod,

² When the Philistims tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

³ And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

⁴ Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

⁵ Therefore the priests of Dagon, and all that came into Dagon's house, read not on the threshold of Dagon in Ashdod, vnto this day.

⁶ But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with emerods, both Ashdod, and the coastes thereof.

⁷ And when the men of Ashdod saw this, they said, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

⁸ They sent therefore & gathered all the princes of the Philistims vnto them, and said, What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about vnto Gath: and they caried the Arke of the God of Israel about.

⁹ And when they had caried it about, the hand of the Lord was against the citie: with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret parts.

¹⁰ Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

¹¹ Therefore they sent, and gathered together all the princes of the Philistims, and said, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

¹² And the men that died not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

¹ The time that the Arke was with the Philistims which they sent againe with a gift. ¹² It cometh to Beth-shemesh. ¹⁷ The Philistims offer golden emerods. ¹⁹ The men of Beth-shemesh are stricken for looking into the Arke.

So the Arke of the Lord was in the country of the Philistims seven moneths.

² And the Philistims called the priests and the soothsayers, saying, What shall we

doe with the Arke of the Lord? tel vs where with we shall send it home againe.

³ And they said, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it a ^b sinne offering: then shall ye be healed, and it shall be known to you, why his hand departeth not from you.

⁴ Then said they, What shall be the sinne offering, which wee shall giue vnto it? And they answered, Five golden emerods and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

⁵ Therefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hand from you, & from your gods, and from your land.

⁶ Therefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts: when he wrought wonderfully among them, did they not let them goe, and they departed?

⁷ Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from thence.

⁸ Then take the Arke of the Lord, and set it vpon the cart, and put the ^c twels of gold which ye giue it for a sinne offering, in a coffer by the side thereof, and send it away, that it may goe.

⁹ And take heede, if it goe vp by the way of his owne coast to Beth-shemesh, it is ^e he that did vs this great evil: but if not, wee shall know then, that it is not his hand that smote vs, but it was a ^f chance that happened vs.

¹⁰ And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calves at home.

¹¹ So they set the Arke of the Lord vpon the cart, and the coffer with the mice of golde, and with the similitudes of their emerods.

¹² And the kine went the straight way to Beth-shemesh, & kept one path, and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after it, vnto the borders of Beth-shemesh.

¹³ Now they of Beth-shemesh were reaping their wheate harvest in the valley, and they lift vp their eyes, and spied the Arke, and rejoyced when they saw it.

¹⁴ And the cart came into the field of Joshua a Beth-shemite, and stood still there. There was also a great stone, and ^h they claue the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

¹⁵ And the Levites tooke down the Arke of the Lord, and the coffer that was with it, wherein the twels of gold were, & put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

¹⁶ And when the five princes of the Philistims had seene it, they returned to Ekron the same day.

^a Which was one of the five principall cities of the Philistims.

^b Which was their chiefe idole, and as some write, from the nauell downward, was like a fish, and vpward like a man.

^c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition. *Psal. 78. 66.*

^d Though they had felt Gods power and were afraid thereof, yet they would farther try him, which thing God turned to their destruction, and his glory.

^e The wicked, when they feele the hand of God, grudge & reiect him, where the godly humble themselves and cry for mercy.

^b The idolaters confesse there is a true God, who punisheth sinne iustly.

^c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright. *Exod. 12. 31.*

^d Meaning, the golden emerods, and the golden mice.

^e The God of Israel.

^f The wicked attribute almost all things to fortune and chance, whereas indeede there is nothing done without Gods providence and decree.

^g For the trial of the matter.

^h To wit, the men of Beth-shemesh, which were Israelites.

i These were the fine principall cities of the Philistims which were not all conquered vnto the time of Dauid.
 ¶ Or, the plaint, or lamentation,

k For it was not lawfull to any, either to touch or to see it, save onely to Aaron and his sonnes, Num. 4. 15, 20.

17 ¶ So these are the golden emerods, which the Philistims gave for a sinne offering to the Lord: for Ashdod one, for Gaza one, for Ekron one, for Gath one, and for Ekron one,

18 And golden milt, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled townes, and of townes unwall'd, vnto the great stone of Bethel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Joshua the Bethshemite.

19 And he wrote of the men of Bethshemesh, because they had looked in the Arke of the Lord: hee flew euery among the people fiftie thousand men, and therscore and ten men: and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 ¶ Therefore the men of Bethshemesh saide, Altho is able to stand before this holy Lord God: to whom shall he goe from vs?

21 And they sent messengers to the inhabitants of Kirjath-earim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it by to you.

CHAP. VII.

1 The Arke is brought to Kirjath-earim. 3 Samuel exhorteth the people to forsake their sinnes, and turne to the Lord. 10 The Philistims fight against Israel and are overcome. 16 Samuel iudgeth Israel.

¶ When the men of Kirjath-earim came and toke up the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kirjath-earim, the time was long, for it was twenty yeres) and all the house of Israel lamented after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, put away the strange gods from among you, and Ashtaroth, and direct your hearts vnto the Lord, and serue him onely, and he shall deliuer you out of the hand of the Philistims.

4 ¶ Then the children of Israel did put away Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 ¶ When the Philistims heard that the children of Israel were gathered together to Mizpeh, the Princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Sa-

mucl. Cease not to cry vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 ¶ Then Samuel toke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundred with a great thunder that day vpon the Philistims, and scattered them: to they were slaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 ¶ Then Samuel toke a stone and pitched it betwene Mizpeh and Shhen, and called the name thereof, Eben-ezer, and hee laid, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel, and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euery vnto Gath: and Israel deliuered the coasts of the same out of the hands of the Philistims: and there was peace betwene Israel and the Amozites.

15 And Samuel iudgeth Israel all the dayes of his life,

16 And went about yere by yere to Bethel, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudgeth Israel: also hee built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his statutes. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willett Samuel to graunt vnto them.

¶ When Samuel was now become olde, hee made his sonnes Iudges ouer Israel.

2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) euen iudges in Beer-sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, andooke rewards, and peruered the iudgement.

4 ¶ Therefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah.

5 And sayd vnto him. Behold, thou art old, and thy sonnes walke not in thy wayes: make vs now a King to iudge vs like all nations.

6 But the thing displeased Samuel, when they said, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord sayde vnto Samuel, Heare the voice of the people in all that they shall say vnto thee: for they haue not cast

e Signifying, that in the prayers of the godly there ought to be a vehement zeale.

f According to the prophesie of Hannah, Samuels mother, Chap. 2. 10.

g Which was a great rocke ouer against Mizpeh

h Meaning, the Philistims.

i Which was net contrary to the Law: for as yet a certaine place was not appointed.

a Because he was not able to beare the charge.

b Who was also called Vathni. 1 Chron. 6. 28. Deut. 16. 19.

c For there his house was, Chap. 7. 17.

Heb. 13. 10. after 13. 2. 1.

d Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.

a A citie in the eribe of Iudah, called also Kirjath-baal, 1. 13. 15. 60.

b Lamented for their sinnes, and followed the Lord. Iosh. 24. 15, 23. Iudg. 2. 13. Deut. 6. 4. math. 4. 10.

Iudg. 2. 12, 13.

c For Shiloh was now desolate, because the Philistims had taken thence the arke. d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

thee away, but they haue cast mee away, that I should not not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voice: howbeit yet testifie vnto them, and shewe them the maner of the King that shall reigne ouer them.

10 ¶ So Samuel tolde all the words of the Lord vnto the people that asked a King of him.

11 And he said, This shall be the maner of the King that shall reigne ouer you: hee will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall runne before his charret.

12 Also he will make them his capitaines ouer thousands, and captaines ouer fifties, and to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his charrets.

13 He will also take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields and your vineyards, and your best Oliue trees, and giue them to his seruantes.

15 And he will take the tenth of your seed, and of your vineyards, and giue it to his Eunuches, and to his seruantes.

16 And hee will take your men seruantes, and your mayde seruantes, and the chiefe of your young men, and your asses, and put them to his worke.

17 Hee will take the tenth of your sheepe, and ye shall be his seruantes.

18 And ye shall cry out at that day, because of your King, whom ye haue chosen you, and the Lord will not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

20 And we also will be like all other nations, and our King shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, ¶ Hearken vnto their voice: and make them a King. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruants goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reueleth to Samuel Sauls committing commanding him to anoint him King. 22 Samuel bringeth Saul to the feast.

¶ There was now a man of Benjamin, mighty in power named ^a Kish, the sonne of Abiel, the sone of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a goodly young man and a faire: so that among the children of Israel there was none goodlyer then he: from the shoulders upward he was higher then any of the people.

3 And the asses of Kish Sauls father

were lost: therefore Kish saide to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and seeke the asses.

4 So he passed through mount Ephraim, & went through the land of Shalishah, but they found them not. Then they went thorow the land of Shalim, and there they were not: he went also thorow the land of Iemini, but they found them not.

5 When they came to the land of Zuph, Saul saide vnto his seruant that was with him, Come, and let vs returne, least my father leaue the care of asses, and take thought for vs.

6 And he saide vnto him, Behold now, in this citie is a man of God, and hee is an honourable man: all that he saith, cometh to passe: let vs now goe thither, if so bee that he can shew vs what way wee may goe.

7 Then saide Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the bread is spent in our vessels, & there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul againe, and sayd, Behold, I haue found about mee the fourth part of a shekel of silver: that will I giue the man of God, to tell vs our way.

9 (Besetyme in Israel when a man went to seeke an answer of God, thus hee spake, Come, and let vs goe to the Seer: for hee that is called now a Prophet, was in the old time called a Seer)

10 Then sayd Saul to his seruant, Well said, come, let vs goe: so they went into the citie where the man of God was.

11 ¶ And as they were going by the hie way to the citie, they found maydes that came out to draw water, and sayde vnto them, Is there here a Seer?

12 And they answered them, and sayd, Yea: for, hee is before you: make haste now, for he came this day to the citie: for there is an offering of the people this day in the hie place.

13 When yett shall come into the citie, ye shall finde him straightway yett hee come vp to the hie place to eate: for the people will not eate until he come, because he will bless the sacrifice: and then eate they that be bidden to the feast: now therefore goe by: for euen now shall ye finde him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe by to the hie place.

15 ¶ But y Lord had reuelled to Samuel secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may save my people out of the hands of the Philistines: for I haue looked vpon my people, and they cry is come vnto me.

17 When Samuel therefore said Saul, the Lord answered him, See, this is the man whom I spake to thee of, hee shall rule my people.

e All these circumstances were meanes to serue vnto Gods providence: e, whereby Saul (though not approoued of God) was made King.

d Where was Ramath Zophim the citie of Samuel.

¶ Or, vitaike.

e Which is about five pence, reade Gen. 23. 15

f So called, because he foresaw things to come.

g That is, a feast after the offering, which should be kept in an high place of the citie appointed for that vse. h That is, giue thanks, and distribute the meat according to their custome.

Chap. 15. 1. asses 17. 21. i Ebr. in his care.

i Notwithstanding their wickednes, yett God was euer mindful of his inheritance.

e To prouoe if they will forsake their wicked purpose.

f Not that kings haue this authority by their office, but that such as reign in Gods wrath, should vsurpe this ouer their brethren, contrary to the law, Deut. 17. 20.

¶ Or, chiefe officers.

g Because ye repent not for your sinnes, but because ye snare for your afflictions, whereinto ye cast your selues willingly.

¶ Or, grants their request.

a That is, both valiant and rich. Chap. 14. 51.

1. Chron. 8. 33. b So y it might seeme that God approoued their request in appointing out such a person.

k Meaning, all that thou desirest to know.
l Whom doeth Israel desire to be their king but thee?

m Where the feast was.

n That is, the shoulder with the breast, which the Priest had for his familie in all peace offerings, *Leuit. 10. 14.*
o That both by the assembling of the people, and by the meate prepared for thee, thou mightest vnderstand that I knew of thy comming.
p To speak with him secretly: for the houses were flat about.

q Gods commandement as concerning thee.

a In the Law this anoynting signified the gifts of the holy Ghost, which were necessary for them that should rule. *Gene. 3. 5. 20.*
b Samuel confirmeth him by these signes, that God hath appointed him king. *10. Or, Ake.*

18 Then went Saul to Samuel in the mids of the gate, and said, Tell me, I pray thee, where the Seers house is?
19 And Samuel answered Saul, & said, I am the Seer: goe by before mee vnto the high place: for ye shall eate with me to day: and to morrow I will let thee goe, and will tell thee all that is in thine heart.
20 And as for thine asses that were lost thre dayes agoe, care not for them: for they are found, and on whom is set all the desire of Israel? is it not vpon thee and on all thy fathers house?
21 But Saul answered and said, Am not I the sonne of Jemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin, wherefore then speakest thou so to me?
22 And Samuel toke Saul and his seruants, and brought them into the chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.
23 And Samuel sayd vnto the Cooke, Bring forth the portion which I gaue thee, and whereof I laid vnto thee, keepe it with thee.
24 And the Cooke toke vp the shoulder, and that which was vpon it, and set it before Saul. And Samuel sayd, Behold, that which is left, set it before thee and eate: for hitherto hath it bene kept for thee, saying, Also I have called the people. So Saul did eate with Samuel that day.
25 And when they were come downe from the high place into the city, hee communed with Saul vpon the top of the house.
26 And when they arose early about the spring of the day, Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.
27 And when they were come downe to the end of the cite, Samuel said to Saul, Bid the seruant go before vs, (and he went) but stand thou still now, that I may shew thee the word of God.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God changeeth Sauls heart, and he prophethieeth. 17 Samuel assembles the people, and sheweth them their finnes. 21 Saul is chosen king by lot. 25 Samuel writeth the Kings office.
Then Samuel toke a vial of oyle, and powred it vpon his head, and killed him, and said, Hath not the Lord anointed thee to be gouernour ouer his inheritance?
2 Then thou shalt depart from me this day, thou shalt finde two men by Rabels sepulchre in the border of Benjamin, euen at Zelzah, and they will say vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I doe for my sonne?
3 Then shalt thou goe forth from thence and shalt come vnto the plaine of Tabor, and there shall meet thee three men going vp to God to Beth-el: one carrying three kiddes, and another carrying three loaves

of bread, and another carrying a bottell of wine:
4 And they wil aske thee, if all be well, and will giue thee the two loaves of bread, which thou shalt receive of their hands.
5 After that shalt thou come to the hill of God, where is the garrisons of the Philistines: and when thou art come thither to the city, thou shalt meete a company of Prophets conning downe from the high place with a viote, and a tumbell, and a pipe, and an harpe before them, and they shall prophetic.
6 Then the spirit of the Lord will come vpon thee, and thou shalt prophetic with them, and shalt bee turned into another man.
7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God is with thee.
8 And thou shalt goe downe before mee to Gilgal: and I also will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Tary for me seuen dayes, til I come to thee and shew thee what thou shalt doe.
9 And when he had turned his backe to goe from Samuel, God gaue him another heart: and all those tokens came to passe that same day.
10 And when they came thither to the hill, beholde, the company of Prophets mette him, and the spirit of God came vpon him, and hee was propheted among them.
11 Therefore, all the people that knew him before, when they saw that he propheted among the Prophets, sayd each to other, What is come vnto the sonne of Kish? is Saul also among the Prophets?
12 And one of the same place answered, and sayd, But who is their father? therefore it was a prouerbe, Is Saul also among the Prophets?
13 And when he had made an end of prophcing, he came to the hie place.
14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when we saw that they were no where, we came to Samuel.
15 And Sauls vncle said, Tell me, I pray thee, what Samuel said vnto you.
16 Then Saul said to his vncle, He told vs plainly that the asses were found: but concerning the kingdom whereof Samuel spake, told he him not.
17 And Samuel assembled the people vnto the Lord in Mizpeh,
18 And he said vnto the children of Israel, Thus saith the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.
19 But ye haue this day cast away your God, who onely deliuered you out of all your aduersities and tribulations: and ye sayd vnto him, No, but appoint a king ouer vs. Now therefore stand ye before the Lord according to your tribes, and according

c Which was a high place in the cite Kiriah-aim, where the Arke was, chap. 7. 1.

Chap. 13. 8.

† Ebr. shoulder.

d He gaue him such vertues as were meete for a King.

|| Or, sang prayes.

Chap. 19. 14.

e Meaning, that prophetic cometh not by succession, but is giuen to whom it pleaseth God.
f Noting thereby him that from low degree cometh suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was ^b taken.

21 Afterward he assembled the tribe of Benjamin according to their families, and the family of Sacer was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, he ^b hath hid himselfe among the stuffe.

23 And they ranne, and brought him thence: and when he stood among the people, hee was higher then any of the people from the shoulders upward.

24 And Samuel layd to all the people, See ye not him, whom the Lord hath chosen, that there is none like him, among all the people? And all the people shouted and said, ^b God saue the king.

25 Then Samuel tolde the people ^b the dutie of the kingdome, and wrote it in a booke, and laid it up before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he rule vs? So they despised him, & brought him no presents: but he ^b held his tongue.

CHAP. XI.

1 Nabalh the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promisseth helpe. 11 The Ammonites are slaine.

14 The kingdome is renewed.

1 When Nabalh the Ammonite ^a came by, and besieged Iabesh Gilead, and all the men of Iabesh said vnto Nabalh, Make a covenant with vs, and wee will be thy seruants.

2 And Nabalh the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your ^b right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh said, Give vs seven dayes respite, that wee may send messengers vnto all the coastes of Israel: and then if no man deliuer vs, wee will come out to thee.

4 Then came the messengers to Gibeah of Saul, and tolde these thyngs in the eares of the people: and all the people lift up their voyces and wept.

5 And behold, Saul came following the catell out of the field, and Saul said, What ayleth this people, that they weepe? And they tolde him the tidings of the men of Iabesh.

6 Then the Spirit of God ^c came vpon Saul, when he heard these tidings, and hee was exceeding angry.

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coastes of Israel by the handes of messengers, saying, Whosoener cometh not forth after Saul, and after ^d Samuel,

to shall his oxen be serued. And the feare of the Lord fell on the people, and they came out ^b with one consent.

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand men: and the men of Iudah thirtie thousand.

9 Then ^e they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne bee hote, ye shall haue helpe. And the messengers came and hewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow wee will come out vnto ^f you, and pee shall doe with vs all that pleasest you.

11 And when the morow was come, Saul put the people in three bandes, and they came in vpon the hoste in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people layd vnto Samuel, Who is hee that said, Shall Saul reigne ouer vs? bing thoe men that we may lay them.

13 But Saul sayd, There shall no man die this day: for to day the Lord hath saued Israel.

14 Then said Samuel vnto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal, and there they offered ⁱ peace offerings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integritie, reprooeth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

1 Samuel then laid vnto all Israel, Behold, I haue ^a hearkened vnto your voyce in all that pee said vnto mee, and haue appointed a king ouer you.

2 Now therefore behold, your king walketh ^b before you, and I am olde and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhoode vnto this day.

3 Behold, here I am: ^c beare record of mee before the Lord and before his Anointed. ^d Whilste I haue taken? or whose Affe haue I taken? or whom haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he layd vnto them, The Lord is witness against you, and his ^d Anointed is witness this day, that ye haue found nought in mine hands. And they answered, Hee is witness.

6 Then Samuel said vnto the people, It is the Lord that ^e made Moses and Aaron, and

^f Ebr, alone man.

^e Meaning Saul and Samuel.

^f That is, to the Ammonites, dissembling that they had hope of ayde.

^g By this victory the Lord wonne the hearts of the people to Saul. ^h By shewing mercie, hee thought to ouercome their malice.

ⁱ In signe of thanksgiving for the victory.

^a I haue granted your petition.

^b To gouerne you in peace and warre.

^c Eccles 46. 19.

^d God would that this confession should be a paterne for all them that haue any charge or office.

^d Your King, who is anoynted by the commandement of the Lord. ^e For, exalted, and

^h That is, by casting of lot,

ⁱ As though he were vnworthy and vnwilling.

^f Ebr, let the king lise.

^k As it is written in Dent. chap. 17. 15. &c.

^l Both to auoide sedition and also to wiane them by patience.

^a After that Saul was chosen king: for feare of whom they asked a King, as Chap. 12. 12.

^b This declareth, that the more nere that tyrants are to their destruction, the more cruell they are.

^c God gaue him the spirit of strength and courage to goe against this tyrant.

^d He addeth Samuel, because Saul was not yet approoued of all.

and that brought your fathers out of the land of Egypt.

¶ Or, benefits.

Gene. 46. 5, 6.

Exod. 4. 16.

Judg. 4. 2.

e Captaine of Iabins host king of Hazor.

f That is, Samson, Judg. 13. 25. Judg. 1. 1. Chap. 4. 1.

g Leaving God to seeke helpe of man, Chap. 8. 5.

h Ye shalbe preserved as they that follow the Lords will.

i Meaning, the gournours.

k In that yee have forsaken him, who hath all power in his hand, for a mortal man.

l Not only at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shalbe forgiven, if the sinner turne againe to God.

7 Now therefore stand still that I may reason with you before the Lord, according to all the righteousnesse of the Lord, which he shewed to you and to your fathers.

8 * After that Iakob was come into Egypt, and your fathers cryed unto the Lord, then the Lord sent Moses and Aaron which brought your fathers out of Egypt, & made them dwell in this place.

9 * And when they forgate the Lord their God, hee sold them into the hand of Sitera * captaine of the hoste of Hazor, and unto the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cryed unto the Lorde, and sayd, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth. Now therefore deliver vs out of the hands of our enemies, and we will serve thee.

11 Therefore the Lord sent Ierubbaal, and * Bedan, & * Iythah, and * Samuel, and delivered you out of the hands of your enemies on every side, and ye dwelled safe.

12 Notwithstanding when you saw that Nabah the king of the children of Ammon came against you, ye said unto me, * No, but a king shal reigne over vs: when yet the Lord your God was your King.

13 Now therefore behold the king whom yee have chosen, and whom ye have desired: loe therefore, the Lord hath set a King over you.

14 If yee will feare the Lord, and serve him, and heare his voice, and not disobey the word of the Lord, both ye, and the king that reigne over you, shall * followe the Lord your God.

15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shal the hand of the Lord bee upon you, and on your * fathers.

16 Now also stand & see this great thing which the Lord will doe before your eyes.

17 Is it not now wheate harvest? I will call unto the Lord, and he shall send thunder and rafne, that ye may perceive and see, how that your wickednesse is * great, which yee have done in the sight of the Lord, in asking you a king.

18 Then Samuel called unto the Lord, and the Lord sent thunder and rafne the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that wee die not: for wee have sinned in asking vs a king, beside * all our other finnes.

20 * And Samuel said unto the people, Feare not (yee have in deeds done all this wickednesse, * yet depart not from following the Lord, but serve the Lord with all your heart,

21 Neither turne ye backe, for that should bee after vaine things which cannot profit you, nor deliver you, for they are but vanitie)

22 For the Lord will not forsake his pro-

ple for his great names sake: because it hath pleased the Lord to make you * his people.

23 Moreover, God forbid that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, & serve him in the truth with all your * hearts, and consider how great things he hath done for you.

25 But if ye doe wickedly, ye shall perish, both ye and your king.

CHAP. XIII.

3 The Philistims are smitten of Saul and Jonathan. 13 Saul being disobedient to Gods commandement, shewed of Samuel that he shall not reigne. 19 The great slavery wherein the Philistims kept the Israelites.

Saul now had bene king * one yere, and he reigned * two yeres over Israel.

2 Then Saul chose him three thousand of Israel: & two thousand were with Saul in Michmash, and in mount Beth el, and a thousand were with Jonathan in Gibeath of Benjamin: and the rest of the people he lent every one to his tent.

3 And Jonathan smote the garison of the Philistims that was in the * iist: and it came to the Philistims eares: & Saul blew the * trumpet throughout all the land, saying, Heare * ye Chebues.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 The Philistims also gathered themselves together to fight with Israel, thirey thousand charrets, and sixe thousand horsemen, for the people was like the sand which is by the seas side in multitude, and came by and pitched in Michmash Eastward from * Beth-auen.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hidde themselves in caves, and in holdes, and in rocks, and in towers, and in pits.

7 And some of the Chebues went over Jordan unto the land of * Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he taried seven dayes, according unto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were * scattered from him.

9 And Saul said, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering.

10 And as soone as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him to * salute him.

11 And Samuel sayd, What hast thou done? Then Saul said, Because I saw that the people was * scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash.

12 Therefore said I, The Philistims will come downe now upon mee to Gilgal, and

n Of his free mercy, and not of your merits, and therefore he will not forsake you. o Vnfaithfully, and without hypocrisy.

a Whiles these things were done. b Before he took vpon him the state of a king.

c Of Kiriah-jearim where the Ark was, Chap. 10. 5. d That every one should prepare themselves to warre.

e Which was also called Beth-el in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe that they should lose the victory.

i Ebr. blest him. h Though these causes seeme sufficient in mans judgement: yet because they had not the word of God, they turned to his destruction.

and I haue not made supplication vnto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which hee commanded thee: for the Lord had now stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shal not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 And Samuel arose, & gaue him vp from Sigal in Gibeath of Benjamin: and Saul numbered the people that were found with him, about fixe hundred men.

16 And Saul and Jonathan his sonne, and the people that were found with them, had their abiding in Gibeath of Benjamin: but the Philistines pitched in Michmash.

17 And there came out of the hoste of the Philistines three bandes to destroy, one band turned vnto the way of Dypzah vnto the land of Sual,

18 And another band turned toward the way to Beth-horon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Chereues make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistines, to sharpen euery man his share, his mattock, and his axe, and his wedding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforks, and for the axes, and for to sharpen the goads.

22 So when the day of battell was come, there was neither wood nor speare found in the hands of any of the people that were with Saul and with Jonathan, but onely with Saul and Jonathan his sonne was there found.

23 And the garison of the Philistines came out to the passage of Michmash.

CHAP. XIII.

1. Jonathan and his armour bearer put the Philistines to flight. 24 Saul bindeth the people by an oath, not to eat till evening. 32 The people ate with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

Then on a day Jonathan the sonne of Saul layd vnto the yong man that bare his armour, Come and let vs goe out toward the Philistines garison, that is vnder on the other side, but he tolde not his father.

2 And Saul tarried in the border of Gibeath vnder a Pomegranate tree, w^{ch} was in Migron, and the people that were with him were about fixe hundred men,

3 And Abiah the sonne of Abitub, * Jshabods brother, the sonne of Ishichas, the sonne of Eli, was the Lordes Priest in Shiloh, and ware an Ephod: and the peo-

ple knew not that Jonathan was gone.

4 Now in the way whereby Jonathan sought to goe out to the Philistines garison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched fro the North toward Michmash, and the other was from the South toward Gibeath.

6 And Jonathan said to the yong man that bare his armour, Come, and let vs goe out vnto the garison of these vncircumcised: it may be that the Lord will worke with vs: for it is not hard to the Lord to saue with many, or with few.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, I am with thee as thine heart desireth.

8 Then said Jonathan, Behold, we goe out vnto those men, and will shewe our selues vnto them.

9 If they lay on this wise to vs, Tary vntill we come to you, then we will stand still in our place, and not goe vp to them.

10 But if they lay, Come vp vnto vs, then we will goe vp: for the Lord hath deliuered them into our hand: and this shal be a signe vnto vs.

11 So they both shewed themselves vnto the garison of the Philistines: and the Philistines sayd, See, the Chereues come out of the holes wherein they had hidde themselves.

12 And the men of the garison answered Jonathan and his armour bearer, and sayd, Come vp to vs: for wee will shew you a thing. Then Jonathan sayd vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon his hands and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

14 So the first slaughter which Jonathan & his armour bearer made, was about twenty men, as it were within halfe an acre of land which two oxen plow.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, & they that went out to spoyle, were afraide themselves: and the earth trembled: for it was stricken with feare by God.

16 Then the watchmen of Saul in Gibeath of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbered, behold, Jonathan and his armour bearer were not there.

18 And Saul sayd vnto Abiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 And while Saul talked vnto pyriest, the

Or, like a tooth.

b To wir, the Philistines.

Or, none can les the Lord.

2 Chron. 14. 11.

c I will follow thee whither so euer thou go. it.

d This he spake by the spirit of prophesie, forasmuch as hereby God gaue him assurance of the victory.

1 Mac. 4. 30.

e Thus they spake contemptuously, and by derision.

f That is, hee crept vp, or went vp with all haste.

g The second was when they slew one another, and the third when the Israelites chased them.

h In that the insensible creatures tremble for feare of Gods iudgement, it declarerh how terrible his vengeance shalbe against his enemies.

i Who willed thee to obey him, and left vp-on the wo de spoken by his Prophet.

k That is, Dauid.

l And went to his Ramah.

Or, the destroyer: to wit, the captaine came out with three bands.

m So that to mans iudgement these three armies would haue ouerrunne the whole country.

n To declare that the victory onely came of God, and not by their force,

a By this example God would declare to Israel that the victory did not consist in multitude or armour, but onely came of his grace.

1 Let the Ephod alone, for I haue no leasure now to aske counsell of God, Namb. 27. 21.

Ind. 7. 21. 22. 2. Chron. 10. 23.

R Though before for feare of the Philistims they declared themselves as enemies to their brethren.

1 Such was his hypocrisie and arrogance, that he thought to attribute to his policie, which God had giuen by the hand of Jonathan.
 & Elr. bread.
 m That is, the punishment, if they brake their oath.

n Which were dimme before for wearinesse and hunger.

Or, weary.

o By making this cruell law.

Leuit. 7. 26. and 19. 26. deut. 1. 26.

p That the blood of the beasts that shall be slaine, may be pressed out vpon it.

the noise that was in the hoste of the Philistims, spread furth abroad, and increased: therefore Saul said vnto the Priest, 'With draw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, * every mans sword was against his fellow, and there was a very great discomfiture.

21 Moreover, the Chetuews that were with the Philistims besettime, and were come with them into all parts of the hoste, euen they also turned to bee with the Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hidde themselves in mount Ephraim, when they heard that the Philistims were fledde, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 And at that time the men of Israel were perished with hunger: for Saul charged the people with an oath, saying, ' Cursed bee the man that eateth & food till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the laude came to a wood, where honey lay vpon the ground.

26 And the people came into the wood, and behold, the honie dropped, and no man moued his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore hee put forth the ende of the rove, that was in his hand, and dip it in an hony combe, and put his hand to his mouth, and his eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed bee the man that eateth sustenance this day: and the people were faint.

29 Then said Jonathan, My father hath troubled the land: for now how mine eyes are made cleare, because I haue tasted a little of this hony.

30 How much more, if the people had eaten to day of the spoile of their enemies which they found: for had there not bene now a greater slaughter among the Philistims?

31 And they smote the Philistims that day, from Bethmah to Aialon, and the people were exceeding faint.

32 So the people turned to the spoile, and tooke sheepe, and oxen, and calues, and slew them on the ground, and the people did eate them * with the blood.

33 Then men told Saul, saying, Behold, the people finne against the Lord, in that they eate with the blood. And hee said, Pee haue trespassed: for oule a great stone vnto me this day.

34 Againe Saul said, Go abroad among the people, and bid them bring me euery man his ore, and euery man his sheepe, and slay them here, and eate, and sinne not against the Lord in eating with the blood. And the

people brought euery man his ore in his hand that night, and slew them there.

35 Then Saul made an altar vnto the Lord, and that it was the first altar that hee made vnto the Lord.

36 And Saul said, Let vs get downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they said, Doe whatsoever thou thinkest best. Then said the Priest, Let vs draw neere hither vnto God.

37 So Saul asked of God, saying, Shall I go downe after the Philistims: wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 And Saul said, * All ye chiefe of the people, Come yee hither, and know, and see by whom this linne is done this day.

39 For as the Lord liueth, which saueth Israel, though it bee done by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be yee on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue a perfect lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell mee what thou hast done. And Jonathan told him and said, I tasted a little hony with the end of the rod that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vntilke thou die the death, Jonathan.

45 And the people said vnto Saul, Shall Jonathan die, who hath so mightily deliuered Israel? God forbid, As the Lord liueth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Jonathan that he died not.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 And Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, & against the children of Ammon, and against Edom, and against the kings of Zobab, and against the Philistims: and whiche soeuer he went, he handled them as wicked men.

48 Hee gathered also an hoste, and smote Amalek, and deliuered Israel out of the hands of them that spoiled them.

49 Now the sonnes of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named Michal.

50 And the name of Sauls wife was Iphinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the sonne of Ner, Sauls vncle.

Or, of that stone began he to build an altar.

q To aske counsell of him.

Iudg. 20. 1. 1 Ebr. corners.

r Cause the lot to fall on him that hath broken the oath: but he doeth not consider his presumption in commanding the same oath.

s The people thought in their duty to rescue him, who of ignorance had but broken a rash law, and by whom they had receiued to great a benefite.

Or, ouercame them.

t As the Lord had commanded, Deut. 35. 17 u Cuius also Abinadab, Chap. 31. 3.

x Which was the wife of David, Chap. 18. 27. y Whom Iobab the captain of David slew, 2 Sam. 3. 27.

51 And Rish was Sauls father: and Per the father of Abner was the sonne of Abiel.

52 And there was sore warre against the Philistines all the dayes of Saul: and whomever Saul saw to be a strong man, and meeke for the warre, hee took him unto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reprooveth him. 23 Saul is resisted of the Lord, and his kingdomes given to another. 33 Samuel beweech Agag in pieces.

Chap. 9. 16.

a Because hee hath preferred thee to this honour, thou art bound to obey him.
Exod. 17. 14.
num. 24. 20.

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

|| Or, knew their number by the lambs which they brought.
|| Or, fought in the valley.

c Which were the posterity of Iethro Moes father in law.
d For Iethro came to visite them, and gave them good counsel, Exod. 18. 19.

e God in his eternall counsel neuer changeth nor repenteth, as verse 29, though he seemeth to vs to repent, when any thing goeth contrary to his temporall election.

f This is the nature of hypocrites, to be impatient against the truth, to condemne others, and iustifie themselves.

Afterward Samuel saide unto Saul, The Lord sent mee to annoint thee King over his people, ouer Israel: now therefore obey the voice of the words of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, how they layd waite for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy yee all that pertained vnto them, and haue no compassion on them, but slay both man and woman, both infant and suckling, both ore and sheepe, both cattell and asse.

4 And Saul assembled the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and set watch at the riuer.

6 And Saul said vnto the Kenites, Go, depart, and get you downe from among the Amalekites, lest I destroy you with them: for yee shewed mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Havilah as thou comest to Shur, that is before Egypt.

8 And toke Agag the king of the Amalekites alive, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but euery thing that was vile and nought worth, that they destroyed.

10 Then came the word of the Lord vnto Samuel, saying,

11 It repenteth mee that I haue made Saul king: for he is turned from mee, and hath not performed my Commandements. And Samuel was moued, and cryed vnto the Lord all night.

12 And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 Then Samuel came to Saul, and Saul said vnto him, Blessed be thou of the Lord, I haue fulfilled the commandement of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen, to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel: for the Lord anointed thee king ouer Israel.

18 And the Lord sent thee on a iourney, and said, Goe and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voyce of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul saide to Samuel, Vea, I haue obeyed the voyce of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people toke of the spoyle, sheepe, & oxen, and the chiefest of the things which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? behold, to obey is better then sacrifice, and to hearken, is better then the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickedness and idolatrie. Because thou hast cast away the word of the Lord, therefore he hath cast away thee from being king.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy words, because I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my sinne, and turne againe with me; that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord: & the Lord hath cast away thee, that thou shalt not be King ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lay of his coat, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdom of Israel from thee this day, & hath giuen it to thy neighbour, that is better then thou.

29 For in deeds the strength of Israel will not lie nor repent: for hee is not a man that he should repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

g Meaning, of base condition, as Chap. 9. 21.

h Hee standeth most impudently in his owne defence both against God and his owne conscience.

Eccles. 4. 17. hofsi. 6. 6, 7. mat. 9. 13. and 12. 7.

i God hateth nothing more then the disobedience of his commandment, though the intent seeme neuer so good to man.

k This was not true repentance but dissimulation, fearing the losse of his kingdom.

l That is, to David.

m Meaning, God, who maintaineth and preserue his.

|| Or, in bonds.
n He suspected
nothing lesse
then death, or as
as some write,
he palled not
for death.
Exod. 17. 11.
num. 14. 45.
o Where his
house was.
p Though Saul
came where Sa-
muel was, chap.
19. 22.
q As verse 11.

31 **E** So Samuel turned againe, and fol-
lowed Saul: & Saul worshipped the Lord.
32 Then said Samuel, Bring ye hither
to me Agag the king of the Amalekites:
and Agag came vnto him || pleasantly, and
Agag said, Truly the bitterness of death
is passed.

33 And Samuel said, As thy sword hath
made women childlesse, so shall thy mother
be childlesse among other women. And Sa-
muel hewed Agag in pieces before the Lord
in Gilgal.

34 **E** So Samuel departed to Ramah,
and Saul went vp to his house to Gibeah of
Saul.

35 And Samuel came no more to see
Saul until the day of his death: but Samu-
el mourned for Saul, and the Lord repen-
ted that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to an-
oint Dauid. 7 God regardeth the heart. 13 The
spirit of the Lord commeth vpon Dauid. 14 The
wicked spirit is sent vpon Saul. 19 Saul sendeth for
Dauid.

T He Lord then said vnto Samuel, How
long wilt thou mourne for Saul, & se-
ing I haue cast him away from reigning o-
uer Israel? All thine boyme with oyle, and
come, I will send thee to Ithai the Bethlehe-
mite: for I haue provided me a king among
his sonnes.

2 And Samuel said, How can I goe? for
if Saul shall heare it, he will kill me. Then
the Lord answered, Take an heifer & with
thee, and say, I am come to doe sacrifice to
the Lord.

3 And call Ithai to the sacrifice, and I
will shew thee what thou shalt doe, and thou
shalt anoynt vnto me him whom I name vn-
to thee.

4 So Samuel did that the Lord bad him,
and came to Beth-lehem, and the Elders of
the towne were astonished at his coming,
and said, Comest thou peaceably?

5 And he answered, Yea: I am come to
doe sacrifice vnto the Lord: sanctifie your
selues, and come with me to the sacrifice.
And he sanctified Ithai and his sonnes, and
called them to the sacrifice.

6 And when they were come, he looked
on Eliab, and said, Surely the Lords an-
ointed is before him.

7 But the Lord said vnto Samuel, Lo-
ke not on his countenance, nor on the height of
his stature, because I haue refused him: for
God seeth not as man seeth: for man looketh
on the outward appearance, but the Lord
beholdeth the heart.

8 Then Ithai called Abinadab, and
made him come before Samuel. And he said,
Neither hath the Lord chosen this.

9 Then Ithai made Shammah come.
And he said, Neither yet hath the Lord cho-
sen him.

10 Againe Ithai made his seuen sonnes of
come before Samuel, and Samuel said vnto
Ithai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ithai, & Are
there no more children but these? And he
said, There remaineth yet a little one be-

hind, that keepeth the sheepe. Then Sa-
muel said vnto Ithai, * Send and let him: 1. Sam. 7. 8 p sal.
for we will not sit downe till hee be come hi- 78. 71. & 89. 26.
ther.

12 And he sent and brought him in: and
he was ruddie, and of a good countenance,
and comely visage. And the Lord said, Arise,
and anoynt him, for this is he.

13 Then Samuel took the hoyme of oyle
and anoynted him in the middes of his bre-
thren. And the Spirit of the Lord || came
vpon Dauid, from that day forward: then
Samuel rose vp, and went to Ramah.

14 **E** But the spirit of the Lord departed
from Saul, and an euill spirit sent of
the Lord, vexed him.

15 And Sauls seruants saide vnto him,
Behold now, the euill spirit of God vexeth
thee.

16 Let our Lord therefore command thy
seruants that are before thee, to seeke a man,
that is a cunning player vpon the harpe:
that when the euill spirit of God commeth
vpon thee, he may play with his hand, and
thou shalt be eased.

17 Saul then saide vnto his seruants,
Prouide mee a man, I pray you, that can
play well, and bring him to me.

18 Then answered one of his seruants,
and said, Behold, I haue seene a sonne of
Ithai a Bethlehemit, that can play, and is
strong, valiant, and a man of warre, and
wise in matters, and a comely person, and
the Lord is with him.

19 **E** Therefore Saul sent messengers
vnto Ithai, and said, Send me Dauid thy
sonne, which is with the sheepe.

20 And Ithai took an asse laden with
bread, and a flagon of wine, and a kid, and
sent them by the hand of Dauid his sonne
vnto Saul.

21 And Dauid came to Saul, and stood
before him: and he loued him very wel, and
he was his armor bearer.

22 And Saul sent to Ithai, saying, Let
Dauid now remaine with me: for hee hath
found fauour in my sight.

23 And so when the euill spirit of God
came vpon Saul, Dauid took an harpe and
played with his hand, and Saul was re-
freshed, and was eased: for the euill spirit de-
parted from him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10
Goliath deseth Israel. 17 Dauid is sent to his bre-
thren. 34 The strength and boldnesse of Dauid. 47
The Lord saueh not by sword nor by spear. 50 Dauid
killeth Goliath, and the Philistims flee.

NOW the Philistims gathered their ar-
mies to battell, and came together to
Schochoh, which is in Iudah: and pitched
betwene Schochoh and Azekah, || in the
coast of Dammin.

2 And Saul, and the men of Israel as-
sembled, and pitched in the valley of Elah,
and put themselves in battell aray to mee-
te the Philistims.

3 And the Philistims stood on a moun-
taine on the one side, and Israel stood on a
mountaine on the other side: so a valley was
betwene them.

|| 1. Sam. 7. 46.
and 13. 22.

|| Or, prospected.

e The wicked
spirits are at
Gods comman-
dement to exe-
cute his will a-
gainst the wic-
ked.

f Though Da-
uid was now a-
nointed King by
the Prophet, yet
God would ex-
ercise him in
sundry sorts
before he had
the vse of his
kingdome.

|| Or, serued him.
g God would
that Saul should
receiue this be-
desire as at Da-
uids hand, that
his condemna-
tion might be
the more eui-
dent for his cru-
el hate toward
him.

|| Or, in Ephesdamm
num.

|| Or, of the oke.

a Signifying,
that we ought
not to shew our
selues more pit-
full then God,
nor to lament
them whom he
casteth off.
* Ebr. in thine
band.
b That is, to
make a peace of-
fering, which
might be done
though the Ark
was not there.

c Fearing lest
some grieuous
crime had beene
committed, be-
cause the Pro-
phet was not
wont to come
thither.
d Thinking that
Eliab had beene
appointed of
God to be made
king.

1. Chron. 28. 9.
iere. 11. 20 and
17. 10. and 20.
13. p sal. 7. 10.

* Ebr. are the chil-
dren ended?

a Betweene the two camps.

||Or, coat of plate.

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight a mounce to 18. lib. 3. quarters.

||Or, granes.

†Ebr. smite me.

||Or, hand to hand

Chap. 16. 1.

||Or, he was counted among them that bare office.

† To serve Saul, as chap. 16. 19.

† Though Ishai meant onething, yet Gods providence directed David to another end.

e I they have laide any thing to gage for their necessitie, redeme it out.

†Ebr. vessels. †Ebr. of peace.

4 ¶ Then came a man betweene them both out of the tentes of the Philistims, named Goliath of Gath: his height was six cubites and an hand breadth.

5 And had an helmer of brasse upon his head, and a brigandine upon him: and the weight of his brigandine was five thousand shekels of brasse.

6 And he had || bootes of brasse upon his legges, and a shield of brasse upon his shoulders.

7 And the shaft of his speare was like a weavers beame: and his speare head weighed five hundred shekels of yron: and one bearing a shield went before him.

8 And he stood, and cryed against the host of Israel, and said unto them, Why are ye come to set your battell in aray: am not I a Philistin, and you servants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with mee, and I kill me, then will we be your servants: but if I overcome him, and kill him, then shall ye be our servants, and secue vs.

10 Also the Philistin said, I desie the host of Israel this day: giue me a man that we may fight || together.

11 When Saul and al Israel heard those words of the Philistin, they were discouraged, and greatly afraid.

12 ¶ Now this David was the sonne of an Ephraimite of Beth-lehem Judah, named Ithai, which had eight sonnes: and || this man was taken for an old man in the dayes of Saul.

13 And the three eldest sons of Ithai went and followed Saul to the battell: and the names of his three sonnes that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shammah,

14 So David was the least: and the three eldest went after Saul.

15 David also went, but he returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistin drew nere in the morning and evening, and continued forty dayes.

17 And Ithai said vnto David his sonne, Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and runne to the hoite to thy brethren.

18 Also carry these ten fresh cheeues vnto the captaine, and looke how thy brethren fare, and receiue their pledge.

19 ¶ Then Saul and they, and all the men of Israel were in the vally of Elah fighting with the Philistims.)

20 ¶ So David rose vp early in the morning, and left the sheepe with a keeper, andooke and went as Ithai had commaunded him, and came within the compasse of the hoste: and the hoite went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselves in aray, armed against armed.

22 And David left the things which hee bare, vnto the hands of the keeper of the carriage, and came into the host, and asked his brethren & how they did.

23 And as he talked with them, beholde, the man that was betweene the two armies, came vp, (whose name was Goliath the Philistin of Gath) out of the || armie of the Philistims, and spake such words, and David heard them.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afraid.

25 For every man of Israel saide, Haue ye not this man that commeth vp: euen to reuile Israel: is he come vp: and to him that killeth him will the king giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

26 ¶ Then David spake to the men that stood with him, and said, what shall be done to the man that killeth this Philistin, and take away the shame from Israel: for who is this vncircumcised Philistin, that he should reuile the host of the liuing God?

27 And the people answered him after this manner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with David, and said, Why camest thou downe hither, and with whom hast thou left those few sheepe in the wilderness? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 ¶ Then David said, What haue I now done? is there not a cause?

30 And he departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words.

31 ¶ And they that heard the words which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistin.

33 And Saul said to David, Thou art not able to goe against this Philistin to fight with him: for thou art a boy, and hee is a man of warre from his youth.

34 And David answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a lion and likewise a beare, andooke a sheepe out of the flocke,

35 And I went out after him, and smote him, andooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the lyon, and the beare: therefore this vncircumcised Philistin shall be as one of them, seeing he hath railled on the host of the liuing God.

37 ¶ Moreover David said, The Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistin. Then Saul said vnto David, Goe, and the Lord be with thee.

38 And Saul put his tabernacle vpon David, and put an helmer of brasse vpon his head, and put a brigandine vpon him.

39 ¶ Then giued David his sword vpon his tabernacle, and began to goe: for he had not provided

||Or, vallics. f As are aboute rehearsed, verie 8.9.

Leh. 15. 16. g From taxes and painments.

h This dishonor that he doeth to Israel.

i For his fathers sending was a iust occasion, and also he felt him selfe inwardly moved by Gods Spirit.

k Here Satan proueth Davids faith, by the infidelitie of Saul: David by the experience that he hath had in time past of Gods helpe, nothing doubteth to overcome this danger, seeing he was zealous for Gods honour.

m For by these examples he laweth the power of God was with him,

||Or, assaid.

n To the intent that by these weake meanes God might only be knowne to be the authour of this victory.

o He sware by his gods, that he would destroy him.

p David being assured both of his cause and of his calling, prophesieth of the destruction of the Philistims.

q Being moued with a feruent zeale to be reuenged vpon this blasphemor of Gods Name.

Ecclus. 47. 4.
1. macc. 4. 30.

r Or, Cal the city.

s Or, house at Bethlehem,

proued it: and Dauid said vnto Saul, I can not goe with thee: for I am not accustomed. Wherefore Dauid put them off him.

40 Thenooke he his ^a staffe in his hand, and chose him fise smooth stones out of a brooke, and put them in his shepheardes bag or scrip, and his sling was in his hand, and he drew neere to the Philistim.

41 ¶ And the Philistim came and drew neere vnto Dauid, and the man that bare the shield went before him.

42 And when the Philistim looked about and saw Dauid, hee disdaind him: for he was but young, ruddie, & of a comely face.

43 And the Philistim said vnto Dauid, Am I a dog, that thou comest to mee with stanes? And the Philistim ^a cursed Dauid by his gods.

44 And the Philistim saide to Dauid, Come to me, and I will giue thy flesh vnto the fowles of the heauen, and to the beasts of the field.

45 ¶ Then said Dauid to the Philistim, Thou comest to mee with a sword, and with a spear, and with a shield, but I come to thee in the Name of the Lord of hosts, the God of the hosts of Israel, whom thou hast raild vpon.

46 This ^a day shal the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeases of the hoste of the Philistims this day vnto the fowles of the heauen, & to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assembly may know, that the Lord saucth not with sword nor with speare (for the battel is the Lords) and he will giue you into our hands.

48 And when the Philistim arose to come and draw neere vnto Dauid, Dauid ^a hastned and ran to fight against the Philistim.

49 And Dauid put his hand in his bag, and tooke out a stone, and slaug it, & smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell gromeling to the earth.

50 So Dauid ^a ouer came the Philistim, with a sling and with a stone, and smote the Philistim, and slew him, when Dauid had no sword in his hand.

51 Then Dauid ran and stood vpon the Philistim, and tooke his sword, and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims sawe that their champion was dead, they fled.

52 And the men of Israel & Iudah arose, and shouted, and followed after the Philistims, vntill they came to the valley, and vnto the gates of Ekron, and the Philistims fell downe wounded by the way of Shaaram, euen to Gath and to Ekron.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

55 ¶ When Saul saw Dauid go forth against the Philistim, he said vnto Abner the

captaine of his host, Abner, ^a Whose sonne is this young man? And Abner answered, As thy soule lieth, O King, I cannot tell.

56 Then the King said, Enquire thou whose sonne this young man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner tooke him, & brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him, Whose sonne art thou, thou young man? And Dauid answered, I am the sonne of the seruant Ithai the Bethlehemitte.

CHAP. XVIII.

1 The amitie of Jonathan and Dauid. 8 Saul enuioth Dauid for the praife that the women gaue him. 11 Saul would haue slaine Dauid, 17 Hee promish him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundred fore-skinnes of the Philistims. 29 Saul feareth Dauid, fearing that the Lord is with him.

And when hee had made an ende of speaking vnto Saul, the ^a soule of Jonathan was knit with the soule of Dauid, and Jonathan loued him as his owne soule.

2 And Saul toke him that day, & would not let him returne to his fathers house.

3 Then Jonathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Jonathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bow and to his girdle.

5 And Dauid went out whither soeuer Saul sent him, and behaued himselfe wisely: so that Saul let him ouer the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls seruantes.

6 ¶ When they came againe, and Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israel, singing and dauncing to meete king Saul, with timbrels, with instruments of ioy, and with rebekes.

7 And the women sang by course in their play, and saide, ^a Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and hee said, They haue ascribed vnto Dauid ten thousand, and to mee they haue ascribed but a thousand, and what can he haue more saue the kingdome?

9 Wherefore Saul ^a had an eye on Dauid from that day forward.

10 ¶ And on the morrow the euill spirit of God came vpon Saul, and he ^a prophesied in the mids of the house: and Dauid played with his hand like as at other times, & there was a speare in Sauls hand.

11 And Saul tooke the speare and said, I will smite Dauid thorow to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afraid of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand,

¶ 3 and

r That is, of what family and tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefit by him.

a His affection was fully bent toward him.

b That is, he prospered in all his doings.

c To wit, Goliath.

d Ebr. answered playing.

* Chap. 21. 11.
and 29. 5.
ecclus. 47. 6, 7.

d Because he bare him enuie and hatred.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not vnderstand.

f Meaning, he was captain-ouer the people.

and he went out and in before the people.

14 And David behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Therefore when Saul saw that hee was very wise, hee was afraid of him.

16 For all Israel & Iudah loued David, because he went out and in before them.

17 ¶ Then Saul said to David, Behold, mine eldest daughter Merab, her I will giue thee to wife: onely bee a valiant sonne vnto me, and fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistines shall be vpon him.

18 And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be sonne in law to the king?

19 Howbeit when Merab Sauls daughter should haue bin giuen to David, she was giuen to Adriel the Bethlahmite to wife.

20 ¶ Then Michal Sauls daughter loued David: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that he may be a sonne to him, and that the hand of the Philistines may bee against him. Wherefore Saul said to David, Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with David secretly, and say, Behold, the king hath a fauour to thee, and all his seruants loue thee: be now therefore the kings sonne in law.

23 And Sauls seruants spake these words in the eares of David. And David said, I see much that I am a peere man, and of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake David.

25 And Saul said, This wife shall ye say to David, The king desireth no dowry, but an hundred foreskins of the Philistines, to be auenged of the kings enemies: for Saul thought to make David fall into the hands of the Philistines.

26 And when his seruants tolde David these words, it pleased David well to be the kings sonne in law: and the daies were not expired.

27 Afterward David arose with his men, and went and slewe of the Philistines two hundred men: and David brought their foreskins, and they gaue them wholly to the king, that he might bee the kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstood that the Lord was with David, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more afraid of David, and Saul became adway David's enemy.

30 And when the Princes of the Philistines went forth, at their going forth ° David behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

2 Jonathan declareth to David the wicked purpose of Saul. 11 Michal his wife saeth him. 18 David cometh to Samuel. 23 The spirit of prophesie cometh on Saul.

¶ Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kil David: but Jonathan Sauls sonne had a great fauour to David.

2 And Jonathan tolde David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where ° thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 ¶ And Jonathan spake good of David vnto Saul his father, and saide vnto him, Let not the king sinne against his seruants, against David: for he hath not sinned against thee, but his works haue bene to thee very good.

5 For he ° did ° put his life in danger, and slew the Philistine, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioicdest: wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul ° tware, As the Lord liueth, he shall not die.

7 So Jonathan called David, and Jonathan shewed him all those words, and Jonathan brought David to Saul, and he was in his presence as in times past.

8 ¶ Again the warre began, and David went out, and fought with the Philistines, and slewe them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lord was vpon Saul, as hee late in his house, baning his speare in his hand, and David ° played with his hand.

10 And Saul intended to slite David to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers vnto Davids house to watch him, and to slay him in the morning: and Michal Davids wife tolde it him, saying, If thou haue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal let David downe thorow a window: and hee went, and fled, and escaped.

13 Then Michal tooke an image, & layed it in the bed, and put a pillow stuffed with goats haire vnder the head of it, and covered it with a cloth.

14 And when Saul sent messengers to take David, hee said, he is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, beholde, an image was in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul saide vnto Michal, Why hast

a Before Saul fought Davids life secretly, but now his hypocrisie bursteth forth to open cruelty.

b That I may giue thee warning what to do,

† Ebr. he put his soule in his hands. Iudg. 12.3. chap. 28.31. psal. 119.109.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16.23.

e Thus God moued both the son and daughter of this tyrant to fauour David against their father.

f Bel old, how the tyrants to accomplish their rage, in their reproach, oath, nor friendship, God nor man.

g Fight against them that warre against Gods people.

h By whom he had five sonnes, which David put to death at the request of the Gibeonites, 2. Sam. 21.8.

i So his hypocrisie appeareth: for vnder pretence of fauour he fought his destruction.

k Meaning, that he was not able to endow his wife with riches.

l Because hee thought himselfe able to compass the kings request.

m Meaning, David and his followers.

n To be deprived of his kingdom.

o That is, David had better success against the Philistines, then Sauls men.

hast thou mocked me so, and sent away mine enemy, that hee is escaped? And Michal answered Saul, Wee layd vnto mee, Let mee goe, or els I will kill thee.

18 So Dauid fled, and escaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him; and he and Samuel went and dwelt in **Naioth**.

19 But one told Saul, saying, Beholde, Dauid is at **Naioth** in Ramah.

20 And Saul sent messengers to take Dauid; and when they saw a company of Prophets prophesying, and Samuel standing^a as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers; and they prophesied likewise: againe Saul sent the third messengers, and they prophesied also.

22 Then went hee himselfe to Ramah, and came to a great Well that is in Secu, and he asked, and said, Where are Samuel and Dauid? and one said, Behold, they bee at **Naioth** in Ramah.

23 And he went thither, euen to **Naioth** in Ramah, and the Spirit of God came vpon him also, and he went prophesying vntill he came to **Naioth** in Ramah.

24 And he stripped off his clothes, and he prophesied also before Samuel, and fell downe naked all that day and all that night: therefore they say, * As Saul also among the Prophets?

CHAP. XX.

2 Jonathan comforteth Dauid. 3 They renew their league. 33 Saul would haue killed Jonathan. 38 Jonathan aduersitieth Dauid by three arrows, of his fathers fure.

And Dauid fled from **Naioth** in Ramah, and came and said before Jonathan What haue I done? what is mine iniquitie? and what time haue I committed before thy father, that he seeketh my life?

2 And hee sayd vnto him, God forbid, thou shalt not die: behold, my father will do nothing great nor illall, but he will shew it me: and why should my father hide this thing from me? he will not doe it.

3 And Dauid sware againe, & said, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Jonathan shall not know it, lest hee bee loy: but indeed, as the Lord liueth, and as thy soule liueth, there is but a step betweene mee and death.

4 Then sayd Jonathan vnto Dauid, Whatsoeuer thy soule requireth, that I will doe vnto thee.

5 And Dauid said vnto Jonathan, Behold, to morrow is the first day of the month, & I should sit with the king at meate: but let mee goe, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then say, Dauid asked leaue of mee, that hee might goe to Beth lehem to his owne citie: for there is a perely sacrifice for all that famile.

7 And if he say thus, It is well, thy ser-

uant shall haue peace: but if he be angry, he saue that wickednesse is concluded of him.

8 So shalt thou shewe mercie vnto thy seruant: * for thou hast ioyned thy seruant into a covenant of the Lord with thee, and if there be in mee iniquitie, slay thou mee: for why shouldst thou bring mee to thy father?

9 And Jonathan answered, God keepe that from thee: for if I knew that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said Dauid to Jonathan, What shall tell me; how shall I know, if thy father answer me cruelly?

11 And Jonathan said to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Jonathan sayd to Dauid, O Lord God of Israel, when I haue groyed my fathers misde to morrow at this time, or within this three dayes, and if it be well with Dauid, and I then send not vnto thee, and shew it thee,

13 The Lordes doe so and much more vnto Jonathan: but if my father haue mind to doe thee euill, I will shew thee also, and send thee away, that thou mayest go in peace: and the Lord be with thee as hee hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shewe me the mercy of the Lord, that I die not.

15 But I require that thou cut not off thy mercy from mine houle for euer: no, not when the Lord hath destroyed the enemies of Dauid, euen one from the earth.

16 So Jonathan made a bonde with the houle of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Jonathan sware vnto Dauid, because hee loued him (for hee loued him as his owne soule.)

18 Then said Jonathan to him, To morrow is the first day of the month, & thou shalt be looked for: for thy place shall be empty.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt go downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone: & Zel.

20 And I will shote thee three arrows on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Go seeke the arrows. If I say vnto the boy, See, the arrows are on this side thee, bring them, and come thou: for it is well with thee, and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrows are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing which thou and I haue spoken of, behold, the Lord bee betweene thee and me for euer.

24 So Dauid hid himselfe in the field: and when the first day of the month came, the king late to eate meate.

25 And the king late, as at other times vpon his seate, euen vpon his seate by the wall: and Jonathan arose, & Abner late by Sauls side, but Dauids place was empty.

g Naioth was a schoole where the word of God was studied, neere to Ramah.

h Being their chiefe instructor. i Changed their minds, and praised God.

k With a minde to persecute them. l His kingly apparel. m He humbled himselfe as other did. Chap. 10. 11.

a For Saul was stayed, and prophesied a day & a night by Gods providence, that Dauid might haue time to escape. † Ebr. reueale it in mine escape.

b I am in great danger of death.

‡ Ebr. saith.

c At what time there should be a solenne sacrifice, Num. 28. 11. to the which they added peace offerings and feasts. d Reade Chap. 1. 21.

Chap. 18. 3. and 23. 18.

e That hee were fully determined,

f If thy father doe fauour me.

g The Lord punish mee most grievously.

h I know that if thou werest now preferred to the kingdom, thou wouldest not destroy me, but shew thy selfe friendly to my posteritie.

† Or, mentioned.

‡ Ebr. of the way, because it is sowed as a signe to shew the way to them that passed by.

§ Ebr. peace.

† The Lord is the author of thy departure.

a Which was a
citie in the tribe
of Iudah, Iosh.
15. 44.

b That is, in the
mids of Iudah,
much more,
when we come
to the borders
against our ene-
mies.

Chap. 22. 20.
c By Gods pro-
vidence the E-
phod was pre-
ferred and kept
with David the
true King.
† Ebr. in his hand.

d To consult
with the Lord
by Urim and
Thummim.

† Or, goe ye home.

† Or, so and so as
having no certaine
place to goe to.

† Or, strong places.
e No power nor
pollicie can pre-
uaile against
Gods children,
but when he ap-
pointeth the
time
† Ebr. his hand.

† Jonathan as-
sueth David, hat
God wil accom-
plish his promise,
and that his fa-
ther striueth a-
gainst his owne
conscience.

Then they tolde Dauid, saying, Behold,
the Philistims fight against Keilah,
and spoile the barnes.

2 Therefore Dauid asked counsell of the
Lord, saying, Shall I goe and smite these
Philistims? And the Lord answered Da-
uid, Goe and smite the Philistims, and saue
Keilah.

3 And Dauids men said vnto him, See,
wee bee afraid here in Iudah, how much
more if we come to Keilah against the hoile
of the Philistims?

4 Then Dauid asked counsell of the Lord
againe. And the Lord answered him, & said,
Arise, goe downe to Keilah: for I will deli-
uer the Philistims into thine hand.

5 So Dauid and his men went to Kei-
lah, and fought with the Philistims, and
brought away their cattell, and smote them
with a great slaughter: Thus Dauid saued
the inhabitants of Keilah.

6 And when Abiathar the sonne of Ahi-
melech fled to Dauid at Keilah, he brought
an Ephod with him.)

7 And it was tolde Saul that Dauid
was come to Keilah, and Saul said, God
hath deliuered him into mine hand: for hee
is shut in, seeing he is come into a citie that
hath gates and barres.

8 Then Saul called all the people toge-
ther to warre, for to goe downe to Keilah,
and to besiege Dauid and his men.

9 And Dauid hauing knowledge that
Saul imagined mischief against him, sayd
to Abiathar the Priest, Bring the E-
phod.

10 Then sayd Dauid, O Lord God of
Israel, thy seruant hath heard, that Saul is
about to come to Keilah to destroy the citie
for my sake.

11 Will the lords of Keilah deliuer me
vp into his hand? And will Saul come
downe as thy seruant hath heard? O Lord
God of Israel, I beseech thee, tell thy ser-
uant. And the Lord sayd, Wee will come
downe.

12 Then sayd Dauid, Will the lords of
Keilah deliuer mee vp, and the men that
are with mee, into the hand of Saul?
And the Lord sayd, They will deliuer thee
vp.

13 And then Dauid and his men, which
were about five hundred, arose, and depar-
ted out of Keilah, and went whither they
could. And it was tolde Saul, that Dauid
was fled from Keilah, and hee left off his
journey.

14 And Dauid abode in the wilderness
in holdes, and remained in a mountaine in
the wilderness of Ziph. And Saul sought
him euery day, but God deliuered him not
into his hand.

15 And Dauid saw that Saul was come
out for to seeke his life: and Dauid was in
the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose
and went to Dauid into the wood, and com-
forted him in God.

17 And said vnto him, Feare not: for the
hand of Saul my father shall not finde thee,
and thou shalt be King over Israel, and I

shall bee next vnto thee: and also Saul my
father knoweth it.

18 So they twaine made a covenant be-
fore the Lord: and Dauid did remaine in the
wood: but Jonathan went to his house.

19 And then came vp the Ziphims to Saul
to Gibeah, saying, Doe not Dauid hide
himselfe by vs in holdes, in the wood, in the
hill of Bachilah which is on the right side
of Bethinon?

20 Now therefore, O King, come downe
according to all that thine heart can desire,
and our part shall bee to deliuer him into the
kings hands.

21 Then Saul said, Be ye blessed of the
Lord: for ye haue had compassion on me.

22 Go, I pray you, and prepare pee bet-
ter: know and see his place where he haunt-
eth, and who hath seene him there: for it is
said to me, He is subtil and crafty.

23 See therefore, and know all the secret
places where he hideth himselfe, and come
pee againe to me with the certaintie, and I
will goe with you: and if he be in the land,
I will search him out throughout all the
thronlands of Iudah.

24 Then they arose and went to Ziph be-
fore Saul, but Dauid and his men were in
the wilderness of Maon, in the plaine on
the right hand of Bethinon.

25 Saul also and his men went to seeke
him, and they told Dauid: wherefore hee
came downe vnto a rocke, and abode in the
wildernesse of Maon. And when Saul
heard that, he followed after Dauid in the
wildernesse of Maon.

26 And Saul and his men went on the
one side of the mountaine, and Dauid and
his men on the other side of the mountaine:
and Dauid made haste to get from the pre-
sence of Saul: for Saul and his men com-
passed Dauid and his men round about to
take them.

27 But there came a messenger to Saul,
saying, Waite thee, and see: for the Philis-
tims haue invaded the land.

28 Wherefore Saul returned from pur-
suing Dauid, and went against the Philis-
tims. Therefore they called that place, Se-
la-hammalekoth.

CHAP. XXIII.

1 Dauid hid in a cave spareth Saul. 10 Hee
sheweth to Saul his innocence. 18 Saul acknow-
ledgeth his fault. 22 Hee causeth Dauid to sweare
vnto him to be fauourable vnto him.

And Dauid went thence, and dwelt in
a holts at En-gedi.

2 When Saul was returned from the
Philistims, they told him, saying, Behold,
Dauid is in the wilderness of En-gedi.

3 Then Saul tooke three thousand cho-
sen men out of all Israel, and went to seeke
Dauid and his men vpon the rockes among
the wilde goates.

4 And hee came to the sheepe coats by
the way where there was a cave, and Saul
went in to see his ealment: and Da-
uid and his men late in the cave in three
parts

† Or, of the wilder-
nesse.

g The Lord re-
compense this
friendship.

† Ebr. where his
foote hath bene.

h In your coun-
treys of Ziph,
which is in Iu-
dah.

i Which was al-
so in the tribe of
Iudah, Iosh.
15. 55.

k Thus the Lord
can pull backe
the bridle of the
tyrants, and deli-
uer his out of the
Lions mouth.

l That is, the
stone of diuision,
because there
they diuided
themselves one
from another.

a That is, in
the strong places,
which were de-
fenced by nature.

b A Citie of Iu-
dah, Iosh. 15. 62.

† Ebr. to couer his
feet.

† Ebr. in the sides.

c Here we see how ready we are to haſten Gods promiſe, if the occaſion ſerue neuer ſo little.

d For ſeeing it was his owne private cauſe, he repented that he had touched his enemye,

parts of the caue.

5 And the men of Dauid ſaid vnto him, See, the day is come, whereof the Lord ſaid vnto thee, Behold, I will deliuer thine enemye into thine hand, and thou ſhalt doe to him as it ſhall ſeeme good to thee. Then Dauid aroſe, and cut off the ſap of Sauls garment priuily.

6 And afterward Dauid was touched in his heart, becauſe hee had cut off the lappe which was on Sauls garment.

7 And hee ſaid vnto his men, The Lord keepe mee from doing that thing vnto my maſter the Lords anoynted, to lay mine hand vpon him: for he is the anoynted of the Lord.

8 So Dauid ouercame his ſeruants with theſe wordes, and ſuffered them not to ariſe againſt Saul: ſo Saul roſe vp out of the caue, and went away.

9 ¶ Dauid alſo aroſe afterward, & went out of the caue, and cried after Saul, ſaying, O my lord the king. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himſelfe.

10 And Dauid ſaid to Saul, Wherefore giueſt thou an eare to mens wordes, that ſay, Behold, Dauid ſeeketh euill againſt thee?

11 Behold, this day thine eyes haue ſeene that the Lord hath deliuered thee this day into mine hand in the caue, and ſome bade mee kill thee, but I had compaſſion on thee, and ſaide, I will not lay mine hand on my maſter: for he is the Lords anoynted.

12 Whereouer my father, behold: behold, I ſay, the ſap of thy garment in mine hand: for when I cut off the ſap of thy garment, I killed thee not. Underſtand and ſee, that there is neither euill nor wickedneſſe in mee, neither haue I ſinned againſt thee, yet thou huntſt after my ſoule to take it.

13. The Lord be iudge betwene thee and mee, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the ſeld prouerbe ſaith, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the King of Iſrael come out? after whom doeſt thou purſue? after a dead dog, and after a ſea?

16 The Lord therefore be iudge, & iudge betwene thee and mee, and ſee, and plead my cauſe, and I deliuer mee out of thine hand.

17 ¶ When Dauid had made an ende of ſpeaking theſe wordes to Saul, Saul ſaid, Is this thy boyce, my ſonne Dauid? and Saul liſt vp his voyce and wept.

18 And ſayd to Dauid, Thou art more righteous then I: for thou haſt rendred me good, and I haue rendred thee euill.

19 And thou haſt ſhewed this day, that thou haſt dealt well with me: for ſo much as when the Lord had choſen me in thine hands, thou killedſt me not.

20 For thou ſhalt finde his enemye, and let him depart & free: wherefore the Lord render thee good for that thou haſt done vnto me this day.

21 For now behold, I know that thou ſhalt bee king, and that the kingdome of Iſrael ſhall be ſtabliſhed in thine hand.

22 Swear now therefore vnto me by the Lord, that thou wilt not deſtroy my ſeed after me, & that thou wilt not aboliſh my name out of my fathers houſe.

23 So Dauid ſware vnto Saul, & Saul went home: but Dauid and his men went vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killesh Nabal. 43 Abigail and Ahimeam Dauidſ wives. 44 Michal is giuen to Phalti.

¶ Then Samuel died, and all Iſrael aſſembled, and mourned for him, and buried him in his owne houſe at Ramah. And Dauid aroſe and went downe to the wiſderneſſe of Paran.

2 Now in Maon was a man, who had his poſſeſſion in Carmel, and the man was exceeding mightie, and had three thouſand ſheep, and a thouſand goates: and he was ſhearing his ſheep in Carmel.

3 The name alſo of the man was Nabal, and the name of his wife Abigail, & he was a woman of ſingular wiſedome and beautifull, but the man was churliſh and euill conditioned, and was of the family of Caleb.

4 And Dauid heard in the wiſderneſſe, that Nabal did ſheare his ſheep.

5 Therefore Dauid ſent ten yong men, and Dauid ſaid vnto the yong men, Goe vnto Carmel, and goe to Nabal, and aſke him in my name & how he doeth.

6 And thus ſhal ye ſay & for ſalutation, Both thou and thine houſe, & all that thou haſt, be in peace, wealth and proſperity.

7 Behold, I haue heard that thou haſt ſheavers: now thy ſhepherds were with vs, and we did them no hurt, neither did they miſſe any thing all the while they were in Carmel.

8 Aſke thy ſeruants, and they will ſhew thee. Wherefore let theſe yong men ſend ſavour in thine eyes: (for we come in a good ſeaſon) giue, I pray thee, whatſoever cometh to thy hand, vnto thy ſeruants, and to thy ſonne Dauid.

9 ¶ And when Dauids yong men came, they told Nabal all theſe wordes in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids ſeruants, and ſaid, Who is Dauid? and who is the ſonne of Iſſai? there be many ſeruants now adayes, that ſpeake away euery man from his maſter.

11 Shall I then take my bread, and my water, and my fleſh that I haue killed for my ſheavers, and giue it vnto men whom I know not whence they be?

12 ¶ So Dauids ſeruants turned their way, and went againe, and came, and tolde him all theſe things.

13 And Dauid ſaid vnto his men, Giue euery man his ſword a ſcutum. And they giued euery man his ſword: Dauid alſo giued his ſword. And about ſoure hundred men went vnto after Dauid, and two hundred abode by the carriage.

14 Now one of the ſeruants tolde Abigail Nabals wife, ſaying, Behold, Dauid

Chap. 28. 30. eccleſi. 46. 13, 20. a That is, among his owne kindred.

b Maon and Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galilee.

† Ebr. of peace. c Some reade, o Mayeſt thou live in proſperity the next yeere, both thou, &c. † Ebr. for liſe.

d Whatſoever thou haſt ready for vs.

e Thus the enuious wretches inſtead of relieuing the neceſſitie of Gods children, ſeek to reuile their perſons, and condemn their cauſe.

† Ebr. veſſell.

e Contrary to the falſe report of them that ſaid, Dauid was Sauls enemye, he prooueth himſelfe to be his friend.

¶ Or, the prouerbe of an ancient man.

† Ebr. iudge.

† Though hee was a moſt cruell enemye to Dauid, yet by his great gentleneſſe his conſcience compelled him to yeeld.

† Ebr. a good way. † Though this tyrant ſaw and confeſſed the fauour of God toward Dauid, yet he ceaſeth not to perſecute him againſt his owne conſcience.

† Ebr. drove them away.

f When we kept our sheepe in the wilderness of Paran.

† Ebr. is accomplished.

† Ebr. bread.

|| Or, clusters.

g Because shee knew his crooked nature, that she would rather have perished then consented to her enterprise.

h Meaning, by this prouerbe, that he would destroy both small and great.

† Ebr. in thine eares.

[Or, fools.

i That is, that thou shouldst not be reuenged of thine enemies.

† Or present.

† Ebr. walke at the feete.

k Confirm his kingdom to his possietie.

† Ebr. from thy dayes.

l To wit, Saul. m God that long in his seruice, and destroy thine enemies.

sent messengers out of the wilderness, to salute our master, and hee ¶ railed on them.

15 Notwithstanding the men were very good vnto vs, and wee had no displeasure, neither missed wee any thing as long as wee were conuersant with them, when wee were in the fields.

16 They were as a wall vnto vs both by night and by day, all the while we were with them keeping sheepe.

17 Now therefore take heed, and see what thou shalt doe: for euill ¶ will surely come vpon our master, and vpon all his family: for he is so wicked that a man cannot speake to him.

18 ¶ Then Abigail made haste, and tooke two hundred ¶ cakes, and two bottels of wine, and five sheepe ready dressed, and five measures of parched corne, and an hundred ¶ frailes of raisins, and two hundred of figs, and laded them on asses.

19 Then she said vnto her seruants, Go ye before me: behold, I will come after you: yet she told not her husband Nabal.

20 And as she rode on her asse, shee came down by a secret place of the mountaine, and beheld, David and his men came downe against her, and she met them.

21 And David said, Indeed I haue kept all in vaine that this fellow had in the wilderness, so that nothing was misfed of all that pertained vnto him: for hee hath requited me euill for good.

22 So and more also doe God vnto the enemies of David: for surely I will not leaue of all that hee hath, by the dawning of the day, any that ¶ pisseth against the wall.

23 And when Abigail saw David, shee hastened, and lighted off her asse, and fell before David on her face, and bowed her selfe to the ground.

24 And fell at his feete, and said, Oh my lord, I haue committed the iniquitie, and I pray thee, let thine handmaid speake to thee, and heare thou the wordes of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: ¶ Nabal is his name, and folly is with him: but I thine handmaid saw not the pong men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from coming to shedde blood, and that thine hand should not saue thee) so now thine enemies shall bee as Nabal, and they that intend to do my lord euill.

27 And now this ¶ blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the young men that ¶ follow my lord.

28 I pray thee forgive ¶ trespass of thine handmaid: for the Lord wil make my lord a sure house, because my lord fighteth the battels of the Lord, & none euill hath bene found in the ¶ in all thy life.

29 Yet a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the ¶ bundle of life with the Lord thy God: ¶ the soule of thine

enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that hee hath promised thee, ¶ shall haue made thee ruler ouer Israel,

31 ¶ Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shedde blood causelesse, nor that my lord hath not preferred himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaid.

32 ¶ Then David said to Abigail Blessed be the Lord God of Israel, which sent thee this day to meet me.

33 And blessed be thy counsel, and blessed be thou, which hast kept mee this day from coming to shed blood, and that mine hand hath not sained me.

34 For indeed as the Lord God of Israel liueth, ¶ who hath kept me backe from hurting thee, except thou hadst hastened and met me, surely there had not bin left vnto Nabal by the dawning of the day, any that pisseth against the wall.

35 ¶ Then David receiued of her hand that which he had brought him, and layd to her, Goe vp in peace to thine house: behold, I haue heard thy voyce, and haue ¶ granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, hee made a feast in his house, like the feast of a king, and Nabals heart was merry within him, for he was very drunken: wherefore he told him ¶ nothing, neither lesse nor more, until the morning arose.

37 ¶ Then in the morning, when the wine was gone out of Nabal, his wife tolde him those words, and his heart died within him, and he was like a ¶ stone.

38 And about ten dayes after, the Lord smote Nabal that he died.

39 ¶ Now when David heard that Nabal was dead, he said, Blessed bee the Lord that hath ¶ hanged the cause of my rebuke of the hand of Nabal, & hath kept his seruant from euill: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also David sent to commune with Abigail to ¶ take her to his wife.

40 And when the seruants of David were come to Abigail to Carmel, they spake vnto her, saying, David sent vs to thee to take thee to his wife.

41 And she arose, & bowed her selfe on her face to the earth, and said, Behold, let thine handmaid bee a seruant to wash the feete of the seruants of my lord.

42 And Abigail hastened, and arose, & rode vpon an asse, and her five maides ¶ followed her, and shee went after the messengers of David, and was his wife.

43 David also toke Ahinoam of Tzeel, and they were both his wives.

44 Now Saul had giuen ¶ Michal his daughter, Davids wife, to Phalti the sonne of Laish, which was of Gathim.

CHAP. XXVI.

1 David was discovered to Saul by the Ziphims.

2 David taketh away Sauls speare, and a pot of water that stood at his head, 21 Saul confesseth his sinne.

n That he hath not auenged himselfe, which things would haue tormented his conscience.

o Reade vers. 26.

p He attributeth it to the Lords mercy, and not to himselfe that he was staied.

† Ebr. receiued thy face.

q For he had no reason, either to consider, or to giue thanks for this great benefite of deliuerance.

r For feare of the great danger.

† Or reuenged.

s For he had experience of her great godlinesse, wisdom, and humility.

† Ebr. went at her feete.

1o. 1. 5. 6.

2. 1. 5. 6.

3. 1. 5. 6.

4. 1. 5. 6.

5. 1. 5. 6.

6. 1. 5. 6.

7. 1. 5. 6.

8. 1. 5. 6.

9. 1. 5. 6.

10. 1. 5. 6.

11. 1. 5. 6.

12. 1. 5. 6.

Chap. 23. 19.
|| Or, in Gibeath.
|| Or, the wilder-
nesse.

a That is, of the
most skilfull and
valiant souldiers.

|| Or, to a certaine
place.

Chap. 14. 50.
and 17. 55.

b Who was a
stranger and not
an Israelite.

c Who alter-
ward was Da-
uids chiefe
captiveine.

|| Or, be'ster.

d Meaning, he
would make
him sure at
one stroke.

e To wit, in his
ownepriuate
cause: for Iehu
slew two kings
at Gods ap-
pointment,
2. King. 9. 24.

f Ebr the heauie
slope of the Lord
was fallen upon
them.

g Ebr. Answerest.

h Esteemed most
valiant and meet
to saue the king?

A Gaine the Ziphims came vnto Saul to
Gibeath, saying, "Dorch not Dauid hide
himselfe in the hill of Hachilah before Je-
shimon?"

2 Then Saul arose, and went downe to
the wilderness of Ziph, hauing three thou-
sand chossen men of Israel with him, for to
seeke Dauid in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachi-
lah, which is before Jeshimon by the way
side. Now Dauid abode in the wilderness,
and hee saw that Saul came after him into
the wilderness.

4 (For Dauid had sent out spies, and
vnderstood that Saul was come in very
deede.)

5 Then Dauid arose, and came to the
place, where Saul had pitched, and when
Dauid beheld the place where Saul lay, and
Abner the son of Ner which was his chiefe
captiveine (for Saul lay in the fort, and the
people pitched round about him.)

6 Then spake Dauid, and said to Ahi-
melech the Hittite, and to Abishai the sonne
of Neriah, brother to Joab, saying, Who
will goe downe with me to Saul to the host?
Then Abishai said, I will goe downe with
thee.

7 So Dauid and Abishai came downe
to the people by night: and behold, Saul
lay sleeping within the fort, and his speare
did sticke in the ground at his head: and
Abner and the people lay round about
him.

8 Then said Abishai to Dauid, God
hath closed thine enemy into thine hand this
day: now therefore, I pray thee, let me smite
him once with a speare to the earth, and I
will not smite him againe.

9 And Dauid said to Abishai, Destroy
him not: for who can lay his hand on the
Lords Anointed, and be guiltlesse?

10 Horosner Dauid said, As the Lord
liueth, either the Lord shall smite him, or his
day shall come to die, or he shall descend into
battell, and perish.

11 The Lord keepe me from laying mine
hand vpon the Lords Anointed: but I
pray thee, take now the speare that is at his
head, and the pot of water, and let vs goe
hence.

12 So Dauid tooke the speare and the
pot of water from Sauls head, and they
gate them away, and no man saw it, nor
marked it, neither did any awake, but they
were all asleepe: for the Lord had sent a
dead sleepe vpon them.

13 Then Dauid went into the other side,
and stood on the top of an hill a farrre off, a
great space being betwene them.

14 And Dauid cryed to the people, and
to Abner the sonne of Ner, saying, I bea-
reth thou not Abner? Then Abner answer-
ed, and said, Who art thou that criest to the
King?

15 And Dauid said to Abner, Art not
thou a man? and who is like thee in Israel:
wherefore then hast thou not heve thy
lord the king: for there came one of the folke
in to destroy the King thy lord.

16 This is not well done of thee: as the

Lord liueth, ye are worthy to die, because
ye haue not kept your master the Lords An-
ointed: and now see where the Kings
speare is, and the pot of water that was at
his head

17 And Saul knew Dauids voice, and
said, Is this thy voice, my sonne Dauid?
and Dauid said, It is my voice, my lord, O
King.

18 And hee sayd, Wherefore doest my
lord thus persecute his seruant? for what
haue I done? or what euill is in mine
hand?

19 Now therefore, I beseech thee, let my
lord the King heare the words of his ser-
uant. If the Lord haue stirred thee vp a-
gainst me, let him smell the saour of a sa-
crifice: but if the children of men haue done
it, cursed bee they before the Lord: for they
haue cast mee out this day from abiding in
the inheritance of the Lord, saying, Go, keue
other gods.

20 Now therefore, let not my blood fall
to the earth before the face of the Lord: for
the king of Israel is come out to seeke a flea,
as one would hunt a partridge in the moun-
taines.

21 Then said Saul, I haue sinned: come
again, my sonne Dauid: for I will doe
thee no more harme, because my soule was
precious in thine eyes this day: behold, I
haue done foolishly, and haue erred excee-
dingly.

22 Then Dauid answered and said, Be-
hold the Kings speare, let one of the young
men come ouer and fet it.

23 And let the Lord reward euery man
according to his righteousness, and fair-
nesse: for the Lord had deliuered thee in-
to mine hands this day, but I would not lay
mine hand vpon the Lords Anointed.

24 And behold, like as thy life was much
set by this day in mine eyes: so let my life be
set by in the eyes of the Lord, that he may de-
liver me out of all tribulation.

25 Then Saul said to Dauid, Blessed
art thou my sonne Dauid: for thou hast doe
great things, and also puenable. So Dauid
went his way, and Saul returned to his
place.

CHAP. XXVII.

2 Dauid fleeth to Achish king of Gath, who giueth
him Ziklag. 8 Dauid destroyeth certaine of the Phi-
listims. 10 Achish accused by Dauid.

Ad Dauid said in his heart, I shall now
perish one day by the hand of Saul:
it is not better for me that I saue my life in
the land of the Philistins, and that Saul
may haue no hope of mee to seeke mee any
more in all the coasts of Israel, and so escape
out of his hand?

2 Dauid therefore arose, and hee, and
the six hundred men that were with him,
went vnto Achish the sonne of Maach king
of Gath.

3 And Dauid dwelt with Achish at
enemies hearts, and maketh them to fauour his in
their necessities.

Gath,

g Ebr. Answerest.

of death.

g Hee by it ap-
peareth, that the
hypocrite perse-
cuted Dauid a-
gainst his owne
conscience, and
contrary to his
promise.

h Let his anger
toward vs, bee
pacified by a sa-
crifice.

i As much as lay
in them, they
compelled him
to idolatrie, be-
cause they for-
ced him to flie to
the idolaters.

k Because thou
sauedst my life
this day.

l Thus be pro-
tected his inno-
cencie towards
Saul, not defen-
ding his iustice
in the sight of
God, in whose
presence none is
righteous, Psal.
14. 3, and 130. 3.

m To Gibeath
of Benjamin.

Gath, hee, and his men, every man with his household, David with his two wives, Abinoam the Izeelite, and Abigail Ababals wife the Carmelite.

4 And it was tolde Saul that David was fled to Gath: so hee sought no more for him.

5 And David sayd unto Achish, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the country, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertained vnto the kings of Iudah vnto this day.

7 And at the time that David dwelt in the country of the Philistims, was foure moneths and certaine dayes.

8 Then David and his men went by, and invaded the Geshurites, and the Gittites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And David smote the laud, and left neither man nor woman allee, and tooke sheepe, and orin, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, Where haue yee bene a routing this day? And David answered, Against the South of Iudah, and against the South of the Ierahmeelites, and against the South of the Kenites.

11 And David saved neither man nor woman allee, to bring them to Gath saying, Lest they should tell on vs, and say, So did David, and so will bee his manner all the while that he dwelleth in the country of the Philistims.

12 And Achish beleued David, saying, If hee hath made his people of Israel utterly to abhorre him: therefore he shall be my seruant for euer.

CHAP. XXVIII.

2 David hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 who declareth his ruine.

NOW at that time the Philistims assembled their hands and armie to fight with Israel: therefore Achish said to David, Be sure, thou shalt goe out with mee to the battell, thou, and thy men.

2 And David sayd to Achish, Surely thou shalt know what thy seruant can doe. And Achish sayd to David, Surely I will make thee keeper of mine head for euer.

3 (Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the sozerers, and the soothlayers out of the land.)

4 Then the Philistims assembled themselves, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, hee was afraid, and his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Urin, nor yet by Prophets.

7 Then sayd Saul to his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul changed himselfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and hee said, I pray thee, coniecture vnto mee by the familiar spirit, and bring mee him vp whom I shall name vnto thee.

9 And the woman said vnto him, Behold, thou knowest what Saul hath done, how he hath destroyed the sozerers, and the soothlayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord lieth, no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring vp vnto thee? And he answered, Bring me vp Samuel.

12 And when the woman saw Samuel, shee cryed with a lowde voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

13 And the king said vnto her, Bee not afraid: for what sawest thou? And the woman said vnto Saul, I saw gods ascending vp out of the earth.

14 Then he said vnto her, What fashion is hee of? And shee answered, An old man cometh by lapped in a mantle: and Saul knew that it was Samuel, and hee inclined his face to the ground, and bowed himselfe.

15 And Samuel sayd to Saul, Why hast thou disquieted mee, to bring mee vp? Then Saul answered, I am in great distress: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell mee what I shall doe.

16 Then said Samuel, Wherefore then dost thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

17 Then the Lord hath done to thee, as he spake by mine hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour David.

18 Because thou obeydest not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Whereouer the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy sonnes bee with mee, and the Lord shall

c Meaning the hie Priest, Exod. 28. 30.

d Hee seeketh not to God in his milerie, but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

Or, punishment.

e Hee speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power over them.

Or, an excellent person.

f To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as hee did of an Angel of light.

g Ebr. by the band of Prophets.

g That is, to David, Chap. 15. 28. Or, ministeria.

h Yee shall bee dead, chap. 3. 16. gite

c Let thine officers appoint me a place.

d Ebr. the number of the dayes.

d These were the wicked Canaanites, whom God had appointed to be destroyed.

Or, against whom.

e Which were a family of the tribe of Iudah, 1. Chron. 2. 9.

Or, hee hath surely abhorred his people.

a Albeit it was a great griefe to David to fight against the people of God, yet such was his infirmie, he durst not denie him, Chap. 25. 1.

b According to the commandment of God, Exod. 22. 18. Deut. 18. 10, 11.

give the hoste of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came vnto Saul, and said that he was sore troubled, and said vnto him, See, thine handmaid hath obeyed thy voyce: and I haue put my soule in mine hand, and haue obeyed the words which thou saidst vnto me.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmaid, and let me set a morsell of bread before thee, that thou mayest eat, and get thee strength, and goe on thy iourney.

23 But he refused, and said, I will not eat: but his seruants & the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sat on the bed.

24 Now the woman had a fat calfe in the house, and she halsted, and killed it, and took floure, and kneaded it, and baked of it vnto leavened bread.

25 Then she brought them before Saul, and before his seruants: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXIX.

4 The Princes of the Philistims cause David to be sent backe from the battell against Israel, because they distrust him.

¶ The Philistims were gathered together with all their armies in Aphck: and the Israelites pitched by the fountaine, which is in Izerel.

2 And the Princes of the Philistims went forth by hundreds, and thousands, but David and his men came behind with Achish.

3 Then sayd the Princes of the Philistims, What doe these Chetues here? And Achish sayd vnto the Princes of the Philistims, Is not this Dauid the seruant of Saul the King of Israel, who hath bin with me these dayes, by these yerres, and I haue found nothing in him, since he dwelt with me, vnto this day?

4 But the Princes of the Philistims were wroth with him, and the princes of the Philistims said vnto him, Send this fellow backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell he be an aduersarie to vs: for wherewith should he obtaine the fauour of his master? should it not be with the heads of these men?

5 Is not this Dauid of whom they sang in dances, saying, Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said vnto him, As the Lord liueth, thou hast bene bright and good in my sight, when thou wentest out and in with me in the hoste, neither haue I found euill with thee since thou camest to me vnto this day, but the princes doe not fauour thee.

7 Wherefore now returne, and goe in peace, that thou displease not the Princes

of the Philistims.

8 ¶ And Dauid saide vnto Achish, But what haue I done? and what hast thou found in thy seruant as long as I haue bin with thee vnto this day, that I may not goe and fight against the enemies of my lord, the king?

9 Achish then answered, and said to Dauid, I know thou pleasest me, as an Angell of God: but the Princes of the Philistims haue said, Let him not goe by with vs to battell.

10 Wherefore now rise vp early in the morning with thy makers seruants that are come with thee: and when ye be vp early, as soone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izerel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauid's two wines are taken prisoners. 6 The people would stone him. 8 He asketh counsell of the Lord, and pursuing his enemies, recovereth the pray. 24 He diuideth it equally. 26 And sendeth part to his friends.

¶ At when David and his men were come vnto Ziklag: the third day, the Amalekites had invaded vpon the South, euen vnto Ziklag, and had smitten Ziklag, and burnt it with fire.

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the city, and behold, it was burnt with fire, and their wines, and their sonnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauid's two wines were taken prisoners also, Ahimoe the Izerelite, and Abigail the wife of Nabal the Carthelite.

6 And Dauid was in great sorrow: for the people intended to stone him, because the hearts of all the people were vexed every man for his sonnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid sayd to Abiathar the Priest Ahimelech's sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this company? shall I ouertake them? And he answered him, Follow: for thou shalt surely ouertake them, and recover all.

9 ¶ So Dauid and the six hundred men that were with him, went, and came to the riuer Besor, where a part of them abode.

10 But Dauid and foure hundred men followed (for two hundred abode behinde, being too weary to go ouer the riuer Besor).

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him bread, and he did eat, and they gaue him water to drinke.

12 Also they gaue him a few figges, and thus

e This dissimulation cannot be excused: for it grieved him to goe against the people of God.

f With them that fled vnto thee from Saul.

a. After that he departed from Achish.

b That is, destroyed the city.

c For these only remained in the citie, when the men were gone to warre.

d Thus weece, that in troubles and aduersity we doe not consider Gods providence, but like raging beasts forget both our owne duety, and conternme Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.

f God by his providence both provided for the necessity of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

i The wicked when they heare Gods iudgments tremble and despaire, but cannot seeke for mercie by repentance.

k I haue ventured my life.

l Because it required haste.

¶ Or, in Ains.

¶ Or, captaines. a According to their bands or ensignes.

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27. 7. c Ebr. sell, as Genes. 35. 18. 1. Chron. 12. 19.

c Would not Saul reueile him to sauiour, if he could betray vs? Chap. 18. 7. and 21. 11.

d That is, wast conuersant with me. e Ebr. thou art not good in the eyes of the princes.

two clusters of rassins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor drunk any water in three dayes, and three nights.

13 And David sayd vnto him, To whome belondest thou? and whence art thou? And he said, I am a yong man of Egypt, and seruant to an Amalekite: and my master left mee three dayes agoe, because I fell sicke.

14 And he routed vpon the South of Chereyth, and vpon the coast belonging to Iudab, and vpon the South of Caled, and we burnt Ziklag with fire.

15 And David sayd vnto him, Canst thou bring mee to this company? and he sayd, I sweare vnto mee by God, that thou wilt neither kill mee, nor deliuer mee into the hands of my master, and I will bring thee to this company.

16 And when he had brought him thither, behold, they lay scattered abroad vpon all the earth, eating, & drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistins, and out of the land of Iudab.

17 And David smote them from the twilight, euen vnto the euening: of the next morrow, so that there escaped not a man of them, save foure hundred young men, which rode vpon camels, and fled.

18 And David recovered all that the Amalekites had taken: also David rescued his two wives.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoile of all that they had taken away: David recovered them all.

20 David also tooke all the sheepe, and the oren, and they draue them before his cattell, and said, This is Dauid's pray.

21 And David came to the two hundred men that were to wearie for to follow David: whom they had made also to abide at the river Besor: and they came to meete David, and to meete the people that were with him: so when David came neere to the people, he saluted them.

22 Then answered all the euil and wicked of the men that went with David, and said, Because they went not with vs, therefore will we giue them none of the pray that we haue recovered, save to euery man his wife and his children: therefore let them carry them away and depart.

23 Then said David, Ye shall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preferred vs, and deliuered the company that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be that tarrieth by the stuffe: they shall part alike.

25 So from that day forward he made it a statute a law in Israel vntill this day.

26 And when David therefore came to Ziklag, he sent of the pray vnto the Elders of Iudab, and to his friends, saying, See there is a blessing for you of the spoile of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Iasir.

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa.

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, & to them of the cities of the Kenites.

30 And to them of Bozmoth, and to them of Chozathan, and to them of Achar,

31 And to them of Hebron, and to all the places where David and his men had haunted.

n Shewing himselfe mindfull of their benefites towards him.

CHAP. XXXI.

* 4 Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his body which was hanged on the wall.

Now the Philistins fought against Iacrah, and the men of Israel fell away from the Philistins, and they fell downe & wounded in mount Gilboa.

1. Chron. 10. 1.

Or, slaine.

2 And the Philistins pressed sore vpon Saul and his sonnes, & slew Jonathan, and Abinadab, and Maltisua, Sauls sonnes.

3 And when the battell went sore against Saul, the archers and bowmen hit him, and he was sore wounded of the archers.

1 Ebr. found him. Or, afraid.

4 Then said Saul vnto his armour bearer, Draw out thy sword, and thrust mee thorow therewith, lest the vncircumcised come and thrust me thorow and mocke me: but his armour bearer would not, for hee was sore afraid. Therefore Saul tooke a sword, and fell vpon it.

a So wee see that his cruell life hath a delperate end, as is commonly seene in them, that persecute the children of God.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his three sonnes, and his armour bearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they of the other side of Jordan saw that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistins came and dwelt in them.

b Neere to Gilboa.
c The tribes of Reuben and Gad and halfe the tribe of Manasseh.

8 And on the morrow, when the Philistins were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa.

9 And they cut off his head, and stripped him out of his armour, & sent into the land of the Philistins on euery side, that they should publish it in the Temple of their idoles, and among the people.

d In token of victory and triumph.

10 And they layd vp his armour in the house of Ashreoth, but they hanged vp his body on the wall of Bethshan.

11 And when the inhabitants of Iabesh Gilead heard what the Philistins had done to Saul.

e Whom he had deliuered from their enemies, Cha. 11. 11.

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes from the wall of Bethshan, and came to Iabesh, and burnt them there.

13 And tooke their bones, and buried them vnder a tree at Iabesh, and fasted seuen dayes.

1 Iere. 34. 5.
2 Sam. 3. 4.
f According to the custome of mourners.

g For othes were in all ages had in most reuerence euen among the heathen.

h The wicked in their pompe and pleasures consider not the iudgment of God, which is then at hand to smite them.

i Some read, and vnto the morrow of the two euening: that is, three dayes.

k Which the Amalekites had taken of others, and David from them, besides the goods of Ziklag.

l vnder these are comprehended the cattell & goods, which appertaine to euery man.

m Some referre those words to David, that he alleged an olde custome & Law, as if it were written. It is both now, and hath bene euer.

The second booke of Samuel.

THE ARGUMENT.

THis booke and the former beare the title of Samuel, because they conteine the conception, natiuitie, and the whole course of his life, and also the liues and actes of two kings, to wit, of Saul, and David, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke conteineth those things which God brought to passe among this people vnder the gouernement of Samuel and Saul: so this second booke declareth the noble act of David after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, vprores, and treasons were wrought against him, partly by false counsellors, fained friends and flatterers, and partly by some of his owne children and people, and how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of David the Scripture setteth forth Christ Iesus the chiefe King, who came of David according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his owne person as in his members, but at length he ouercometh all his enemies, and giueth his Church victory against all power both spirituall and temporall: and so reigneth with them, King for euermore.

CHAP. I.

4 It was told David of Sauls death. 15 He causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Jonathan.



After the death of Saul, when David was returned from the slaughter of the Amalekites, and had bene two dayes in Ziklag,

2 Behold, a man came the third day out of the hoste from Saul with his clothes rent, and earth vpon his head: and when hee came to David, hee fell to the earth, and did obeysance.

3 Then David sayd vnto him, Whence comest thou? And he sayd vnto him, Out of the hoste of Israel I am escaped.

4 And David sayd vnto him, What is done? I pray thee, tell mee. Then he sayd, That the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Jonathan his sonne are dead.

5 And David sayd vnto the young man that tolde it him, How knowest thou that Saul and Jonathan his sonne be dead?

6 Then the young man that tolde him, answered, As I came to mount Gilboa, behold, Saul leaned vpon his spear, and lo, the chariots and || hostemen followed hard after him.

7 And when he looked backe, he saw me, and called me. And I answered, Where am I.

8 And he sayd vnto me, What art thou? And I answered him, I am an Amalekite.

9 Then said he vnto mee, I pray thee, come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in me.

10 So I came vpon him, and slew him, and because I was sure that hee could not liue after that hee had fallen, I toke the crowne that was vpon his head, and the baclet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke hold on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted untill euen, for Saul and for Jonathan

his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sword.

13 ¶ Afterward David saide vnto the young man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And David said vnto him, How wast thou not afraid to put forth thine hand to destroy the Anointed of the Lord?

15 Then David called one of his young men, and said, See neere, and fall vpon him. And he smote him that he died.

16 Then sayd David vnto him, Thy blood bee vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anointed.

17 ¶ Then David mourned with this lamentation ouer Saul, and ouer Jonathan his sonne.

18 (Also he bade them teach the children of Iudah to s shoute, as it is written in the booke of || Iasher.)

19 O noble Israel, hee is slaine vpon thy high places: how are the mighty ouerthrowen?

20 ¶ Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistines reioyce, lest the daughters of the uncircumcised triumph.

21 O mountaines of Gilboa, vpon you be neither dew nor raine, nor be there fields of offerings: for there the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bowe of Jonathan neuer turned back, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mighty.

23 Saul and Jonathan were louely and pleasant in their liues, and in their deathes they were not diuided: they were swifter then eagles, they were stronger then lions.

24 Dee daughters of Israel, weepe for Saul, which clothed you in scarlet, with pleasures, and banded ornaments of golde vpon your apparell.

25 How were the mighty slaine in the mids of the battell? O Jonathan, thou wast slaine in thine high places.

26 ¶ Now is mee for thee, my brother Jonathan:

e After the lamentation he examined him againe.

Psal. 105. 15.

f Thou art iustly punished for thy fault.

g That they might be able to match their enemies the Philistines in that art.

Joel. 10. 13.

h Meaning Saul, Micah 1. 10.

i Let their sterile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments, and costly iewels.

1 Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

b As I fled in the chase. || Or, captaines.

c He was an Amalekite borne, but renounced his country and ioyned with the Israelites.

† Ebr. And vpon. d I am sorry, because I am yet alive.

† Ebr. I stood vpon him.

Chap. 3. 37. and 13. 31.

CHAP. III.

1 Long warre betweene the houses of Saul and David. **2** The children of David in Hebron. **13** Abner turneth to David. **27** Ioab killeth him.

3 That is, without intermission enduring two yeeres, which was the whole reigne of Ish-bobeth. **b** Who is called also Daniel. **1. Chron. 3. 1.**

4 There was then a long warre betweene the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker.

5 And vnto David were children borne in Hebron: and his eldest sonne was Amnon of Abinoam the Jezreelite.

6 And his second, was **7** Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacab, the daughter of Talmai the king of Geshur.

8 And the fourth, Adoniah the sonne of Hagith, and the fifth, Shephatiah the son of Abital.

9 And the sixth, Itream by Eglah Davids wife: these were borne to David in Hebron.

10 ¶ Now while there was war betweene the house of Saul and the house of David, Abner made all his power for the house of Saul.

11 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bobeth sayde to Abner, Wherefore hast thou gone in to my fathers concubine?

12 Then was Abner very wroth for the words of Ish-bobeth, and sayd, Am I a dogges head, which against Iudah doe shew mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hand of David, that thou chargest me this day with a fault concerning this woman?

13 ¶ So do God to Abner, and more also, except as the Lord hath sworn to David, such so I doe to him.

14 To remooue the kingdome from the house of Saul, that the throne of David may be established ouer Israel, and ouer Iudah, euen from Dan to Beerseba.

15 And he durst no more answer to Abner: for he feared him.

16 ¶ Then Abner sent messengers to David || on his behalfe, saying, Whose is the land? who should also say, Make covenant with mee, and behold, mine hand shall be with thee, to bring all Israel vnto thee.

17 ¶ Who said, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauls daughter when thou comest to see me.

18 ¶ Then David sent messengers to Ish-bobeth Sauls sonne, saying, Deliuer me my wife Michal, which I married for a hundred shekels of the Philistines.

19 And Ish-bobeth sent & took her from her husband **20** Phaltiel the sonne of Laish.

21 And her husband went with her, and came weeping behind her, vnto Bahurim: then said Abner vnto him, See, and returne. So he returned.

22 ¶ And Abner had communication with the Elders of Israel, saying, We sought for David in times past, that he might be your king.

23 Now then doe it: for the Lord hath spoken of David, saying, By the hand of my seruant David I will saue my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.

24 ¶ Also Abner spake to Beniamin, and afterward Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Beniamin.

25 ¶ So Abner came to David to Hebron, hauing twentie men with him, and David made a feast vnto Abner, and to the men that were with him.

26 ¶ Then Abner sayd vnto David, I will rise up, and goe gather all Israel vnto my lord the king, that they may make a covenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then David let Abner depart, who went || in peace.

27 ¶ And behold, the seruants of David and Ioab came from the campe, and brought a great pray with them (but Abner was not with David in Hebron: for hee had sent him away, and hee departed in peace.)

28 ¶ When Ioab & all the hoste that was with him were come, then told Ioab, saying, Abner the sonne of Ner came to the king, and hee hath sent him away, and he is gone in peace.

29 ¶ Then Ioab came to the king, & sayd, What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and he is departed?

30 ¶ Thou knowest Abner the son of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

31 ¶ And when Ioab was gone out from David, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to David.

32 ¶ And when Abner was come againe to Hebron, Ioab took him aside in the gate to speake with him || peaceably, and smote him vnder the fifth rib. that he dyed, for the blood of Ahalai his brother.

33 ¶ And when afterward it came to Davids eare, hee said, I and my kingdome are guiltlesse before the Lord for ever, concerning the blood of Abner the sonne of Ner.

34 ¶ Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab bee neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

35 ¶ (So Ioab and Abishai his brother slew Abner, because hee had slaine their brother Ahalai at Gibeon in battell)

36 ¶ And David said to Ioab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne before Abner, and King David himselfe followed the bier.

37 ¶ And when they had buried Abner in Hebron, the king lift vp his voice, and wept beside the sepulchre of Abner, and

1 Ebr. in the eyes of Beniamin.

2 Who challenged the kingdom, because of their father Saul.

3 Or, without harme.

4 From warre against the Philistines.

5 Here appeareth the malicious minde of Ioab, who would haue had the king to slay Abner for his priuate grudge.

6 King. 2. 5. Or, secretly.

7 Chap. 2. 23.

8 The Lord knoweth that I did not consent to his death.

9 1. Sam. 18. 25, 27.

10 1. Sam. 25. 44.

11 Rather for malice that hee bare toward Ish-bobeth then for loue he bare to David.

12 Meaning, before the corps.

13 2

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceived by the wicked.

o According to their custome which was to banquet at banquets.

p It is expedient sometime not only to conceiue inward sorrow, but also that it may appeare to others, to the intent that they may be satisfied.

Or, crush.

all the people wept.

33 And the King lamented ouer Abner, and said, Died Abner as a foolc dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of brasse: but as a man fallen before wicked men, so didst thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eate meat, while it was yet day, but Dauid sware, saying, So doe thou to me, and more also, if I taste bread, or ought els, till the sunne be downe.

36 And all the people knewe it, and it pleased them: as whatsoeuer the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings dooe that Abner the sonne of Ner was slaine.

38 And the King said vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day wake and newly appointed king: and these men the sonnes of Beniah be too hard for mee: the Lord reward the doer of euill according to his wickednesse.

CHAP. II.

5 Baanah and Rechab slay Ish-boseth the sonne of Saul, 12 Dauid commandeth them to be slaine.

a That is, Ish-boseth.
b Meaning, that he was discouraged.

c The sixie Beeroth was in the tribe of Benjamin, 1oth 18.25.
d After the death of Saul for feare of the Philistines.

AND when Sauls sonne heard that Abner was dead in Hebron, then his hands were feeble, and all Israel was afraid.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin, (for Beeroth was reckoned to Benjamin,

3 Because the Beerothites fled to Gittaim, and sojourned there vnto this day)

4 And Jonathan Sauls sonne had a sonne that was lame on his feete: hee was foue yeeres olde when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fledde away. And as hee made haste to flee, the child fell, and began to bawl, and his name was Mephiboseth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah went and came in the heat of the day to the house of Ish-boseth, (who slept on a bed at noone)

6 And behold, Rechab and Baanah his brother came into the mids of the house, as they would haue weate, and they smote him vnder the fifth rib, and fled.

7 For when they came into the house, hee slept on his bedde in his bed chamber, and they smote him, and flew him, and beheaded him, and took his head, and gate them away thow the plaine all the night.

8 And they brought the head of Ish-boseth vnto Dauid to Hebron, and said to the king, Behold the head of Ish-boseth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged my Lord the king this day of Saul and of his seed.

a They disguised themselves as merchants, which came to buy wheat.

f There is nothing to vile and dangerous, which the wicked will not enterprise in hope of lucre and fauour.
Or, wilderness.

9 Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

10 When one told mee, and said that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Siklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed: shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commanded his young men, and they slew them, and cut off their hands and their feete, and hanged them vpon the poole in Hebron: but they tooke the head of Ish-boseth, and buried it in the sepulchre of Abner in Hebron.

CHAP. V.

3 Dauid is made King ouer all Israel. 7 He taketh the fort of Zion. 19 Hee asketh counsell of the Lord, 20 and ouercommeth the Philistines twise.

THEN came all the tribes of Israel to Dauid vnto Hebron, and said thus, Behold, we are thy bones and thy flesh.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lord hath said to thee, Thou shalt feed my people Israel, and thou shalt bee a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and king Dauid made a couenant with them in Hebron before the Lord: and they anoynted Dauid king ouer Israel.

4 Dauid was thirtie yeere olde when he began to reigne: and he reigned forty yeere.

5 In Hebron he reigned ouer Iudah seven yeere, and fire moneths: and in Ierusalem he reigned thirtie and three yeeres ouer all Israel and Iudah.

6 The king also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had sayd the same day, Whosoever smiteth the Jebusites, and getteth by to the gutters, and smiteth the lame and the blind, with Dauids soule hateth, I will presec him: therefore they sayde, The blind and the lame shall not come into that house.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, and Dauid built round about it, from Gillo, and inward.

10 And Dauid prospered and grew: for the Lord God of hostes was with him.

11 Urani also King of Tyus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they

Chap. 1. 15.

g Forasmuch as neither the example of him that slew Saul, nor duty to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserved most grievous punishment.
Chap. 3. 32.

1 Chron. 11. 6.

a We are of thy kindred, and most neere ioyned vnto thee.
Psal. 78. 71.

b That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house.
Chap. 3. 11.

c The children of God called idoles blind and lame guides: therefore the Jebusites meant, that they should proue that their gods were neither blind nor lame.
1 Chron. 11. 6.
d The idoles should enter no more into that place.

e He built from his owne house round about to his owne house.
1 Chron. 11. 8.
f Ebr. Zer.

they buffe David an house.

12 Then David knew, that the Lord had stablished him king over Israel, and that he had exalted his kingdom for his people Israels sake.

13 And David tooke him mee * concubines and wives out of Jerusalem, after hee was come from Hebron, and mo sonnes and daughters were borne to David.

14 * And these be the names of the sonnes that were borne unto him in Jerusalem : Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibbhar, and Elisua, and Nepheg, and Naphia,

16 And Elisama, & Eliada, & Eliphalet.

17 ¶ But when the Philistims heard that they had appointed David king over Israel : all the Philistims came vp to seeke David : and when David heard, hee went downe to a fort.

18 But the Philistims came, and spread themselves in the valley of Rephaim.

19 Then David * asked counsell of the Lord, saying, Shall I goe vp to the Philistims : wilt thou deliuer them into mine hands : And the Lord answered David, Go vp : for I will doubtlesse deliuer the Philistims into thine hands.

20 ¶ Then David came to Baal perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before mee, as waters bee diuided asunder : therefore hee called the name of that place, ¶ Baal-perazim.

21 And there they left their images, and David and his men * burnt them.

22 Again the Philistims came vp, and spread themselves in the valley of Rephaim.

23 And when David asked counsell of the Lord, hee answered, Thou shalt not goe vp, but turne about behinde them, and come vp on them ouer against the mulberry trees.

24 And when thou hearest the noise of one going in the tops of the mulberry trees, then remove : for then shall the Lord go out before thee, to smite the hoste of the Philistims.

25 Then David did so as the Lord had commanded him, and smote the Philistims from Geba, vntill thou come to * Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab, 7 Uzah is stricken and dieth. 14 David danseth before it, 16 and is therefore despised of his wife Michal.

A Gainie David gathered together all the choolen men of Israel, euen thirtie thousand,

2 * And David arose and went with all the people that were with him, * from Baale of Iudah, to bring vp from thence the Arke of God, whose name is called by the name of the Lord of hostes, that dwelleth vpon it betwene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in * Gibeah. And Uzah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of

God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke, 1 Sam. 7. 3.

5 And David and all the house of Israel * played before the Lord on all instruments made of firre, and on harpes, and on Psalteries, and on Timbrels, and on Cymbels, and on Organs, and on Cymbals. c Praised God and sang Psalms.

6 ¶ And when they came to Nachons threshing floore, Uzah put his hand to the Arke of God, and held it : for the oxen did shake it. 1 Chron. 15. 10.

7 And the Lord was very wroth with Uzah, and God * smote him in the same place for his fault, and there he died by the Arke of God.

8 And David was displeased, because the Lord had * smitten Uzah : and hee called the name of the place ¶ Peres Uzah vntill this day.

9 Therefore David that day feared the Lord, and said, How shall the Arke of the Lord come to me ?

10 So David would not bring the Arke of the Lord vnto him, into the citie of David, but David caried it into the house of Obed-edom : a Gittite.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite three moneths, and the Lord blessed Obed-edom and all his household.

12 ¶ And one told King David, saying, * The Lord hath blessed the house of Obed-edom, & all that hee hath, because of the Arke of God : therefore David went and * brought the Arke of God from the house of Obed-edom, into the citie of David with gladnesse.

13 And when they that bare the Arke of the Lord, had gone sixe paces, hee offered an ox, and a fat beast.

14 And David danced before the Lord with all his might, and was girded with a linnen * Ephod.

15 So David and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of David, Michal Sauls daughter looked thorow a window, and saw King David leape and dance before the Lord, and she * despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place in the mids of the Tabernacle that David had pitched for it : then David offered burnt offerings, and peace offerings before the Lord.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, he * blessed the people in the name of the Lord of hosts,

19 And gaue among all the people, euen among the whole multitude of Israel, as wel to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell of wine : so all the people departed euery one to his house.

20 ¶ Then David returned to * blesse his house, and Michal the daughter of Saul came out to merite David, and said, How glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruantes,

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word. e Ebr made a breach, ¶ Or, the diffusion of Pzrah.

e Who was a Leuite, and had dwelt in Gittaim, 1 Chron. 15. 21.

1 Chron. 15. 25. f Meaning, he caused the Leuites to beare it, according to the Law.

g With a garment like to the Priests garment.

b The worldlings are not able to comprehend the motions that mooue the children of God to praise God by all manner of means, 1 Chron. 16. 3.

i That is, to pray for his house, as he had done for the people.

1 Chron. 3. 9.

1 Chron. 3. 5.

1 Chron. 14. 8. and 11. 16.

¶ By Abiathar the Priest.

1 Sa. 28. 21.

¶ Or, the plains of disensions.

1 Chron. 14. 12.

¶ Meaning, the valley of giants, which David called Baal-perazim, because of his victory.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

¶ Or, chiefe.

1 Chron. 13. 5. 6.

a This was a citie in Iudah called also Kirjath-earim, Iosh. 15. 9

b Which was an hie place of the citie of Baale.

JOr, vaine man,
k It was for no
worldly affecti-
on, but only for
that zeale that
I bare to Gods
glory.

I Which was a
punishment, be-
cause she moc-
ked the seru-
ant of God.

1 Chron. 17. 2.

a Within the
Tabernacle cou-
ered with skins,
Exod. 26. 7.

b Meaning, he
should not: yet
Nathan speaking
according to
mans iudgment,
and not by the
spirit of proph-
cie permitted
him.

c As concerning
the building of
an house: mea-
ning, that with-
out Gods ex-
presse word no-
thing ought to
be attempted.
a. Sam. 16. 12.
psal. 78. 70.

d I have made
thee famous
thorow all the
world.

e He promiset
them quietnesse,
if they will walke
in his feare and
obedience.

a. King 8. 20.

**1. King. 5. 5.
and 1. 31.
eiebro. 22. 104.**

as a // soole mouereth himselfe!

21 Then Dauid said vnto Michal, * It
was before the Lord, which chose me rather
then thy father, and all his house, and com-
manded me to be ruler ouer the people of the
Lord, euen ouer Israel: and therefore will I
play before the Lord,

22 And will yet bee more vile then thus,
and will be low in mine owne sight, and of
the very same maid seruantes, which thou
hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of
Saul had no childe vnto the day of her
death.

CHAP. VII.

a David would build God an house, but it is forbid-
den by the Prophet Nathan. **8** God putteth David
in minde of his benefices. **12** He promiset
continuance of his kingdom and posteritie.

Afterward * when the King late in his
house, and the Lord had giuen him rest
round about from all his enemies,

2 The King said vnto Nathan the Pro-
phet, Behold, now I dwell in an house of
cedar trees, and the Arke of God remaineth
within the curtains.

3 Then Nathan said vnto the King, Go,
and doe all that is in thine heart: for the
Lord is with thee.

4 And the same night the word of the
Lord came vnto Nathan, saying,

5 Go, and tel my seruant Dauid, Thus
saith the Lord, * Shall thou build mee an
house for my dwelling?

6 For I haue dwelt in no house since the
time that I bought the children of Israel
out of Egypt vnto this day, but haue wal-
ked in a tent and tabernacle.

7 In all the places wherein I haue wal-
ked with all the children of Israel, I spake I
one word with any of the tribes of Israel
when I commanded the Iudges to feede my
people Israel: or said I, * Thy build ye not
me an house of cedar trees?

8 Now therefore so say vnto my seruant
Dauid, Thus saith the Lord of hostes, * I
tooke thee from the sheepe coat following the
sheepe, that thou mightest bee ruler ouer my
people, ouer Israel.

9 And I was with thee wheresoener thou
hast walked, and haue destroyed all thine e-
nemies out of thy sight, and haue made thee
a great name, like vnto the name of the
great men that are in the earth.

10 Also I will appoint a place for my
people Israel, and wil plant it, that they may
dwell in a place of thine owne, and moue
no more, neither shall wicked people trou-
ble them any more as beforetime.

11 And since the time that I set Iudges
ouer my people of Israel, and I wil giue thee
rest from all thine enemies: also the Lord
saith thee, that he will make thee an house.

12 And when thy dayes be fulfilled, thou
shalt sleepe with thy fathers, and I will let
up thy seede after thee, which shall proceede
out of thy body, and will stablish his king-
dome.

13 * He shall build an house for my Name,
and I will stablish the throne of his king-
dome for euer.

14 * I will be his father, and hee shall be
my sonne: and * if hee sinne, I will chasten
him with the rodde of men, and with the
plagues of the children of men.

15 But my mercie shall not depart away
from him, as I tooke it from Saul, whom I
haue put away before thee.

16 And thine house shall be stablished and
thy kingdom for euer before thee, euen thy
throne shall be stablished for euer.

17 According to all these wordes, and ac-
cording to all this visiõ, Nathan spake thus
vnto Dauid.

18 ¶ Then king Dauid went in, and late
before the Lord, and sayd, * Altho am I, O
Lord God, a what is mine house, that thou
hast brought me hitherto?

19 And this was yet a small thing in thy
sight, O Lord God, therefore thou hast spo-
ken alio of thy seruantes house for a great
while: but * forthy this appertaine to * man,
O Lord God?

20 And what can David say more vnto
thee? for thou, Lord God, knowest thy ser-
uant.

21 For thy words sake, and according to
thine owne heart hast thou done all these
great things, to make them knownen vnto
thy seruant.

22 Therefore thou art great, O Lord
God: for there is none like thee, neither is
there any God beside thee, according to all
that we haue heard with our eares.

23 * And what one people in the earth is
like thy people, like Israel? whose God went
and redeemed them to him selfe, that they
might be his people, and that he might make
him a Name, and doe for * you great things,
and terrible for thy * land, O Lord, euen for
thy people, whome thou redeemedst to thee
out of Egypt, from the * nations, and their
gods?

24 For thou hast * ordained to thy selfe
thy people Israel to bee thy people for euer:
and thou Lord, art become their God.

25 Now therefore, O Lord God, confirme
for euer the word that thou hast spoken con-
cerning thy seruant and his house, and doe
as thou hast said.

26 And let thy Name bee magnified for
euer by them that shall say, The Lord of
hostes is the God ouer Israel: and let the
* house of thy seruant Dauid be established
before thee.

27 For thou, O Lord of hostes, God of
Israel, hast reuealed vnto thy seruant, say-
ing, I wil build thee an house: therefore pray
thy seruant * beene hold to pray thy prayer
vnto thee.

28 Therefore now, O Lord God, (for
thou art God, & thy words be true, and thou
hast told this goodde vnto thy seruant)

29 Therefore now let it please thee to
bless the house of thy seruant, that it may
continue for euer before thee: for thou, O
Lord God, hast * spoken it: and let the house
of thy seruant bee blessed for euer with thy
blessing.

CHAP. VIII.

1 David ouercometh the Philistines: and other
strange nations, and maketh them tributaries to Israel.

After.

**Hebr. 1. 5.
Psal 89. 3, 32.
1** That is, gently
as fathers vnto
chastise their
children.

g This was be-
gun in Salomon,
as a figure, but
accomplished in
Christ.

**† Ebr. in this the
law of man?**
h Commeth not
this rather of thy
free mercy, then
of any worth,
nesse that can
be in man?

Deut. 4. 7.

i O Israel.
k And inheri-
tance, which is
Israel.
l From the E-
gyptians and
their idoles.
m He sheweth
that Gods free
election is the
onely cause, why
the Israelites
were chosen to
be his people.

n This prayer is
most effectually,
when we chiefly
seek Gods glo-
ry, and the ac-
complishment
of his promise.
**† Ebr. found his
heart disposed.**

o Therefore I
firm el, beleue
it shall come to
passe.

1 Chron. 18. 1.

psal. 60. 2.

|| Or, Mithgarnmah.

a So that they payed no more tribute.
b He slew two parts, as it pleased him, and rescued the third.

|| Or, in large.

† Ebr. Perab.

|| Or, bought the horses of the chariots.

|| Or, the Syrians.
|| Or, of Damascus: that is, which dwelt neere Damascus.

c In that part of Syria, where Damascus was.

d They payed yeerely tribute.

e For the vse of the Temple.

|| Or, Antiochia.

† Ebr. Is ask peace.

† Ebr. bleſſe him.

f For seeing David victorious he was glad to entreate of peace.

† Ebr. in his hand.

|| Or, Syria or Coelosyria.

|| Or, in Gemelach.
|| Or, in all his enterprises.

g He gaue judgement in controversies, and was merciful toward the people.

|| Or, writer of Chronicles.

|| Or, was over the Cherethites.

h The Cherethites, and Pelishtites were as the kings guard, and had charge of his person.

After this now, David smote the Philistines, and subdued them, and David took the bridle of bondage out of the hand of the Philistines.

2 And he smote Moab, and measured them with a cord, and cast them downe to the ground: hee measured them with two cordes to put them to death, and with one full cord to keepe them alive: so became the Moabites Davids servants, and brought gifts.

3 ¶ David smote also Hadadzer the son of Rehob king of Zobah as he went to recover his border at the river Euphrates.

4 And David took of them a thousand and seven hundred horsemen, and twentie thousand footemen, and David destroyed all the chariots, but he reserved an hundred chariots of them.

5 ¶ Then came the Aramites of Dammelek to succour Hadadzer king of Zobah, but David slew of the Aramites two and twentie thousand men.

6 And David put a garison in Aram of Dammelek: and the Aramites became servants to David, and brought gifts. And the Lord saved David wheresoever he went.

7 And David took the shieldes of gold that belonged to the servants of Hadadzer, and brought them to Jerusalem.

8 And out of Bech, and Berotha (cities of Hadadzer) king David brought exceeding much brasse.

9 ¶ Then Toiking of Hamath heard how David had smitten all the hoste of Hadadzer.

10 Therefore Toi sent Jozab his sonne unto king David to salute him and to rejoyce with him, because he had fought against Hadadzer, and beaten him (for Hadadzer had warred with Toi) who brought with him vessels of silver, and vessels of gold, and vessels of brasse.

11 And king David did dedicate them unto the Lord with the silver and gold that he had dedicated of all the nations which he had subdued.

12 ¶ Of Aram, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the people of Hadadzer the sonne of Rehob, king of Zobah.

13 So David gave a name after that he returned, and had thaine of the Aramites in the valley of salt eightene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers: all they of Edom became Davids servants: and the Lord kept David whithersoever he went.

15 Thus David reigned over all Israel, and executed judgement and justice unto all his people.

16 And Ioab the sonne of Zeruiab was over the hoste, and Josaphat the sonne of Achilud was recorder.

17 And Zadok the sonne of Abiath, and Ahimelech the sonne of Abiath were the Priests, and Seraiah the Scribe.

18 And Benaiah the sonne of Nehoiada, and the Cherethites, and the Pelishtites, and Davids sonnes were chiefe rulers.

CHAP. IX.

2 David restored all the lands of Saul to Mephibosheth the sonne of Jonathan, 10 He appointeth Ziba to see to the profit of his lands.

And David said, Is there yet any man left of the house of Saul, that I may shew him mercy for Jonathans sake?

2 And there was of the household of Saul a servant whose name was Ziba, and when they had called him unto David, the king said unto him, Art thou Ziba? and he saide, I thy servant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the mercy of God? Ziba thine answered the king, Jonathan hath yet a sonne: I lame of his feet.

4 Then the king said unto him, Where is he? and Ziba said unto the king, Behold, he is in the house of Barzai the sonne of Ammiel of Lo-debar.

5 ¶ Then king David sent, and took him out of the house of Barzai the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Jonathan, the sonne of Saul was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth: and he answered, Behold thy servant.

7 Then David said unto him, Feare not: for I will surely shew thee kindness for Jonathan thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe and said, What is thy servant, that thou shouldest looke upon such a dead dogge as I am?

9 Then the king called Ziba Sauls servant, and said unto him, I have given unto thy matters // some all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy servants shall till the land for him, and bring in, that thy masters sonne may have food to eate. And Mephibosheth thy matters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twenty servants)

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were servants unto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem: for he did eate continually at the kings table, and was lame on both his feet.

CHAP. X.

4 The messengers of David are villainously introduced of the King of Ammon, 7 Ioab is sent against the Ammonites.

After this, the King of the children of Ammon died, and Hanun his sonne reigned in his stead.

a Because of mine oath and promise made to Jonathan, 1 Sam. 20. 15.

b Such mercie as shall be acceptable to God, Chap. 4. 4.

c Who was also called Eliam, the father of Barzabai Davids wife.

|| Or, lands.

d Meaning, a despised person.

|| Or, nephew.

e By thee provident overleers and governours of his lands that they may be profitable.

f That Mephibosheth may have all things at commandment as become a kings sonne.

1 Chron. 19. 2.

a The children of God are not unmindfull of a benefit received.

† Ebr. in thine eyes doeth David.

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart: therefore their counsell turned to the destruction of their country.

c That they had deserved Dauids displeasure, for the iniurie done to his ambassadors.

¶ Or, Syriani.

d These were divers parts of the country of Syria, whereby appeareth that the Syrians served, where they might have entertainment, as now the Swissers doe.

e Here is declared wherefore warre ought to be undertaken: for the defence of true religion and Gods people.

¶ Or Hadadexer.

¶ Or, Euphrates.

f Meaning the greatest part.

2 Then said David, I will shew kindness unto Hanun the sonne of Nahash, as his father shewed kinnesse unto mee. And David sent his servants to comfort him for his father. So Dauids servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, 4 Thinkest thou that David doeth honour thy father, that he hath sent comforters to thee? hath not David rather sent his servants unto thee, to search the citie, and to spie it out and to overthrow it?

4 Wherefore Hanun took Dauids servants, & shaved off the halfe of their beard, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 ¶ When it was told unto David, hee sent to meete them (for the men were exceedingly ashamed) and the king said, Carry at Jericho until your beards be grown, then returne.

6 ¶ And when the children of Ammon saw that they stank in the sight of David, the children of Ammon sent & hired the Aramites of the house of Reboah, and the Aramites of Zoba, twentieth thousand footemen, and of king Haacah a thousand men, and of Ish-tob twelue thousand men.

7 And when David heard of it, he sent Joab, and all the holie of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entering in of the gate: and the Aramites of Zoba, and of Rehob, and of Ish-tob, and of Haacah, were by themselves in the field.

9 ¶ When Joab saw that the front of the battell was against him before and behind, hee chose of all the choise of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abihai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong, & let vs be valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 ¶ Then Joab, and the people that was with him, turned in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abihai, and entred into the citie: so Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And Hadadexer sent, and brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captaine of the holie of Hadadexer went before them.

17 ¶ When it was shewed David, then he gathered all Israel together, and passed over Jordan, and came to Helam: and the Aramites set themselves in aray against

David, and fought with him.

18 And the Aramites fled before Israel: and David destroyed seven hundred charrers of the Aramites, and forty thousand horsemen, and smote Shobach the captaine of his holie, who died there.

19 And when all the kings, that were servants to Hadadexer, sawe that they fell before Israel, they made peace with Israel, and served them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 David committeth adultery. 17 Uriah is slain. 27 David marieth Bath-sheba.

¶ And when the yeare was expired in the time when kings go forth to battell, David sent Joab, and his servants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but David remained in Jerusalem.

2 ¶ And when it was evening tide, David arose out of his bed, and walked upon the roofof the kings palace: and from the roofo he saw a woman washing herself: and the woman was very beautifull to looke upon.

3 And David sent and enquired to what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

4 ¶ Then David sent messengers, and took her away: and she came unto him, and he lay with her: (now shee was purified from her uncleanness) and she returned unto her house.

5 And the woman conceived: therefore she sent and told David, and said, I am with child.

6 ¶ ¶ Then David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah came unto him, David demanded him how Joab did, and how the people fared, and how the warre prospered.

8 Afterward David said to Uriah, Goe downe to thine house, and wash thy feet. So Uriah departed out of the kings palace, and the king sent a present after him.

9 But Uriah slept at the doore of the kings palace with all the servants of his lord, and went not downe to his house.

10 ¶ Then they told David, saying, Uriah went not downe to his house: and David said unto Uriah, Comest thou not from thy journey? why didst thou not goe downe to thine house?

11 ¶ Then Uriah answered David, The Arke and Israel, and Judah dwell in tents: and my lord Joab and the servants of my lord abide in the open fields: shall I then go into mine house to eate and drinke, and lie with my wife? by the life, and by the life of thy soule I will not doe this thing.

12 ¶ Then David said unto Uriah, Carry yet this day, and to morrow I will send thee away. So Uriah abode in Jerusalem that day and the morrow.

13 ¶ Then David called him, & he did eat and

g Which were the chiefeest and most principall: for in all he destroyed 7000. as 1 Chron. 19. 18. of the fouldiers which were in 700. chariots.

a The yeere following about the spring time, 1 Chron. 20. 1

b Whereupon he vied to rest at after noone, as was read of Ishobabath, Ch. 2. 4. 7.

c Who was not an Israelite borne, but continued to the true religion. Lunt. 15. 19. and 18. 19.

d Fearing lest she should be stoned according to the Law

e David thought that if Uriah lay with his wife, his fault might be cloaked.

f Hereby God would touch Dauids conscience, that seeing the fidelitie and religion of his servant, hee would declare himselfe to be forgetfull of God and ininiurious to his servant.

g He made him drinke more liberally then he was wont to doe, thinking hereby he would haue lien by his wife.
 h Except God continually vphold vs with his mightie spirit, the most perfect fall headlong into all vice and abomination,

Or, thou shalt doo this, if.

i Meaning, Gideon, iudg. 9. 52, 53.

* Ebr. were against them.

k Hee dissembled with the messenger, to the intent that neither his cruell commandment, nor Ioaabs wicked obedience might be espied, * Ebr. so and so.

* Ebr. was euill in sheetyes of the Lord

and drinke before him, and hee made him drinke: and at euen he went out to lie on his couch with the seruants of his lord, but went not downe to his house
 14 And on the morrow David wrote a letter to Ioaab, and sent it by the hand of Uriah.
 15 And he wrote thus in the letter, ^b But yee Uriah in the forefront of the strength of the battell, and recule yee backe from him, that he may be smitten, and die.
 16 ¶ So when Ioaab besieged the citie, he assigned Uriah vnto a place, where he knew that strong men were.
 17 And the men of the citie came out, and fought with Ioaab: and there fell of the people of the seruants of David, and Uriah the Hittite also died.
 18 Then Ioaab sent and tolde David all the things concerning the warre.
 19 ¶ And he charged the messenger, saying, When thou hast made an end of telling all the matters of the warre vnto the king,
 20 ¶ And if the kinge anger arise, so that hee say vnto thee, Wherefore approached yee vnto the citie to fight? knew yee not that they would hurle from the wall?
 21 ¶ Also inuote Abimelech sonne of Jerubababel: did not a woman cast a piece of a millstone vpon him from the wall, and hee died in Thebez? Why went yee nigh the wall? Then say thou, Thy seruant Uriah the Hittite is also dead.
 22 ¶ So the messenger went, and came and shewed David all that Ioaab had sent him for.
 23 And the messenger said vnto David, Certainly the men prevailed against vs, and came out vnto vs into the field, but we pursued them vnto the entering of the gate.
 24 But the shooters shot from the wall against thy seruants, and some of the Kings seruants be dead: and thy seruant Uriah the Hittite is also dead.
 25 ¶ Then David said vnto the messenger, ¶ Thus shalt thou say vnto Ioaab, Let not this thing trouble thee: for the sword deuoureth none as well as an other: make the battell more strong against the citie, and destroy it, and incourage then him.
 26 ¶ And when the wife of Uriah heard that her husband Uriah was dead, shee mourned for her husband.
 27 So when the mourning was past, David sent and tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that David had done, ¶ displeased the Lord.

CHAP. XII.

1 David reproued by Nathan confesseth his sinne, 18 The child conceived in adultery dieth. 24 Salomon is borne. 26 Rahab is taken. 31 The citizens are grievously punished.

¶ When the Lord sent Nathan vnto David, who came to him, and said vnto him, There were two men in one citie, the one rich and the other poore.

2 The rich man had exceeding many sheepe and oren.

3 But the poore had none at all save one little sheepe which he had bought, and nour-

ished vp: and it grew vp with him, and with his chylzen also, and did eate of his owne moyle, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a stranger vnto the rich man, who refused to take of his owne sheepe, and of his owne oren to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then David was exceeding wroth with the man, and said to Nathan, As the Lord liueth, the man that hath done this thing, I shall surely die.

6 And he shall restore the lambe fourfold, because he did this thing, and had no pittie thereof.

7 Then Nathan said vnto David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords house, and thy lords wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene too little) haue giuen thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to doe euill in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, Behold, I will raise vp euill against thee out of thine owne house, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wiues in the sight of thine sunne.

12 For thou didst it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then David said vnto Nathan, I haue sinned against the Lord. And Nathan said vnto David, The Lord also hath put away thy sinne, thou shalt not die.

14 Howbeit, because by this deed thou hast caused the enemies of the Lord to blaspheme, the child that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord strooke the childe that Uriahs wife bare vnto David, and it was sicke.

16 David therefore besought God for the childe, and fasted and went in, and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but hee would not, neither did hee eate meate with them.

18 So on the seventh day the childe died: and the seruants of David feared to tell him that the childe was dead: for they sayd, Behold, while the childe was alicke, wee spake vnto him, and hee would not hearken vnto our voyce: how then shall we

Or, way firing man.
 Or, spared.

* Ebr. the anger of David was kindled.
 * Ebr. is the childe of death.
 Exod. 22, 12.

1 Sam. 16, 13.

b For David succeeded Saul in his kingdom.
 c The fewer vnderstand this of Eglah and Michal, or of Rizpah and Michal.
 d That is, greater things then these: for Gods house and benefits increase towards him if by their ingratitude they lay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies.

Deut. 28, 30.
 chap. 16, 22.

f Meaning, openly, as at noone dayes, Ecclui. 47, 11.

g For the Lord seeketh but that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

we

a Because David lay now drowned in sinne, the louing mercy of God, which suffreth not his to perish waketh his conscience by this similitude, & bringeth him to repentance.

4 Ebr. and he will doe him selfe euill.

we say vnto him, The child is dead, & to bere him more?

19 But when Dauid saw that his seruants whisperd, Dauid perceined that the child was dead: therefore Dauid said vnto his seruants, Is the child dead? And they said, he is dead.

20 Then Dauid arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord and worshipped, and afterward came to his owne house, and bad that they should set bread before him, and he did eate.

21 Then said his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and werpe for the child: while it was alive, but when the child was dead, thou didst rise up, and eate meate.

22 And he sayd, While the child was yet alive, I fasted, and wept: for I said, What can tell whether God will haue mercy on me, that the child may liue?

23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shall goe to him, but he shall not returne to me.

24 And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and hee called his name Salomon: also the Lord loved him.

25 For the Lord had sent him by Nathan the Prophet: therefore hee called his name Iedidiah, because the Lord loved him.

26 Then Iobab fought against Rabbah of the children of Ammon, and tooke the citie of the kingdom.

27 Therefore Iobab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, and besiege the citie that thou mayest take it, lest the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 And hee tooke their kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was set on Dauids head: and he brought away the spoile of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them under sawes and under yon barrowes, and under axes of yron, and cast them into the fire kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

14 Amnon Dauid's sonne defilath his sister Tamar.

20 Tamar is comforted by her brother Absalom.

29 Absalom therefore killeth Amnon.

Now after this so it was, that Absalom the sonne of Dauid hauing a faire sister whose name was Tamar, Amnon the sonne of Dauid loved her.

2 And Amnon was so sore vexed that he fell sicke for his sister Tamar: for she was

a virgin, and it seemed hard to Amnon to doe any thing vnto her.

3 But Amnon had a friend called Jonadab the sonne of Shimeah Dauids brother: and Jonadab was a very subtil man.

4 What said vnto him, Why art thou the kings sonne to leane from day to day? wilt thou not tell mee? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Jonadab sayd vnto him, Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue mee meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 So Amnon lay downe, and made himselfe sicke: and when the king came to see him, Amnon said vnto the king, I pray thee, let Tamar my sister come, and make mee a couple of cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent him to Tamar, saying, See now to thy brother Ammons house, and dresse him meate.

8 So Tamar went to her brother Ammons house, and he lay downe: and shee tooke flour and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a paimme, and powdered them out before him, but he would not eate. Then Amnon said, Cause yee euery man to goe out from mee: so euery man went out from him.

10 Then Amnon sayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which shee had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, hee tooke her, and layd vnto her, Come, lie with me, my sister.

12 But shee answered him, Nay, my brother, doe not force mee: for no such thing ought to be done in Israel: commit not this follie.

13 And I, whither shall I cense my shame to goe? and thou shalt bee as one of the fooles in Israel: now therefore I pray thee speake to the king, for he will not denie me vnto thee.

14 Howbeit, he would not hearken vnto her voyce, but being stronger then shee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue, wherewith hee had loued her: and Amnon layd vnto her, Get thee hence.

16 And shee answered him, There is no cause: this euill (to put me away) is greater then the other that thou diddest vnto mee: but he would not heare her.

17 But called his seruant that serued him, and sayd, Put this woman now out from me, and locke the doore after her.

18 (And shee had a garment of diuers colours vpon her: for with such garments were the kings daughters that were

b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see that there is no enterprise for wicked, that can lacke counsell to further it.

d Meaning some delicate and dainty meate,

Or, paffe.

e That is, shee serued them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

Leuit. 18. 9.

Or, how shall I put away my shame?

g As a lewd and wicked person.

Or, for this cause.

h For that which was of diuers colours

or pieces, in those dayes was had in greatest estimation, Gen. 37. 3. iudg. 5. 30.

1 Shewing that our lamentations ought not to be excessive, but moderate: and that wee must praise God in all his doings. m As they which considered not that God granteth many things to the fobbes and teares of the faithfull.

n By this consideration he appealed his sorrow.

Matth. 1. 6.

o To wit, the Lord, i Chron.

22. 9.

p Ebr. by the hand of.

q

To call him Salomon.

q Meaning Dauid.

i Chron. 22. 9.

l Or, the chiefe citie.

r That is, the chiefe citie, and where all the condues are, is as good as taken.

l Ebr. my Name he called upon it.

i Chron. 20. 2.

s That is, three-score pound after the weight of the common talent.

t Signifying that as they were malicious enemies of God, so he put them to cruell death.

a Tamar was Absaloms sister both by father and mother, and Ammons onely by father.

were virgines, apparelled.) Then his servant brought her out, and locked the dore after her.

19 And Tamar put ashes on her head, and rent the garment of diuers colours which was on her, and laid her hand on her head, and went her way crying.

20 And Abalom her brother sayd vnto her, Vnhy Ammon thy brother bene with thee? Now yet be I still, my sister: be thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Abaloms house.

21 ¶ But when king David heard all these things, he was very wroth.

22 And Abalom sayd vnto his brother Ammon neither good nor bad: for Abalom hated Ammon, because hee had forced his sister Tamar.

23 ¶ And after the time of two yeeres, Abalom had sheepe-shearers in ¶ Baal-hazor, which is beside Ephraim, and Abalom called all the Kings sonnes.

24 And Abalom came to the king, and said, Behold now, thy servant hath sheepe-shearers: I pray thee, that the king with his seruantes would goe with thy seruant.

25 But the king answered Abalom, Nay my sonne, I pray thee, let vs not go all, lest we be chargeable vnto thee. Yet Abalom lay sore vpon him: howbeit hee would not goe, but ¶ thanked him.

26 Then said Abalom, But, I pray thee, shall not my brother Ammon goe with vs? And the king answered him, Why should he goe with thee?

27 But Abalom was instant vpon him, and hee sent Ammon with him, and all the kings children.

28 ¶ Now had Abalom commanded his seruants, saying, Marke now when Ammons heart is merry with wine, and when I lay vnto you, smite Ammon, kill him, feare not, for haue not ¶ I commanded you? be bold therefore, and slay the men.

29 And the seruantes of Abalom did vnto Ammon as Abalom had commanded: and all the kings sonnes arose, and euery man gave him by vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to David, saying, Abalom hath slaine all the kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the ¶ ground, and all his seruantes stood by with their clothes rent.

32 And Jonadab the sonne of Shimeah Davids brother answered, and said, Let not my lord suppose that they haue slaine all the yong men the kings sonnes: for Ammon only is dead, ¶ because Abalom had reproved so, since hee forced his sister Tamar.

33 Now therefore let not my lord the king take the thing so grievously, to thinke that all the kings sonnes are dead: ¶ for Ammon only is dead.

34 ¶ Then Abalom fled: and the yong man that kept the watch, lift vp his eyes, and looked, ¶ beholds, there came much people by the way of the hill side ¶ behind him.

35. And Jonadab said vnto the king, Be-

hold, the kings sonnes come: as thy servant said, ¶ to it is.

36 And as soon as he had left speaking, behold, the kings sonnes came, and lift up their voyces, and wept: and the king also and all his seruantes wept exceedingly sore.

37 But Abalom fled away, and went to ¶ Talmai the sonne of Ammihur king of Geshur: and David mourned for his sonne euery day.

38 So Abalom fled, and went to Geshur and was there three yeeres.

39 And king David desired to go forth vnto Abalom, because hee was pacified concerning Ammon, seeing he was dead.

CHAP. XLIIII.

21 Abalom is reconciled to his father by the subtilties of Ioab. 24 Abalom may not see the Kings face. 25 The beauty of Abalom. 30 Hee causeth Ioab to come to be burnt, and is brought to his fathers presence.

¶ Then Ioab the sonne of Zeruah perceived that the kings ¶ heart was toward Abalom.

2 And Ioab sent to Tekoah, & brought thence a ¶ librell woman, and laid vnto her, I pray thee, saue thy selfe to mourne, and now put on mourning apperell, and annoynt vnto thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, and speake on this maner vnto him (for Ioab ¶ taught her what she should say.)

4 ¶ Then the woman of Tekoah spake vnto the king, and fell downe on her face to the ground, and did obeysance, and sayd, ¶ Helpe, O king.

5 ¶ Then the king sayd vnto her, What aileth thee? And she answered, I am in daid a ¶ widow, and my husband is dead.

6 And thine handmaid had two ¶ sonnes, and they two strove together in the field: (and there was none to part them) so the one sinned the other, and slew him.

7 And behold, the whole familie is risen against thine handmaid, and they said, Destroyer him that sinned his brother, that we may kill him for the ¶ soule of his brother whom hee slew, that we may destroy his beire also: so they shall quench my sparkle which is left, and shall not leave to mine to be slaine according to the law, Gen. 9 6. exod. 21. 12.

8 And the king said vnto the woman, Goe to thine house, and I will giue a charge for thee.

9 ¶ Then the woman of Tekoah said vnto the king, By lord, O king, this ¶ trespass be on mee, and on my fathers house, and the king and his thorne be ¶ guiltlesse.

10 And the king said, Bring him to me that speaketh against thee, and he shall touch thee no more.

11 ¶ Then said he, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer many reuengers of blood to destroy, lest they slay my sonne. And hee answered, As the Lord liueth, there shall not one haire of thy sonne fall to the earth.

12 ¶ Then

o That onely Ammon is dead,

p For Maachab his mother was the daughter of this Talmai. Chap. 3. 3. Or, ceased.

a That the king fauoured him,

b In token of mourning: for they vied anointing to seeme cheerefull,

¶ Ebr. put words in her mouth.

¶ Ebr. sawe.

¶ Ebr. a widow woman.

c Vnder this parable the description of the death of Ammon by Abalom.

d Because hee hath slaine his brother, he ought to be slaine according to the law, Gen. 9 6. exod. 21. 12.

e As touching the breach of the law, which punisheth blood, let mee beare the blame.

¶ Or, innocent. f I sweare that they shall not reuenge the blood: which are many in number.

i For though he conceived iudgement vengeance in his heart, yet he dissembled it till occasion served, and comforted his sister.

¶ Or, in the plains of Hazor.

k To wit, to a banker, thinking thereby to fulfil his wicked purpose.

¶ Ebr. blessed.

l Pretending to the king, that Ammon was most deare vnto him.

m Such is the pride of the wicked masters, that in all their wicked commandments, they thinke to be obeyed.

n Lamenting, as he that felt the wrath of God vpon his house, Chap. 12. 10.

¶ Ebr. because it was put in Abaloms mouth.

¶ Or, take it to heart.

¶ Or, but.

¶ Or, one after another.

12 Then the woman said, I pray thee, let thine handmaid speake a word to my lord the King. And he said, Say on.
13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God, or why doest thou the King, as one which is faultie, speake this thing, that hee will not bring againe his banished?
14 For we must needs die, and wee are as water spilt on the ground, which cannot be gathered up againe: neither doeth God spare any person, yet doest hee appoint means, not to cast out from him, him that is expelled.

15 Nowe therefore that I am come to speake of this thing unto my lord the King, the cause is, that the people haue made me afraid: therefore thine handmaid said, Now will I speake unto the King: it may be that the King will perforce the request of his handmaid.
16 For the King will heare, to deliuer his handmaid out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.
17 Therefore thine handmaid said, The word of my lord the king shal now be comfortable: for my lord the king is euen as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.
18 Then the King answered, and said unto the woman, Wilt thou not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the King now speake.

19 And the King said, Is not the hand of Iob with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for when thy servant Iob bade me, and he put all these words in the mouth of thine handmaid.
20 For to the intent that I should change the forme of speech, thy servant Iob hath done this thing: but my lord is wise according to the wisdom of an Angel of God, to vnderstand all things that are in the earth.
21 And the King said unto Iob, Behold now, I haue done this thing: goe then, and bring the yong man Ahabliam againe.
22 And Iob fell to the ground on his face, and bowed himselfe, and thanked the king. Then Iob said, This day thy servant knoweth, that I haue found grace in thy sight my lord the king, in that the king hath fulfilled the request of his servant.
23 And Iob arose, and went to Gethur, and brought Ahabliam to Ierusalem.
24 And the king said, Let him turne to his owne house, and not see my face. So Ahabliam turned to his owne house, and saw not the kings face.
25 Now in all Israel there was none to be so much praised for beauty as Ahabliam: from the sole of his foot euen to the top of his head there was no blemish in him.
26 And when hee was polled his head, (for at every yeeres end hee was polled it), because it was

too heauie for him, therefore hee polled it) hee weighed the haire of his head at two hundred shekels by the kings weight.
27 And Ahabliam had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.
28 So Ahabliam dwelt the space of two yeeres in Ierusalem, and saw not the kings face.

29 Therefore Ahabliam sent for Iob to send him to the king, but he would not come to him: and when hee sent againe, hee would not come.
30 Therefore hee said unto his seruants, Behold, Iob hath a field by my place, and hath barley therein: goe, and let it be on fire: and Ahabliams seruants let the field on fire.
31 Then Iob arose, and came to Ahabliam, unto his house, and said unto him, Therefore haue thy seruants burnt my field with fire?

32 And Ahabliam answered Iob, Behold I sent for thee, saying, Come thou hither, and I will send thee to the king for to say, Wherefore am I come from Gethur: it had bene better for me to haue bene there still: now therefore let me see the kings face: and if there be any trespasse in me, let him kill mee.
33 Then Iob came to the king, and told him: and hee called for Ahabliam, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Ahabliam.

CHAP. XV.
1 The practise of Ahabliam to aspire to the kingdom. 14 David and his friends. 31 Davids prayer.

1 Hushai went to Ahabliam to discover his counsel.
After this, Ahabliam prepared him chariots and horses, and afflicted men to run before him.
2 And Ahabliam rose vp early, and stood hard by the entering in of the gate: and every man that had any matter, and came to the king for iudgement, him did Ahabliam call vnto him, and said, Of what citie art thou? and hee answered, Thy servant is of one of the tribes of Israel.
3 Then Ahabliam sayd vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.
4 Ahabliam sayd moreover, O that I were made iudge in the land, that every man which hath any matter or controuersie, might come to mee, that I might doe him iustice.
5 And when any man came neere to him, and did him obedienc, he put forth his hand, and tooke him, and kissed him.
6 And on this maner did Ahabliam to all Israel, that came to the king for iudgement: so Ahabliam stole the hearts of the men of Israel.
7 And after fortie yeeres, Ahabliam said vnto the king, I pray thee, let me goe to Hebron, and render my vow which I haue vowed vnto the Lord.
8 For thy servant vowed a vow when I remained in Gethur, in Aram, saying, If the Lord shall bring me againe in deede to

p Which weighed sixe pound foure ounces, after halfe an ounce the shekel

q Or, possession. The wicked are in ancient in their affections, and spare no vnlawfull meanes to compassse them.

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselves in their euill.

s Or, controuersie. b That is, noting of what citie or place hee was.

c Thus by slander, flatterie and faire promises, the wicked seeke preferment.

d By enticing them from his father to himselfe.

e Counting from the time that the Israelites had as ked a king of Samuel.

2 Why doest thou giue contrary sentence in thy sonne Ahabliam?

f Or, accept. h God hath provided wayes (as sanctuaries) to saue them oft times, whom man iudgeth worthy death. i For I thought they would kill this mine heire.

k Ebr. rest.

k Is of great wisdom to discern right from wrong.

l Hast not thou done this by the counsel of Iob?

m By speaking rather in a parablen plainly. n Or, none can hide ought from the king. n I haue granted thy request.

o Ebr. blessed.

o Couering heereby his affection, and shewing some part of iustice to please the people.

f By offering a peace offering, which was lawful to doe in any place.

g And bid to his feast in Hebron.

h Ebr. went and increased.

k Whose heart he saw that Satan had so possessed, that he would leave no mischief vnattempted.

l Ebr. chuse.

m Ebr. as his fesse.

n Or, house.

o To wit, from Jerusalem.

p These were as the kings guard, or as some write, his counsellors.

q Who as some write, was the kings sonne of Gath.

r Meaning, the of his familie.

s God requite thee thy friendship and fidelity.

t To wit, the six hundred men.

u Which was the charge of the Kohathites, Numb. 4. 4.

v To stand by the Arke.

to Jerusalem. I will serve the Lord.
 9 And the king sayd unto him, See in peace. So he arose, and went to Hebron.
 10 ¶ Then Abalom sent spies throughout all the tribes of Israel, saying, When ye heare the found of the trumpet, ye shall say, Abalom reigneth in Hebron.
 11 ¶ And with Abalom went two hundred men out of Jerusalem, that were called: & they went in their simplicitie, knowing nothing.
 12 Also Abalom sent for Ahithophel the Gilonite Davids counsellor, from his citie Gith, while hee offered sacrifices: and the treason was great: for the people & increased still with Abalom.
 13 ¶ Then came a messenger to David, saying, The hearts of the men of Israel are turned after Abalom.
 14 ¶ Then David said unto all his servants that were with him at Jerusalem, Up, and let vs flee: for wee shall not escape from Abalom: make speede to depart, lest hee come suddenly and take vs, and bring euill upon vs, and smite the citie with the edge of the sword.
 15 And the Kings seruants sayd unto him, Behold, thy seruants are ready to doe according to all that my lord the king shall appoint.
 16 So the king departed and all his household & after him, and the king left ten concubines to keepe the house.
 17 And the king went forth and all the people after him, and tarried in a place farre off.
 18 And all his seruants went about him, and all the Cherethites, and all the Pelethites, and all the Gittites, even six hundred men which were come after him from Gath, went before the king.
 19 ¶ Then said the king to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.
 20 Thou camest yesterday, and should I cause thee to wander to day and goe with vs? I will goe whither I can: therefore returne thou, and carie againe thy brethren: mercy and truth be with thee.
 21 And Ittai answered the king, and sayd, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely will thy seruant be.
 22 ¶ Then David said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.
 23 And all the countrey wept with a loud voice, and all the people went forward, but the king passed over the brooke Kidron: and all the people went ouer toward the way of the wilderness.
 24 ¶ And loe, Zadok also was there, and all the Levites with him, bearing the Arke of the Couenant of God, and they set downe the Arke of God, and Abiathar went & by untill the people were all come out of the citie.

25 ¶ Then the king said unto Zadok, Carie the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew mee both it, and the Tabernacle thereof.
 26 But if he thus say, I haue no delight in thee, behold, I here am I, let him doe to mee as seemeth good in his eyes.
 27 ¶ The king said againe unto Zadok the Priest, Art not thou a Ser? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.
 28 Behold, I will tary in the fields of the wilderness, untill there come some word from you to be told me.
 29 Zadok therefore and Abiathar caried the Arke of God againe to Jerusalem, and they taried there.
 30 And David went vpon the mount of Oliues, and wept as he went vp, and had his head couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.
 31 ¶ Then one told David, saying, Ahithophel is one of them that haue conspired with Abalom. And David said, O Lord, I pray thee, turne the counsell of Ahithophel into foolishnesse.
 32 ¶ Then David came to the top of the mount where hee worshipped God, and behold, Hushai the Archite came against him with his coat of arme, and hauing earth vpon his head.
 33 ¶ Unto whom David said, If thou goe with me, thou shalt be a burthen vnto me.
 34 But if thou returne to the citie, and say vnto Abalom, I will be thy seruant, & as I haue bene in time past thy fathers seruant, so will I now be thy seruant: then thou mayest bring mee the counsell of Ahithophel to nought.
 35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shew to Zadok and Abiathar the Priests.
 36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall ye send me euery thing that ye can heare.
 37 So Hushai Dauids friend went into the citie: and Abalom came into Jerusalem.
 C H A P. XVI.

1 The infidelitie of Ziba. 5 Shimei curseth David. 16 Hushai commeth to Abalom. 21 The counsell of Abiathar for the concubines.

¶ When David was a little past the top of the hill, behold, Ziba the seruant of Achishbosh met him with a couple of asses laden, and vpon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figges, and a bottle of wine.

2 And the king sayd vnto Ziba, What meanest thou by these? And Ziba answered, They be asses for the kings household to ride on, and bread and dried figges for the young men to eate, and wine that the faint may drinke in the wilderness.

10r, his Tabernacle.

r The faithfull in all their afflictions these themselves obedient to Gods will.

1 Sam. 9. 9.

f With ashes and dust in signe of sorrow.

t The counsel of the crafty worldlings doth more harme then the open force of the enemy.

u Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

a Which was the hill of Oliues, Chap. 15. 30.

10r, figge cakes.

b Commonly there are no viler traitours then they, which vnder pretence of friendship accuse others.

3 And the king ſaid, But where is thy maſters ſonne? Then Ziba answered the king, Behold, he remaineth in Jeruſalem: for he ſaid, This day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine are all that pertained unto Hephiboth. And Ziba ſaid, ¶ I beſeech thee, let me finde grace in thy ſight, my lord, O king.

5 And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, named Shimei the ſonne of Gera: and he came out, and curſed.

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus ſaid Shimei when he curſed, Come forth, come forth thou ¶ murderer, and ¶ wicked man.

8 The Lord hath brought vpon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned: and the Lord hath deliuered thy kingdom into the hand of Abſalom thy ſonne: and behold, thou art taken in thy wickedneſſe, becauſe thou art a murderer.

9 Then ſaid Abiſhai the ſonne of Neriah vnto the king, Why doeth this * dead dogge curſe my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king ſaid, What haue I to doe with you, ye ſeruaunts of Neriah? for hee curſeth, euen becauſe the Lord hath bid- den him curſe David: who dare then ſay, Therefore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſonne, which came out of mine owne bowels, ſeeketh my life: then how much more now may this ſonne of Jemini? Suffre him to curſe: for the Lord hath bid- den him.

12 It may be that the Lord will looke on mine affliction, and doe me good for his curſing this day.

13 And as David and his men went by the way, Shimei went by the ſide of the mountaine ouer againſt him, and curſed as he went, and threw ſtones againſt him, and caſt duſt.

14 Then came the king and all the people that were with him wearie, and reſtred themſelues there.

15 ¶ And Abſalom, and all the people, the men of Iſrael came to Jeruſalem, and Abithophel with him.

16 And when Huſhai the Archite Dauids friend was come vnto Abſalom, Huſhai ſaid vnto Abſalom, ¶ God ſaue the king, God ſaue the king.

17 Then Abſalom ſaid to Huſhai, Is this thy kindneſſe to thy friend? Why wenteſt thou not with thy friend?

18 Huſhai then answered vnto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chuſe, his will I be, and with him will I dwell.

19 And ¶ moreover vnto whom ſhall I doe ſeruiſe? not to his ſonne? As I ſerued before thy father, ſo will I before thee?

20 ¶ Then ſpake Abſalom to Abithophel, Giue counſell vnto what we ſhall doe.

21 And ¶ Abithophel ſaid vnto Abſalom, Goe in to thy fathers concubines, which he hath left to keepe the houſe: and when all Iſrael ſhall heare, that thou art abhorred of thy father, the handes of all that are with thee, ſhall be ſtrong.

22 So they ſpied Abſalom a tent vpon the top of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael.

23 And the counſell of Abithophel which he counſelled in thoſe dayes, was like as one had asked counſell at the oracle of God: to was all the counſell of Abithophel doo, with David and with Abſalom.

CHAP. XVII.

7 Abithophels counſell is overthrowen by Huſhai.

14 The Lord had ſo ordered, 19 The Priſts ſoules are hid in the well. 21 David goeth ouer Iordan.

23 Abithophel hangeth himſelfe. 27 They bring viſitants to David.

¶ Deceuer, Abithophel ſaid to Abſalom, ¶ Let mee chuſe out now twelue thouſand men, and I will vpon and follow after David this night.

2 And I will come vpon him: for hee is wearie, and weake handed: ſo I will feare him, and all the people that are with him, ſhall flee, and I will imite the king onely.

3 And I will bring againe all the people vnto thee, and when all ſhall returne, (b the man whom thou ſeekeſt being ſlaine) all the people ſhall be in peace.

4 And the laying ¶ pleaſed Abſalom well, and all the Elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let vs heare likewiſe ¶ what he ſaith.

6 So when Huſhai came to Abſalom, Abſalom ſpake vnto him, ſaying, Abithophel hath ſpoken thus: ſhall wee doe after his ſaying, or no? tell thou.

7 Huſhai then answered vnto Abſalom, The counſell that Abithophel hath giuen, is not ¶ good at this time.

8 For, ſaid Huſhai, thou knoweſt thy father and his men, that they be ſtrong men, and are chafed in mind, as a beare robbed of her whelps in the field: alſo thy father is a valiant warriour, and will not lodge with the people.

9 Behold, he is hid now in ſome caue, or in ſome place: and though ſome of them bee overthrowen at the firſt, yet the people ſhall heare and ſay, The people that follow Abſalom, ¶ be overthrowen.

10 Then ſee alſo that is valiant, whole heart is as the heart of a lion, ſhall ¶ thinke and faint: for all Iſrael knoweth, that thy father is valiant, and they which be with him, ſtout men.

11 Therefore my counſell is, that all Iſrael be gathered vnto thee, from Dan euen to Beer ſheba, as the ſand of the Sea in number, and that thou goe to battell in thine owne perſon.

12 So ſhall wee come vpon him in ſome place, where wee ſhall finde him, and I wee will vpon him, as the dew falleth on the ground:

k Suſpecting the change of the kingdom, and ſo his owne overthrow, he giueth ſuch counſell as might moſt hinder his fathers reconciliation: and alſo declare to the people that Abſalom was in higheſt authority.

l It was ſo eſteemed for the ſucceſſe thereof.

a The wicked are ſo greedie to execute their malice, that they leave none occaſion that may further the ſame.

b Meaning, David.

¶ Ebr. may riſe in the eyes of Abſalom.

¶ Ebr. what is in his mouth.

¶ Or, giuen ſuch counſell.

c Huſhai ſheweth himſelfe faithfull to David, in that hee reproo- ueth this wicked counſell and purpoſe.

¶ Or, ſay all night.

¶ Ebr. haue a breach or ruine. ¶ Ebr. melts.

¶ Or, we will campe againſt him.

¶ Ebr. I worſhip.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.

¶ Ebr. man of blood.

¶ Ebr. man of Belial.

e Reproching him as though by his meanes Iſh-bopheh and Abner were ſlaine.

1. Sam. 2. 4. 15. chap. 3. 8.

f David felt that this was ¶ iudgement of God for his ſinne, and therefore humbleth himſelfe to his rod.

¶ Or, my rearea.

g Meaning, that the Lord will ſend comfort to his when they are oppreſſed.

h Towit, at Bahurim.

¶ Ebr. let the king liue.

i Meaning, David.

¶ Ebr. the ſecond time.

ground: and of all the men that are with him, we will not leave him one.

13 Moreover, if he be gotten into a city, then shall all the men of Israel bring ropes to that city, and we will draw it into the river, untill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel sayd, The counsell of Huihai the Archite, is better then the counsell of Ahithophel: for the Lord had determined to destroy the good counsell of Ahithophel, that the Lord might bring evil upon Absalom.

15 Then said Huihai unto Zadok and to Abiathar the Priests, Of this & that manner did Ahithophel and the elders of Israel counsell Absalom: and thus and thus haue I counsell'd.

16 Now therefore send quickly, and shew Dauid, saying, Carie not this night in the fields of the wilderness, but rather get thee ouer, lest the King be deuoured, and all the people that are with him.

17 ¶ Howe Jonathan and Ahimaaz abode by En-rogel: (for they might not be seene to come into the city) & a maid went, and told e them, and they went and shewed King Dauid.

18 Nevertheless a yong man saw them, and told it to Absalom: therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, unto the which they went downe.

19 And the wife tooke and spied a coner-ting ouer the wels mouth, and spied ground come thereon, that the thing should not be knowne.

20 And when Absaloms seruants came to the wife into the house, they sayd, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the brooke of water, And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And as soone as they were departed, the other came out of the well, and went and told King Dauid, and sayd vnto him, Up, and get you quickly ouer the water: for such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Jordan vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Jordan.

23 ¶ Now when Ahithophel saw that his counsell was not followed, he sadled his asse, and arose, and he went home vnto his city, and put his household in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim, And Absalom passed ouer Jordan, he, and all the men of Israel with him.

25 And Absalom made Amasa capitaine of the hoste in the stead of Joab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigail the daughter of Nabal, sister to Zeruah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nabalh out of Rabbah of the children of Ammon, and Achit the sonne of Ammiel out of Lo-debar, and Barzilai the Gileadite out of Rogel,

28 Brought beds, and balens, and earthen vessels, and wheate, and barley, and flour, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought hony, and butter, and sheepe, and cheefe of kine for Dauid, and for the people that were with him, to eat: for they sayd, The people is hungry, and weary, and thirstie in the wilderness.

o God sheweth himselfe most liberall to his when they seeme to be viterly destitute.

CHAP. XVIII.

2 Dauid divideth his armie into three parts. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

¶ Then Dauid numbered the people that were with him, and set ouer them captaines of thousands, and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruah: and the other third part vnder the hand of Ittai the Gittite, and the king said vnto the people, I will goe with you myselfe also.

3 But the people answered, Thou shalt not goe forth: for if wee see away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the city.

4 Then the King said vnto them, What seemeth you best, that I will doe. So the King stood by the gate side, and all the people came out by hundreds, and by thousands.

5 And the King commaunded Joab and Abishai, and Ittai, saying, Entreate the yong man Absalom gently for my sake, and all the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the felds to meete Israel, and the battell was in the wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battell was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule: and the mule came vnder a great thicke oke: and his head caught hold of the oke, and hee was taken by betwene the heauen and the earth: and the mule that was vnder him, went away.

10 And one that saw it, tolde Joab, saying, Behold, I saw Absalom hanged in an oke.

11 Then Joab sayd vnto the man that told

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the infolency of the sonne against the father, and therefore ioyned with Dauid,

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that oughe should come vnto him.

c So called, because the Ephraimites (as some say) fed their cattell beyond Jordan in this wood

¶ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents.

¶ Or, commaunded. d That counsell which seemed good at the first to Absalom, Verse 4.

e For by the counsell of Huihai he went to the battell where he was destroyed. f That is, ouer Jordan.

¶ Or, the well of Rogel. g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers,

i The Chaldee text readeth, Now they haue passed the Iordan.

k To wit, to pursue thee with all haste.

l They trauailed all night, and by morning had all their company passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitors, or persecuters of his Church.

n Who was also called Ithai Davids father,

Gene. 23. 15.

† Ebr. weigh upon mine hand.

† Ebr. a lie againſt my ſoule.

† Ebr. in the heart of Abſalom.

d For he had pic-
cie of the people
which was ſedu-
ced by Abſaloms
flatterie.e Thus God tur-
ned his vaine
glory to ſhame.

Gen. 14. 17.

f It ſeemeth that
God had puni-
ſhed him in ta-
king away his
children, Chap.
14. 27.

† Ebr. iudged.

g For Ioab bare
a good affection
to Ahimaaz, and
doubted how
David would
take the report
of Abſaloms
death.h He ſate in the
gate of the city
of Mahanaim.† Ebr. tidings are
in his mouth.

told him, And haſt thou indeed ſcene? why
then diddeſt not thou there invite him to the
ground, and I would have giuen thee ten
ſhekels of ſilver, and a girdle?

12 Then y man ſaid vnto Ioab, Though
I ſhould receive a thouſand ſhekels of ſil-
uer in mine hand, yet would I not lay mine
hand vpon the kings ſon: for in our hearing
the king charged thee, and Abiſhai, and It-
tai, ſaying, Beware, leſt any touch the young
man Abſalom.

13 If I had done it, it had bene the dan-
ger of my life: for nothing can bee hid from
the king: yea, thou thy ſelfe wouldeſt haue
bene againſt me.

14 Then ſayd Ioab, I will not thus tary
with thee. And heeooke three darts in his
hand, and thruſt them ¶ through Abſalom,
while hee was yet alive in the middes of the
oake.

15 And ten ſervants that bare Ioabs ar-
mour, compaſſed about and ſmote Abſalom,
and ſlew him.

16 Then Ioab ^d blew the trumpet, and
the people returned from purſuing after Iſ-
rael: for Ioab ſaid backe the people.

17 And theyooke Abſalom, and caſt him
into a great pit in the wood, and layde a
mighty great heape of ſtones vpon him: and
all Iſrael fled every one to his tent.

18 Now Abſalom in his lifetime had ta-
ken and reared him vpon a pillar, which is
in the kings dale: for he ſaid, I haue no ſonne
to keepe my name in remembrance. And
hee called the pillar after his owne name,
and it is called vnto this day, Abſaloms
place.

19 ¶ Then ſaid Ahimaaz the ſonne of Za-
dok, I pray thee, let me runne and beare the
king tidings, that the Lord hath ¶ deliuered
him out of the hand of his enemies.

20 And Ioab ſayde vnto him, Thou
ſhalt not be the meſſenger to day, but thou
ſhalt beare tidings another time, but to day
thou ſhalt beare none: for the kings ſonne is
dead.

21 Then ſaid Ioab to Cuſhi, Go, tell the
king what thou haſt ſcene. And Cuſhi bow-
ed hi ſelfe, and ran.

22 Then ſaid Ahimaaz the ſonne of Za-
dok againe to Ioab, What I pray thee, if I
alſo run after Cuſhi? And Ioab ſaid, Where-
fore now wiſt thou run, my ſon, ſeeing that
thou haſt nothing to bring?

23 Yet what if I run? Then he ſaid vnto
him, Runne. So Ahimaaz ran by the way of
the plaine, and ouerwent Cuſhi.

24 Now David ſate betweene the two
gates. And the watchman went to the top
of the gate vpon the wal, and ſit vpon his eyes
and ſaw, and behold, a man came running
alone.

25 And the watchman cried, and told the
king. And the king ſaid, If he be alone, ¶ he
bringeth tidings. And hee came apace, and
drew neere.

26 And the watchman ſaw another man
running, and the watchman called vnto the
porter, and ſaid, Behold, another man run-
neth alone. And the king ſaid, He alſo bring-
eth tidings.

27 And the watchman ſaid, ¶ He thinketh
the running of the ſoemolt is like the run-
ning of Ahimaaz the ſonne of Zadok. Then
the king ſaid, He is a good man, ¶ cometh
with good tidings.

28 And Ahimaaz called, and ſaid vnto the
king, Peace be with thee: and he fell down to
the earth vpon his face before the king, and
ſaid, Bleſſed be the Lord thy God, who hath
¶ but by the men that liſt vp their hands a-
gainſt my lord the king.

29 And the King ſayd, Is the young man
Abſalom ſafe? And Ahimaaz answered,
¶ When Ioab ſent the kings ſervant, and me
thy ſervant, I ſawe a great tumult, but I
knew not what.

30 And the King ſayd vnto him, Turne
aſide, and ſtand here. ſo he turned aſide, and
ſtood ſtill.

31 And behold, Cuſhi came, ¶ Cuſhi ſaid,
¶ Tidings, my lord the king: for the Lord
hath deliuered thee this day out of the hand
of all that roſe againſt thee.

32 Then the king ſaid vnto Cuſhi, Is the
young man Abſalom ſafe? And Cuſhi anſwe-
red, The enemies of my lord the king, and
all that riſe againſt thee to doe thee hurt, bee
as that yong man is.

33 And the king was ^l moured, and went
by to the chamber ouer the gate, and wept:
and as he went, thus hee ſaid, O my ſonne
Abſalom, my ſonne, my ſonne Abſalom:
would God I had died for thee, O Abſa-
lom, my ſonne, my ſonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 David iſteſſo-
red. 23 Shimei is pardoned. 24 Mephiboſeth
meeteth the king. 39 Barzillais departeth. 41 Iſ-
rael ſtriveth with Iudah.

And it was told Ioab, Behold, the king
weepeth and mourneth for Abſalom.

2 Therefore the ¶ victory of that day
was turned into mourning to all the peo-
ple: for the people heard ſay that day, The
king ſorroweth for his ſonne.

3 And the people went that day into the
citie ¶ ſecretly, as people conſounded hide
themſelves when they flee in battell.

4 So the king ¶ hid his face, and the king
cried with a lowde voyce, My ſonne Abſa-
lom, Abſalom my ſonne, my ſonne.

5 ¶ Then Ioab came into ^o the houſe to
the king, and ſayd, Thou haſt ſhamed this
day the faces of all thy ſervants, which
this day haue ſaved thy life, and the liues of
thy ſonnes and of thy daughters, and the
liues of thy wives, and the liues of thy cou-
cubines,

6 In that thou loeſt thine enemies, and
hateſt thy friends: for thou haſt declared
this day, that thou regardſt neither thy
¶ princes nor ſervants: therefore this day I
perceiue that if Abſalom had liued, and wee
all had died this day, that then it would
haue ¶ pleaſed thee well.

7 Now therefore by, come out, and
ſpeake ¶ comfortably vnto thy ſervants: for
I ſwear by the Lord, Except thou come
out, there will not tary one man with thee
this

† Ebr. I ſee the
running.i He had had ex-
perience of his
fidelity, Chap.
17. 21.

¶ Or, deliueged up.

k To wit, Cuſhi,
who was an A-
thiopian.† Ebr. tidings is
brought.l Because he con-
ſidered both the
iudgement of
God againſt his
ſinne, and could
not otherwiſe
hide his fatherly
affection toward
his ſonne.† Ebr. ſalvation, or
deliuerance.

¶ Or, by ſealeth.

a As they doe
that mourne.

b At Mahanaim.

¶ Or, captiuitie.

† Ebr. bene right in
thine eyes.† Ebr. ſo the heart
of thy ſervants.

e Where the mo't resort of the people han- ted.

d Euery one bla- med another, and stroue who should first bring him home.

e That they should reprove the negligence of the Elders, seeing the peo- ple were to for- ward,

f By this policie Dauid thought that by wining of the captaine, he should haue the hearts of all the people.

g Who had be- fore reuiled him, Chap.16.13.

Chap.16.2.

Chap.16.15.
h For in his ad- uersitie he was his most cruell enemy, and now in his prosperitie seeketh by fla- terie to creepe into fauour.
i By Ioseph he meaneth Ephra- im, Manasseh, and Benjamin (wherof he was) because these three were vnder one standard, Numb.2.18,

this night: and that will be worse vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 ¶ Then the King arose, and late in the e gate: and they told vnto all the people, say- ing, Behold, the King doeth sit in the gate: and all the people came before the King: for Israel had fled euery man to his tent.

9 ¶ Then all the people were at a strife throughout all the tribes of Israel, saying, The King laied vs out of the hand of our e- nemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed ou- er vs is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok, and to Abiathar the Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behinde to bring the King againe to his house? (for the laying of all Israel is come vnto the King, euen to his house.)

12 Ye are my brethren: my bones and my flesh are yee: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and moze also, if thou be not captaine of the hoste to me for euer in the name of Iohab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruantes.

15 ¶ So the King returned, and came to Iordan. And Iudah came to Gilgal, for to goe to meete the King, and to conduct him ou- er Iordan.

16 ¶ And Shimel the sonne of Sera the sonne of Lemini, which was of Bahu- rim, hastned and came downe with the men of Iudah to meet King Dauid,

17 And a thousand men of Benjamin with him, and Ziba the seruant of the house of Saul, and his fiftene sonnes and twenty seruants with him, and they went ouer Jor- den before the King.

18 And there went ouer a boate to carie ouer the Kings household, and to doe him pleasure. Then Shimel the sonne of Sera fell before the King, when he was come ouer Iordan,

19 And sayd vnto the King, Let not my lord impute wickednesse vnto mee, nor re- member the thing that thy seruant did wick- edly when my lord the King departed out of Ierusalem, that the King should take it to his heart.

20 For thy seruant doeth knowe that I haue done amisse: therefore behold, I am the first this day of all the house of Ioseph, that am come to goe downe to meet my lord the King.

21 But Abisai the sonne of Neriah an- swered, and said, Shall not Shimel die for this, because hee cursed the Lords annoin- ted?

22 And Dauid said, What haue I to doe with you, ye sonnes of Neriah, that this day ye should be aduersaries vnto mee? Shall there any man die this day in Israel: for doe

not I knowe that I am this day King ouer Israel?

23 Therefore the King sayd vnto Shi- mel, Thou shalt not die: and the king lware vnto him.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when hee was come to Ierusa- lem, and met the King, the King said vnto him, Wherefore wentest thou not with mee, Mephibosheth?

26 And he answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse labored to ride there- on, for to goe with the king, because thy ser- uant is lame.

27 And he hath accused thy seruant vnto my lord the king: but my lord the king is as an Angel of God: doe therefore thy pleasure.

28 For all my fathers house were but dead men before my lord the king, yet didst thou set thy seruant among them that did eate at thine owne table: what right there- fore haue I yet to crie any moze vnto the king?

29 And the king sayd vnto him, Why speakest thou any moze of thy matters? I haue sayd, Thou, and Ziba diuide the lands.

30 And Mephibosheth said vnto the king, Yea, let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Jor- den with the king, to conduct him ouer Jor- den.

32 Now Barzillai was a very aged man, euen fourescore yere old, and hee had prouid- ed the king of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the king sayde vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai sayd vnto the king, How long haue I to liue, that I should goe wy with the king to Ierusalem?

35 I am this day fourescore yere old: and can I discerne betweene good or euill? Hath thy seruant any taste in that I eate, or in that I drinke? Can I heare any moze the voyce of singing men and women? wherefore then should thy seruant bee any moze a burden vnto my lord the king?

36 Thy seruant will go a little way ouer Iordan with the king, and wy with the king recompense it with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, and bee buried in the grane of my father, & of my mother: but behold thy seruant Chim- ham, let him goe with my lord the king, and doe to him what shall please thee.

38 And the king answered, Chimham shall goe with me, and I will doe to him that thou shalt be content with: and whatsoever thou

k By my hands, or during my life, as reade 1. King.2.8,9.

l When Mephi- boseth being at Ierusalem had met the King,

Chap.16.3.

m Able for his wisdom to iudge in all mat- ters.

n Worthy to die for Sauls cruelty towards thee,

o David did e- uil in taking his lands from him before he knew the cause, but much worse, that knowing the truth, he did not restore them.

† Ebr. how many dayes are the yeres of life.

p He thought it not meete to re- ceibe benefits of him to whom he was not able to doe seruice a- gaine

q My sonne.

¶ Or, chuse.

thou shalt || require of me, that will I doe for thee.

39 So all the people went over Jordan: and the King passed over: and the King killed Barzillai, and || blessed him, and hee returned unto his owne place.

¶ Or, bade him farewell.

¶ Where the tribe of Iudah taried to receiue him.

¶ Which had taken part with the king.

¶ Toward Ierusalem.

40 ¶ Then the King went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

41 And behold, all the men of Israel came to the King, and said vnto the King, Why haue our brethren the men of Iudah stolen thee away, and haue brought the King and his household, and all Dauids men with him ouer Jordan?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue wee eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten parts in the King, and haue also more right to Dauid then ye, Why then did ye despise vs, that our aduise should not be first had in restoring our King? And the words of the men of Iudah were fiercer then the wordes of the men of Israel.

¶ Or, haue not we first spoken to bring home the king? v. r. se 11.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Iob killeth Amasa traitorously. 22 The head of Sheba is deliuered to Iob. 23 Dauids chiefe officers.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stirre the people rather to sedition, or els by causing Israel to depart,

thought that they of Iudah would haue lesse esteeme of him.

d From Gilgal, which was neere Iorden.

Chap. 16. 2. 2.

e Who was his chiefe captain, in Iobabs roome.

Chap. 19. 30.

f Either them which had bene vnder Iobab, or Dauids men.

Chap. 8. 18.

¶ Then there was come a thither a wicked man (named Sheba the sonne of Bichai a man of Iemini) and he blew the trumpet, and said, We haue no part in Dauid, neither haue wee inheritance in the sonne of Ishai: every man to his tents, O Israel.

2 So euery man of Israel went from Dauid, and followed Sheba the sonne of Bichai: but the men of Iudah claue fast vnto their King, from Iorden euen to Ierusalem.

3 ¶ When Dauid then came to his house to Ierusalem, the King took the ten women his concubines that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were inclosed vnto the day of their death, lying in widowhood.

4 ¶ Then said the King to Amasa, Assemble mee the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which hee had appointed him.

6 ¶ Then Dauid said to Abishai, Nowe shall Sheba the sonne of Bichai doe vs more harme then did Absalom: take thou therefore thy lords seruants, and follow after him, lest hee get him walled cities, and escape vs.

7 And there went out after him Iobabs men, and the Cherethites and the Pelishtes, and all the mighty men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichai.

8 ¶ When they were at the great stone,

which is in Gibeon, Amasa went before them, and Iobabs garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it bled to fall out.

9 And Iobab said to Amasa, Art thou in health, my brother? And Iobab took Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heed to the sword that was in Iobabs hand: for therewith hee smote him in the fifth ribbe, and shed out his bowels to the ground, and ¶ smote him not the second time: so he died. ¶ Then Iobab and Abishai his brother followed after Sheba the sonne of Bichai.

11 And one of Iobabs men stood by him, and said, We chat fauoureth Iobab, & hee that is of Dauids part, let him goe after Iobab.

12 And Amasa wallowed in blood in the mids of the way: and when the man saue that all the people stood still, he remoued Amasa out of the way into the field, and cast a cloth vpon him, because he saw that euery one that came by him, stood still.

13 ¶ ¶ When hee was remoued out of the way, euery man went after Iobab to follow after Sheba, the sonne of Bichai.

14 And he went thorow all the tribes of Israel vnto Abel, and Bethmaachah and all places of Berin: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast by a mount against the cite, and the people thereof stood on the rampier, and all the people that was with Iobab, destroyed and cast downe the wall.

16 ¶ Then cried a wise woman out of the cite, Heare, heare, I pray you, say vnto Iobab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman sayd, Art thou Iobab? And hee answered, Yea. And he said to him, Heare the words of thine handmaid. And hee answered, I doe heare.

18 ¶ Then shee spake thus, They spake in the old time, saying, They should atke of Abel. And so haue they continued.

19 ¶ I am one of them that are peaceable and faithfull in Israel: and thou goest about to destroy a cite, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Iobab answered and said, God forbid, God forbid it mee, that I should deuoure or destroy it.

21 ¶ The matter is not so but a man of mount Ephraim (Sheba the son of Bichai by name) hath lift by his hand against the King, euen against Dauid: deliuer vs him onely, and I will depart from the cite. And the woman said vnto Iobab, Behold, his head shall be throwen to thee ouer the wall.

22 ¶ Then the woman went vnto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichai, and cast it to Iobab: then hee blew the trumpet, and ¶ they retired from the cite.

g Which was his coat that he vied to weare in the warres.

¶ Ebr. peace.

¶ Ebr. doubled not his stroke.

h He stood by Amasa at Iobabs appointment.

i Vnto the cite Abel, which was neere to Bethmaachah,

k That is, hee went about to ouerthrow it.

l Shee sheweth that the old custome was not to destroy a cite, before peace was offered, Deut. 20. 10, 11.

m Shee speaketh in the name of the cite.

n Hearing his fault told him, hee gaue place to reason, and required only him that was author of the treason.

¶ Ebr. they were scattered.

euery

Chap. 8. 16.

every man to his tent: and Joab returned to Jerusalem unto the king.

23 ¶ Then Joab was over all the hoste of Israel, and Benaiah the sonne of Jehoiada over the Cherethites and over the Pelishtines,

24 And Adoram over the tribute, and Joahaphat the sonne of Ahilud the recorder,

25 And Sheia was scribe, and Zadok and Abiathar the Priests.

26 And also Itra the Hittite was a chiefe about Dauid.

C H A P. XXI.

1 Three deare yeeres. 2 The vengeance of the finnes of Saul lighteth on his seven sonnes, which are hanged. 3 Four great battels, which Dauid had against the Philistines.

¶ When there was a famine in the dayes of Dauid, three yeeres together: and Dauid talked counsel of the Lord, and the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibconites.

2 Then the king called the Gibconites, and saide unto them, (now the Gibconites were not of the children of Israel, but a remnant of the Amorites, unto whom the children of Israel had sworne: but Saul fought to slay them for his zeale toward the children of Israel and Judah)

3 And Dauid said unto the Gibconites, What shall I doe for you, and wherewith shall I make the atonement, that yee may blisse the inheritance of the Lord?

4 The Gibconites then answered him, We will haue no siluer nor gold of Saul, nor of his house, neither for vs shall thou kill any man in Israel. And he saide, What yee shall say, that will I doe for you.

5 Then they answered the king. The man that consumed vs, and that imagined euil against vs, so that we are destroyed from remaining in any coast of Israel,

6 Let seven men of his sonnes bee deliuered vnto vs, and we will hang them vp vnto the Lord in Gibeath of Saul, the Lords chosen. And the king said, I will giue them.

7 But the king had compassion on Hephibosheth the sonne of Jonathan the sonne of Saul, because of the Lords oath: he that was betwene them, even betwene Dauid and Jonathan the sonne of Saul.

8 But the king toke the two sonnes of Rizpah the daughter of Aiah, whom he bare vnto Saul, even Armoni and Hephibosheth, and the five sonnes of Michal the daughter of Saul, whom he bare to Adriel, the sonne of Barzillai the Gileadite.

9 And he deliuered them vnto the hands of the Gibconites, which hanged them in the mountaine before the Lord: so they died all feene together, and they were slaine in the time of harvest: in the first dayes, and in the beginning of barley harvest.

10 Then Rizpah the daughter of Aiah tooke sackcloth, and hanged it vp for her vpon the rocke, from the beginning of harvest, vntill water dropped vpon them from the heauen: and suffered neither the birds of the ayre to light on them by day, nor beasts of the field by night.

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and toke the bones of Saul & the bones of Jonathan his sonne from the citizens of Jabesh Gilead, which had stolen them from the streete of Bethshan, where the Philistines had hanged them, when the Philistines had slaine Saul in Gibeon. 1 Sam. 31. 10.

13 So he brought thence the bones of Saul, and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the country of Benjamin in Zelath, in the graue of Kish his father: and when they had performed al that the king had commanded, God was then appealed with the land.

15 ¶ Again the Philistines had warre with Israel, and Dauid went downe, and his seruants with him, and they fought against the Philistines, and Dauid fainted.

16 Then Ishi-beneh which was of the sons of Haraphah (the head of whose speare weighed three hundred shekels of brasse) even he being girded with a new sword, thought to haue slaine Dauid.

17 But Abihai the sonne of Neriiah succoured him, and smote the Philistini, and killed him. Then Dauids men sware vnto him, saying, Thou shalt go no more out with vs to battell, least thou quench the light of Israel.

18 ¶ And after this also there was a battell with the Philistines at Gob: then Sibbechai the Gushathite slew Gath, which was one of the sonnes of Haraphah.

19 And there was yet another battell in Gob with the Philistines, where Elhanan the sonne of Naare-egim, a Bethlehemite, slew Goliath the Gittite, the staffe of whose speare was like a weavers beam.

20 Afterward there was also a battell in Gath, where was a man of a great stature, and had on every hand six fingers, and on every foote six toes, foure and twenty in number: who was also the sonne of Haraphah.

21 And when he reuiled Israel, Jonathan the sonne of Shima the brother of Dauid slew him. 1 Sam. 16. 9.

22 These foure were bozne to Haraphah in Gath, and dyed by the hand of Dauid and by the hands of his seruants.

C H A P. XXII.

2 Dauid after his victories praifeth God. 8 The anger of God toward the wicked. 44 Hephibosheth of the reliction of the Lewes, and vocation of the Gentiles.

¶ And Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, The Lord is my rocke, and my fortress, and he that deliuereth me.

comfortable names, he sheweth how is faith was strengthened in all tentations.

o Either in dig-
nitie, or familia-
ritie.

† Ebr. yeere after
yeere.

† Ebr. sought the
face of the Lord.

a Thinking to
gratifie the peo-
ple, because these
were not of the
seed of Abraham

Isa. 9. 3. 16. 17.

b Wherewith
may your wrath
be appeald, that
you may pray to
God to remoue
this plague from
his people?

c Saue onely of
Sauls stocke.

d Of Sauls kin-
men.

e To pacifie the
Lord.

1. Sam. 18. 3.

and 20. 8. 42.

f Here Michal is
named for Merab
Adriels wife, as
appeareth, 1.

Sam. 18. 19. for
Michal was the
wife of Palciel, 1

Sam. 25. 44. and
neuer had child,

2. Sam. 6. 23.

† Ebr. fill

¶ Which was in
the month Abib
or Nisan, which
containeth part
of March, and
part of April.

h To make her
a tent, wherein
she prayed to

God to turne a-
way his wrath.

i Because drougt
was the cause of
this famine, God

by sending of
raine shewed that
he was pacified.

¶ Or res.

k For where the
Magistrate suffe-
reth faults vnu-
nished, there
the plague of
God lieth vpon
the land.

l That is, of the
race of Giants.

m Which a-
mount to nine
pound three
quarters.

n For the glory
and wealth of
the country standeth

in the pre-erecti-
on of the godly
Magistrate.

o Called Gezer,
and Saph is cal-
led Sipai, 1.

Chron. 20. 4.

p That is, Lahmi
the brother of
Goliath, whom
Dauid slew, 1.

Caron. 30. 5.

1 Sam. 16. 9.

1 Sam. 16. 9.

1 Sam. 16. 9.

1 Sam. 16. 9.

1 Sam. 16. 9.

1 Sam. 16. 9.

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1 Sam. 16. 9.

1 Sam. 16. 9.

1 Sam. 16. 9.

1 Sam. 16. 9.

1 Sam. 16. 9.

1 Sam. 16. 9.

|| Or, rocks.

c As David (who was the figure of Christ) was by Gods power delivered from all dangers: so Christ and his Church shall overcome most grievous dangers, tyranny, and death.

d That is, cloudes and vapours
e Lightning and thundring.

f So it seemeth when the ayre is darke.

g To flie in a momēt through the world.

h By this description of a tempest, he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset that all meanes seemed to faile.

l Toward Saul and mine enemies,
m I attempted nothing without his commaundements.

n Their wickednes is cause, that thou seemest to forget thy wonted mercy.

3 God is my strength, in him will I trust: my shield, and the horn of my saluation, my hie tower and my refuge: my Saviour, thou hast saved me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the pangs of death haue compassed me: the floods of ungodlines haue made me afraid.

6 The sorrowes of the graue compassed me about: the inares of death overtooke me.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens mooued, and shook, because he was angry.

9 Smoke went out at his nostrils, and consuming fire out of his mouth: coales were kindled thereat.

10 He bowed the heauens also and came downe, and darknesse was vnder his feete.

11 And he rode vpon Cherub and did flie, and he was scene vpon the wings of the wind.

12 And he made darknesse a tabernacle round about him, euen the gatherings of waters, and the cloudes of the ayre.

13 At the brightnesse of his presence the coals of fire were kindled.

14 The Lord thundered from heauen, and the most high gaue his voyce.

15 He shot arrowes also, and scattered them: to wit, lightning, and destroyed them.

16 The channels also of the sea appeared, euen the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 He sent from aboue, and tooke me: hee drew me out of many waters.

18 He deliuered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamitie, but the Lord was my stay,

20 And brought me forth into a large place: hee deliuered me, because he sawured me.

21 The Lord rewarded me according to my righteousness: according to the purenesse of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his lawes were before mee, and his statutes: I did not depart there from.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteousness, according to my purenesse before his eyes.

26 Altho the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 Altho the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the haughty to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee I haue broken through an holte, and by my God haue I leaped ouer a wall.

31 The way of God is incorrupt: the word of the Lord is tryed in the fire: he is a shield to all that trust in him.

32 For who is God besides the Lord: and who is mightie, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feete like hindes feete, and hath set me vpon my high places.

35 He teacheth mine hands to fight, so that a bow of brass is broken with mine armes.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increase.

37 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Pea, I haue consumed them: thynst them though, and they shall not rise, but shall fall vnder my feete.

40 For thou hast girded me with power to battell, and them that arose against mee, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the street, and did spread them abroad.

44 Thou hast also deliuered mee from the contentions of my people: thou hast preserved mee to bee the head ouer nations: the people which I knew not, doe reuerence to me.

45 Strangers shall be in subiection to me: as soone as they heare, they shall obey me.

46 Strangers shall shrink away, and feare in their priue chambers.

47 Let the Lord liue, and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God that giueth me power to reuenge me, and subdue the people vnder me.

49 And releseth me from mine enemies: (thou hast also lift mee vp from them that rose against me, thou hast deliuered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy name.)

51 Hee is the tower of saluation for his king, and sheweth mercy to his appointed, euen to David, and to his seed for euer.

CHAP. XXII.

The last wordes of David. 6 The wicked shall be plucked up as thornes. 8 The names and factes of his mighty men. 15 He desired water and would not drinke it.

These also bee the last wordes of David, David the sonne of Ishal saith, euen the man who was set vp on high, the

o The manner that God vouch to succour his, neuer faileth.

p He vouch extraordinary meanes to make me winne most strong holds.

|| Or, fleet.

q He acknowledged that God was the author of his victories, who gaue him strength.

r The wicked in their necessity are compelled to flee to God, but it is too late.

f Meaning of the Iewes, who conspired against me.

t Not willingly obeying me, but dissimblingly

u Let him shew his power that he is the gouernour of all the world.

Rom. 15. 9.

Chap. 7. 13.

a Which hee spake after that he had made the Psalmes.

the Anoynted of the God of Iakob, and the sweet finger of Israel faith,

2 The Spirit of the Lord spake by mee, and his word was in my ^b tongue.

3 The God of Israel spake to mee, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the Sunne riseth, the morning, I say, without cloudes, so shall mine house be, and not as the ^c grasse of the earth is by the bright raine.

5 For so shall not mine house bee with God: for he hath made with mee an euertlasting covenant, perfect in all points, & sure: therefore all mine heath and whole desire is, that he will not make it ^d grow so.

6 But the wicked shall bee euerie one as thornes thrust away, because they cannot be taken with hands.

7 But the man that shall touch them, must be defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

8 These bee the names of the mightie men whom Dauid had. He that late in the feare of ^e wisdom, being chiefe of the princes, was Adino of Ezri, hee slew eight hundred at one time.

9 And after him was * Eleazar the sonne of Dodo, the sonne of Abi, one of the three worthies with Dauid, when they desired the Philistines gathered there to battell, when the men of Israel were ^f gone vp.

10 He arose and smote the Philistines with his hand was weary, and his hands ^g claue vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile.

11 After him was * Shammah the sonne of Age the Hararite: for the Philistines assembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philistines.

12 But hee stood in the mids of the field, and defended it, and slew the Philistines, so the Lord gaue ^h great victorie.

13 Afterward three of the thirtie captaines went downe, and came to Dauid in the harvest time vnto the cane of Aoullam, and the hoste of the Philistines pitched in the valley of ⁱ Rephaim.

14 And Dauid was then in an hold, and the garison of the Philistines was then in Beth-lehem.

15 And Dauid ^j longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mighty brake into the hoste of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and toke and brought it to Dauid, who would not drinke thereof, but ^k powred it for an offering vnto the Lord.

17 And said, O Lord, bee it farre from mee, that I should doe this. Is not this the blood of the men that went in to captiue of their liues: therefore he would not drinke it. These things did these three mightie men.

18 * And Abishai the brother of Ioab,

the sonne of Zeruiab, was chiefe among the three, and hee lifted up his speare against three hundred, & slew them, and he had ^l the name among the three.

19 For he was most excellent of the three, and was their capitaine, but he attained not vnto the first three.

20 And Benaiab the sonne of Jehotada the sonne of a valiant man, which had done many actes, and was of Rabzeel, slew two strong men of Moab: hee went downe also, and slew a lyon in the mids of a pit in the time of snow.

21 And hee slew an Egyptian a man of great stature, & the Egyptian had a speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiab the sonne of Jehotada, and had the name among the three worthies.

23 Hee was honourable among ^m thirtie, but hee attained not to the first three: and Dauid made him of his counsell.

24 * Ahabel the brother of Ioab was one of the thirtie: Ephanan the sonne of Dodo of Beth-lehem:

25 Shammah the Harodite: Elia the Harodite:

26 Helez the * Valkite: Ira the sonne of Ikesh the Tekoite:

27 Abizur the Anethothite: * Debumnai the Buzathite:

28 Salmon an Abobite: Maharai the Netophathite:

29 Heleb the sonne of Baamah a Netophathite: Irai the sonne of Ribai of Sibeah of the children of Benjamin:

30 Benaiab the Pirathonite: Hiddai of the ruler of Gash:

31 Abi-albon the Arbathite: Azmaueh the Barhumite:

32 Elshaba the Shaalbomite: of the sons of Iakhen, Jonathan:

33 Shammah the Hararite: Abiam the sonne of Shamar the Hararite:

34 Eliphelet the sonne of Ahabai the sonne of Gaachathi: Eliam the sonne of Abithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Sobah: Bant the Gadite:

37 Seleu the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiab:

38 Ira the Thizite: Gareb the Ithizite:

39 Uriah the Hittite, thirty & seuen in all.

CHAP. XLIIII.

1 Dauid causeth the people to be numbered. 10 Hee repenteth, and chuseth ⁿ to fall into Gods hands.

15 Seuenie thou sand perish with the pestilence.

A ND the wrath of the Lord was againe kindled against Israel, and hee moued Dauid against them, in that hee said, See number Israel and Iudah.

2 For the King said to Ioab the captaine of the hoste, which was with him, Doe speedily now thoum all the tribes of Israel, from Dan euen to Beer sheba, and number ye

b Meaning, he spake nothing but by the motion of Gods Spirit.

c Which groweth quickly, and fadeth soone.

d But that my kingdome may continue for euer according to his promise.

e As one of the Kings counsell.

1 Chron. 11. 12.

f Or, asailed with danger of their liues.

g Meaning, fled from the battell.

h By a crampe which came of wearinesse and straining.

1 Chron. 11. 27.

i Who hath neither respect to many nor few, when hee will shew his power. Or, giants.

j Being ouercome with wearinesse and thirst.

k Bridling his affection, and also desiring God not to be offended for that rash enterprise.

1 Chron. 11. 20.

Or, Ish-hai.

Or, a comely man.

l Which was big as a weauers became, 1 Chron. 11. 23.

m He was more valiant then the 30. that follow, and not so valiant as the fixe before.

Chap. 2. 18.

1 Chron. 11. 27.

Or, Pelenite.

n Diuers of these had two names, as appeareth, 1 Chron. 11. and also many more are there mentioned.

o These came to Dauid, and helped to restore him to his kingdome.

a Before they were plagued with famine, Chap. 21. 11.

b The Lord permitted Sennacherib to be destroyed, 1 Chron. 21. 11.

c Because he did this to trie his power, and so to trust therein, it offended God, else it was lawfull to number the people, Exod. 30. 12, numb. 1. 2.

the people, that I may know the number of the people.

3 And Iobab sayd unto the King, The Lord thy God increaseth the people an hundred fold more then they be, and that the eyes of my lord the king may see it: but why doth my lord the king desire this thing?

4 Notwithstanding, the kings word prevailed against Iobab and against the captains of the hoste: therefore Iobab and the captains of the hoste went out from the presence of the king, to number the people of Israel.

5 And they passed ouer Jordan, and pitched in Aroer: at the right side of the city that is in the midst of the valley of Gad and toward Jazer.

6 Then they came to Gilead, and to Tabrim-hodshi, so they came to Dan Jaan, and so about to Sidon,

7 And came to the fortreffe of Tyris, and to all the cities of the Hittites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twenty dayes.

9 And Iobab deliuered the number and summe of the people unto the King: and there were in Israel eight hundred thousand strong men that drew swords, and the men of Iudah were five hundred thousand men.

10 Then Davids heart smote him, after that hee had numbred the people: and David said unto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 And when David was by in the morning, the word of the Lord came unto the Prophet Gad Davids seer, saying,

12 Goe, and say unto David, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe unto thee.

13 So Gad came to David, and shewed him, and said unto him, While thou that seven yeeres famine come upon thee in thy land, or wilt thou see thee moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see what answer I shall giue to him that sent me.

14 And David said unto Gad, I am in a wonderfull strait: let vs fall now into the hands of the Lord (for his mercies are

great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed: and there died of the people from Dan euen to Beer-sheba, seventy thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euill, and said to the Angel that destroyed the people, It is sufficient, hold now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Jebusite.

17 And David spake unto the Lord, (when he saw the Angel that smote the people) and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? Let thine hand, I pray thee, be against mee and against my fathers house.

18 So Gad came the same day to David, and said unto him, Goe vp, reare an altar unto the Lord in the threshing floore of Araunah the Jebusite.

19 And David (according to the saying of Gad) went up as the Lord had commanded.

20 And Araunah looked a law the king and his seruants coming toward him, and Araunah went out and bowed himselfe before the king on his face to the ground.

21 And Araunah said, Therefore is my lord the king come to his seruant? Then David answered, To buy the threshing floore of thee, for to build an Altar unto the Lord, that the plague may cease from the people.

22 Then Araunah said unto David, Let my lord the king take and offer what seemeth him good in his owne eyes: behold the open for the burnt offering, and charcoates, and the instruments of the oven for wood.

23 (All these things did Araunah as a King giue unto the king, and Araunah said unto the king, The Lord thy God be favourable unto thee.)

24 Then the king said unto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering unto the Lord my God, of that which doth cost me nothing. So David bought the threshing floore and the oven for fifty shekels of siluer.

25 And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

h From the offside of the country to the other

1 Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his temple there.

k David saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections, as the onely cause of this euill.

l Called also Ornan, 1. Chro. 21. 20.

m That is, abundantly, for as some write, he was king of Ierusalem before David won the tower.

n Some write, that every tribe gaue 50. which make 600. or that afterward he brought as much as came to 550. shekels, 1. Chro. 21. 25.

|| Or, yiner.

|| Or, to the nether land newly inhabited.

|| Or, Zor.

d According to Iobabs count: for in all there were eleuen hundred thousand, 1. Chron. 21. 5.

e Concluding vnder them the Beniamites: for else they had but foure hundred and seuentie thousand, 1. Chron. 21. 5.

f Whom God had appointed for David and his time.

g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere, to the which should haue bene added other three yeeres more, 1. Chron. 21. 12.

The first booke of the Kings.

THE ARGUMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the Holy Ghost fereteth before our eyes in this booke, the varietie and change of things, which came to the people of Israel from the death of David, Solomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they bee preferred by Gods protection, (who then fauoureth them when his word is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two: wherof Iudah and Beniamin claue to Roboam, and this was called the

the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was build by Amri Ahabs father. And because our Saviour Christ according to the flesh should come of the stocke of Dauid, the genealogie of the kings of Iudah is heere described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

C H A P. I.

3 Abishag keepeth Dauid in his extreame age.
5 Adonijah vsurpeth the kingdome. 30 Salomon is anointed king. 50 Adonijah fleeth to the altar.

a He was about 70. yeere olde,
2. Sam. 5. 4.
b For his naturall heate was worne away with trauels,
|| Or, seruicem.

NOW when king Dauid was old, & stricken in yeeres, they couered him with clothes, but no heat came vnto him.
2 Wherefore his seruants saide vnto him, Let there be sought for my lord the king a yong virgine, and let her stand before the king, and cherish him: and let her lie in thy bolome, that my lord the king may get heat.

c Which citie was in the tribe of Ithachar, as Iosh. 19. 18.

3 So they sought for a faire yong maide throughout all the coastes of Israel, & found one Abishag a Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.

d Read. 2. Sam. 15. 1.
† Ebr. dayes.

5 ¶ Then Adonijah the sonne of Bageith exalted himselfe, saying, I will be king. And he gate him chariots and horsemen, and 600 men to run before him.

6 And his father would not displease him from his & child hood, to say, Why hast thou done soe? for he was a very goodly man, and his mother bare him next after Absalom.

† Ebr. his words were with Iobab.
e They tooke his part and followed him.

7 And he tooke counsell of Iobab the sonne of Zeruiah, & of Abiathar the Priest, and they helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Jehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adonijah.

|| Or, the fouraine.

9 Then Adonijah sacrificed sheepe, and oxen, and fat cattell by the stone of Sobelet which is by ¶ Ebroget, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants.

f As the Cherethites and Pelethites.

10 But Nathan the Prophet, and Benaiah and the mighty men, and Salomon his brother he called not.

2. Sam. 3. 4.

11 Wherefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne of Bageith doeth reigne, and Dauid our lord knoweth it not?

g For Adonijah will destroy thee and thy sonne, if he reigne.

12 Now therefore come, and I will now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Goe, and get thee in vnto king Dauid, and say vnto him, Widdest not thou my lord, ¶ king, sweare vnto thine handmaide, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne? Why is then Adonijah king?

h By declaring such things, as may further the same.

14 Behold, while thou yet talkest these with the king, I also will come in after thee, and h confirme thy words.

15 ¶ So Bathsheba went in vnto the

king into the chamber, and the king was very olde. And Abishag the Shunammite ministered vnto the king.

16 And Bathsheba bowed and made obeysance vnto the king. And the king said, What is thy matter.

17 And she answered him, My lord, thou swearest by the Lord thy God vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my lord, ¶ king, thou knowest it not.

19 And he hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Joab the captaine of the host: but Salomon thy seruant hath hee not bid-den.

20 And thou, my lord, ¶ king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the king after him.

21 For else when my lord the king shall sleepe with his fathers, I and my sonne Salomon shall be reputed ¶ vile.

22 And loe, while he yet talked with the king, Nathan also the Prophet came in.

23 And they tolde the king saying, Behold, Nathan the Prophet. And when hee was come in to the king, hee made obeysance before the king vpon his face to the ground.

24 And Nathan said, My lord, ¶ king, hast thou saide, Adonijah shall reigne after mee, and he shall sit vpon my throne?

25 For he is gone downe this day, and hath slaine many oxen and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the host, and Abiathar the Priest: and beholde, they eate and drink before him, and say, ¶ God save king Adonijah.

26 But mee thy seruant, and Zadok the Priest, and Benaiah the sonne of Jehoiada, and thy seruant Salomon hath hee not called.

27 Is this thing done by my lord the king, and thou hast not shewed it vnto thy seruant, who should sit on the throne of my lord the king after him?

28 ¶ Then king Dauid answered, and said, Call me Bathsheba. And she came in to the kings presence, and stood before the king.

29 And the king sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I have sworn vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne in my place, so will I certainly doe this day.

31 ¶ Then Bathsheba bowed her face to the

i The king being worne with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers, which kept it from the king.

k And so put to death as wicked transgressors,
† Ebr. sinners.

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

† Ebr. let the king Adonijah liue.

m Meaning, that he ought in such affaires to enterprise nothing except he had consulted with the Lord.

n Moved by the Spirit of God to doe because he foresaw that Salomon should be the figure of Christ.

the earth, and did reuerence vnto the king, and said, God saue my lord king David for ever.

32 And king David saide, Call me Zadok the Priest, and Nathan the Prophet, & Benaiah the sonne of Jehoiada. And they came before the king.

33 Then the king said vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, and carry him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him there king ouer Israel, and blow ye the trumpet, and say God saue king Salomon.

35 Then come ye after him, that he may come and sit vpon my throne: and he shall be king in my stead: for I haue appointed him to be Prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Jehoiada answered the king, and said, So be it, and the Lord God of my lord the king trauaile it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and erect his throne about the throne of my lord king David.

38 So Zadok the Priest and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites and the Pelishtines went downe, and caused Salomon to ride vpon king Davids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God saue king Salomon.

40 And all the people came by after him, and the people piped with pipes, and reioyced with great joy, so that the earth rang with the sound of them.

41 And Adonijah and all the guests that were with him heard it: (and they had made an end of eating) & when Ioab heard the sound of the trumpet, he said, What meaneth this noise and vproare in the citie?

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar the Priest came: and Adonijah saide, Come in: for thou art a worthy man, and bringest good tidings.

43 And Jonathan answered, and said to Adonijah, Certify our lord king David hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelishtines, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone by from thence with joy, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdom.

47 And moreover the kings seruants came to bless our lord king David, saying,

God make the name of Salomon more famous then thy name, and erect his throne about thy throne: therefore the king worshipped vpon the bed.

48 And thus laid the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, even in my sight.

49 Then all the guests that were with Adonijah, were astraide, and rose vp, and went euery man his way.

50 And Adonijah fearing the presence of Salomon, arose, and went, and took hold on the hornes of the altar.

51 And one told Salomon, saying, Beholde, Adonijah doth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon saide, If he will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and he came and did obsequence to king Salomon. And Salomon saide vnto him, Go to thine house.

CHAP. II.

1 David exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of David. 17 Adonijah asketh Abiathar to wife. 25 Hee is slaine. 35 Zadok was placed in Abiathars roomes.

Then the dayes of David drew neare that he should die, and he charged Salomon his sonne saying,

2 I goe the way of all the earth: bee strong therefore and shew thy selfe a man.

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes and his commandments, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest and in euery thing wherunto thou turnest thee,

4 That the Lord may confirme his word which he spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before me in truth with all their hearts and with all their soules, & thou shalt not want one of thy posterity vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Seruiab did to me, and what he did to the two captaines of the hostes of Israel vnto Abner the sonne of Neri, and vnto Amasa the sonne of Jether whom he slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Doe therefore according to thy wisdom and let thou not his haire head goe downe to the grave in peace.

7 But shew kindeesse vnto the sonnes of Barzillai the Gileadite, and let them be among them that eate at thy table: for

He gaue God thanks for the good successe

Which David his father had built in the floore of Araunah, as 2 Sam. 24. 25.

a I am ready to die, as all men must.
b He sheweth how hard a thing it is to gouerne, and that none can doe it well except he obey God.

Deut 29. 9.

10th 1. 7.

11 Or, do wisely.

c And without hypocricie.

2 Sam. 7. 12.

1 Ebr. a man shall not be cut off to the Lord from off the throne.

2 Sam. 3. 27.

2 Sam 20. 10.

d He shed his blood in time of peace as if there had been warre.

e Hee put the bloody sword in to his sheath.

2 Sam. 19. 31.

f That is they deale mercifully with me.

o Meaning, the kings seruants, and such as were of his guard.

1 Ebr. commanded.

2 Ebr. say so.

p Wherewith they accustomed to anoint the Priests and the holy instruments
E. and 30. 23.

3 Ebr. brake.

4 Ebr. a man of power.

q He praised Jonathan, thinking to haue heard comfortable newes, but heard wrought things contrary to his expectation and so did beat down his pride.

r To salute him and to pray, and praise God for him.

so they came to me when I fled from Absalom thy brother.

2 Sam. 16. 5.

8 ¶ And beheld, with thee * is Shimei the sonne of Gera, the sonne of Nerui, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete mee at Jordan, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

2 Sam. 19. 23.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to go downe to the graue with a blood.

g Let him be punished with death: looke verse 46.

Actes 2. 29.

and 13. 36.

2 Sam. 5. 4. and

1 chro. 29. 26, 27

1 Chron. 29. 23.

10 So * David flope with his fathers, and was buried in the citie of David.

11 And the dayes which Dauid * reigned vpon Israel were fortie yeres: seuen yeres reigned he in Hebron, and thierie and thre yeres reigned he in Ierusalem.

12 ¶ Then late Salomon vpon the throne of Dauid his father, and his kingdom was established mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon, and shee said, ^b Commest thou peaceably? And hee said, Yea.

h For she feared lest hee would worke treason against the king.

14 Hee said moreover, I haue a suite vnto thee. And shee said, Say on.

i In signe of their fauour and consent.

15 Then hee said, Thou knowest that the kingdom was mine, and that all Israel set ⁱ their faces on mee, that I should reigne: howbeit the kingdom is turned away, and is to my brothers: for it came to him by the Lord.

† Ebr. cause not my face to turne away.

16 Now therefore I aske thee one request, & refuse mee not. And shee said vnto him, Say on.

17 And hee said, Speake, I pray thee, vnto Salomon the King, (for hee will not lay thee nay) that hee giue me Abihag the Shunammite to wife.

18 And Bath-sheba sayd, ^c Well, I will speake for thee vnto the king.

k In token of reuerence, and that others by his example might haue her in greater honour.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and bowed himselfe vnto her, and late downe on his throne: and hee caused a seate to bee set for the Kings mother, and shee sat at his right hand.

20 Then shee said, I desire a small request of thee, say me not nay. Then the king said vnto her, Aske on, my mother: for I will not lay thee nay.

21 Shee said then, Let Abihag the Shunammite bee giuen to Adonijah thy brother to wife.

l Meaning, that if he should haue granted Abihag, which was so deare to his father, he would afterward haue aspired to the kingdom.

22 But King Salomon answered and sayd vnto his mother, And why dost thou aske Abihag the Shunammite for Adonijah? Aske for him the kingdom also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord saith,

who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as he * promised, Adonijah shall surely die this day.

2 Sam. 7. 13, 13.

25 And king Salomon sent by the hand of Benaiath the sonne of Jehoiada, and hee slaine him that hee died.

10r, fell vpon him

26 ¶ Then the king said vnto Abiathar the Priest, Goe to Anathoth vnto thine owne fields: for thou art * worthy of death: but I will not this day kill thee, because thou * barest the Arke of the Lord God before Dauid my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

l Or, possessions. † Ebr. a man of death.

m When he fled before Absalom, 2 Sam. 15. 24.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might * fulfil the words of the Lord, which hee spake against the house of Eli in Shilo.

1 Sam. 23. 1, 35.

28 ¶ Then tidings came to Ioab: (for Ioab had * turned after Adonijah, but hee turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, & caught hold on the hornes of the altar.

n Hee tooke Adonijahs part when he would haue vsurped the kingdom, chap. 1. 7.

29 And it was told king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, hee is by the altar. Then Salomon sent Benaiath the sonne of Jehoiada, saying, Goe, fall vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiath came to the Tabernacle of the Lord, & laid vnto him, Thus saith the king, Come out. And hee sayd, Nay, but I will die here. Then Benaiath brought the King word againe, saying, Thus sayd Ioab, and thus hee answered me.

31 And the king sayd vnto him, Doe as hee hath sayd, and smite him, and burie him, that thou mayest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

p For it was lawfull to take the wilful murderer from the altar, Exod. 21. 14.

32 And the Lord shall bring his blood vpon his owne head: for hee smote two men more righteous and better then he, and slew them with the sword, and my father Dauid knew not: to wit, * Abner the sonne of Ner, captain of the hoste of Israel, and * Amasa the sonne of Iether, captain of the hoste of Iudah.

2 Sam 3. 27. 2 Sam. 20. 10.

33 Their blood shall therefore returne vpon the head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

q Ioab shall be iustly punished for the blood that hee hath cruelly shed.

34 So Benaiath the sonne of Jehoiada went vp, and smote him, and slew him, and hee was buried in his owne house in the wilderness.

35 And the king put Benaiath the sonne of Jehoiada in his roome out of the host: and the king set Zadok the Priest in the roome of Abiathar.

r And so took: the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei, and sayd vnto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know assuredly that thou shalt die the death: thy blood shall be vpon thine owne head.

38 And Shimei said vnto the king, The thing

f Thus God appointed the wayes & meanes to bring his iust iudgements vpon the wicked,

t His conetous minde moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

u For though thou wouldest denie, yet thine owne conscience would accuse thee for reuiling & doing wrong to my father, 2. Sam. 16. 5. 2. Chron. 1. 1. v Because all his enemies were destroyed.

Chap. 7. 8.

a Which was Beeth-lehem.

b Where others were appointed before the Temple was built, to offer vnto the Lord.

c For his father had commanded him to obey the Lord, and walke in his wayes, Chap. 2. 3.

d For there the Tabernacle was, 2. Chron. 1. 3.

f Or, as he walked.

thing is good: as my lord the King hath sayd, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

39 And after thre yerres two of the seruants of Shimei fledde away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, & sadled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went and brought his seruants from Gath.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death: And thou saydest vnto mee, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

44 The king said also to Shimei, Thou knowest all the wickednes wherunto thine heart is priue, that thou dist to Dauid my father: the Lord therefore shall bring thy wickednes vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for ever.

46 So the King commanded Benaiah the sonne of Ichotada: who went out and smote him that he died. And the kingdome was stablished in the hand of Salomon.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giveth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

Salomon then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the citie of Dauid, vntill he had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

2 Onely the people sacrificed in the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loved the Lord, walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the hie places.

4 And the king went to Sibeon to sacrifice there, for that was the chiefe high place: a thousand burnt offerings did Salomon offer vpon that altar.

5 In Sibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Alke what I shall giue thee.

6 And Salomon sayd, Thou hast shewed vnto thy seruant Dauid my father great mercie, when he walked before thee in truth, and in righteousness, and in up-

rightnesse of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to goe out and in.

8 And thy seruant is in the midst of thy people, which thou hast chosen, euen a great people, which cannot be tolde, nor numbered for multitude.

9 Give therefore vnto thy seruant an vnderstanding heart to iudge thy people, that I may discern betweene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Behold, I haue done according to thy words: for, I haue giuen thee a wife and an vnderstanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there shall be none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandments, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, behold, it was a dreame, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

16 Then came two harlots vnto the King, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, save wee twaine.

19 And this womans sonne died in the night: for he ouerlay him.

20 And she arose at midnight, and tooke my sonne from my side, while thine handmaid slept, and laid him in her bosome, and laid her dead sonne in my bosome.

21 And when I arose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, behold, it was not my sonne, when I had borne.

22 Then the other woman sayd, Nay, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sonne is dead, and mine alliue: thus they spake before the King.

e Thou hast performed thy promise.

f That is, to be-haue my selfe in executing this charge of ruling.

2. Chron. 1. 10. f Or, obedient.

g Which are so many in number.

h That is, that thine enemies should die.

Matth. 6. 33. wisd. 7. 11. f Or, hath bene none.

Chap. 15. 5.

i He knew that God had appeared vnto him in a dreame.

f Or, vitailers. k By this example it appeareth that God kept promise with Salomon in granting him wisdom.

l Shee shalbe the quicke childe away, because she might both auoide the shame and punishment.

m Except God giue Iudges vnderstanding, the impudencie of the trespasser shall overthrow the iust cause of the innocent.

n Her motherly affection herein appeareth, that she had rather endure the rigour of the law, then see her child cruelly slaine.

22 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.
24 Then the king said, ^m Bring mee a sword: and they brought out a sword before the king.
25 And the king said, Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.
26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and she said, O my lord, giue her the liuing child, and ⁿ slay him not: but the other said, Let it be neither mine nor thine, but diuide it.
27 Then the king answered, and said, Giue her the liuing child, and slay him not: this is his mother.
28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdom of God was in him to do iustice.

CHAP. IIII.

2 The princes and rulers vnder Salomon. 23 The purgance for his vittuals. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.

2 And these were ^a his princes, ^b Azariah the sonne of Zadok the Priest,

3 Elthoroph and Ahiah the sonnes of Shisha, secretes, Jehoshaphat the sonne of Ahikud, the recorder,

4 And Wenatah the sonne of Jehoiada was ouer the host, and Zadok and ^c Abiathar Priests.

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the kings friend.

6 And Abishar was ouer the household: and ^d Adoniram the sonne of Adon was ouer the tribute.

7 And Salomon had twelue officers ouer all Israel, which provided vittuals for the king and his household: each man had a moneth in the yere to provide vittuals.

8 And these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Bakaz, and in Shalbim, and Beth-hemesh, and ^e Elon and Beth-hanan:

10 The sonne of Hefed in Aruboth, to whom pertained Sochoh, and all the land of Ephraim.

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Althud in Gaanach, and Megiddo, and in all Beth-shean, which is by Zartanah beneath Izrel, from Beth-shean, ^f to Abel-meholah, euen till beyond ouer against Jokmeam:

13 The sonne of Geber in Ramoth Gilead, and his were the towne of ^g Jair, the sonne of Manassah, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: therefore great cities with walls and bars of brass.

14 Abinadab the sonne of Iddo had to Dahanaim.

15 Abimaaz in Naphtali, and he tooke Basmath the daughter of Salomon to wife.

16 Baanah the sonne of Nophai in Asher and in Aloch.

17 Jehoshaphat the sonne of Paruah in Issachar.

18 Shimeel the sonne of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of Gilead the land of Sihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Judah and Israel were many, as the sand of the sea in number, ^h eating, drinkeing, and making merry.

21 And Salomon reigned ouer all kingdoms, from the ⁱ River vnto the land of the Philistines, and vnto the border of Egypt, and they brought presents and serued Salomon all the dayes of his life.

22 And Salomons vittuals for one day were thirtie ^k measures of fine flowre, and threecore measures of meale:

23 Ten fat oren, and twentie oren of the pastures, ^l an hundred sheepe, beside harts, and bucks, and bugles, and fat fowle.

24 For he ruled in all the region on the other side of the river, from Tiphsah euen vnto ^m Azah, ouer all the ⁿ kings on the other side the riuer: and he had peace round about him on euery side.

25 And Judah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from ^o Dan euen to Beer-sheba, all the dayes of Salomon.

26 And Salomon had ^p forty thousand stables of horses for his charrets, and twelue thousand horsemen.

27 And these officers provided vittual for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they sufficed to lacke nothing.

28 Barley also and straw for the horses and mules brought they vnto ^q place where the officers were, euery man according to his charge.

29 And God gaue Salomon wisdome and vnderstanding exceeding much, and ^r a large heart, such as the sand that is on the sea shore.

30 And Salomons wisdome excelled the wisdome of all the children of the ^s East, and all the wisdome of Egypt,

31 For he was wiser then any man: yea, then were Echan the Gzabite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and hee was famous thorowout all nations round about.

32 And Salomon spake three thousand ^t Proverbs: and his songs were a thousand and fure.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the ^u hyssope that springeth out of the wall: he spake also of beasts and of fowles, and of creeping things, and of fishes.

34 And thercame of all people to heare the wisdome of Salomon, from all kings of the earth, which had heard of his wisdome.

CHAP.

e Salomon obserued not the diuision that Lo-shua made, but diuided it, as might best serue for his purpose.

f They lived in all peace and security. Eccles. 4. 15. g Which is Egyptian rate.

h Ebr. Corim.

i Or. Gaza. h For they were all tributaries vnto him.

i Thorowout all Israel.

2. Chron. 9. 25.

Eccl. 4. 14, 15, 16.

k Meaning, great vnderstanding, and able to comprehend all things.

l To wit, the philosophers, and astronomers which were iudged most wise.

m Which for the most part are thought to haue perished in the captiuitie of Babylon.

n From the highest to the lowest.

a That is, his chiefe officers.

b He was the sonne of Achimaiz, and Zadok nephew.

c Not Abiathar, whom Salomon had put from his office, Chap. 2. 27. but another of that name, Chap. 5. 14.

f Or, Elon in Beth-hanan.

g Or, to the plaine.

h Which townes bare their name because he tooke them of the Canaanites, Num. 32. 41.

CHAP. V.

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 Hee prepareth stuffe for the building. 13 The number of the workemen.

[Or, Zor.

And Hiram king of Tyre sent his servants vnto Salomon, (for he had heard that they had annointed him king in the roome of his father) because Hiram had euer loued Dauid.

1. Chron. 2. 3.

2 * Also Salomon sent to Hiram, saying, 3 Thou knowest that Dauid my father could not build an house vnto the name of the Lord his God, for the warres which were about him on euery side, until the Lord had put them vnder the soles of his feet.

[Or, his enemies.

4 But now the Lord my God hath giuen mee rest on euery side, so that there is neither aduersary nor euill to resist.

a He declareth that hee was bound to set forth Gods glorie, forasmuch as the Lord had sent him rest and peace.

2. Sam. 7. 13.

1. Chron. 2. 2. 10.

5 And beholde, I purpose to build an house vnto the name of the Lord my God, * as the Lord spake vnto Dauid my father, saying, Thy sonne, to whom I will set vpon thy throne for thee, he shall build an house vnto my name.

b This was his equity, that he would not receive a benefite without some recompence.

c In Hiram is prefigure the vocation of the Gentiles, who should helpe to build the spirituall Temple.

6 Now therefore commaund, that they heve me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the hire for thy seruants, according vnto all that thou shalt appoint: for thou knowest that there are none among vs that can hew timber like vnto the Sidonians.

7 ¶ And when Hiram heard the words of Salomon, hee reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mighty people.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto mee, and will accomplish all thy desire concerning the cedar trees and firre trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will conuey them by sea in raftes vnto the place that thou shalt shew me, and will cause them to be discharged there, and thou shalt receive them: now thou shalt doe me a pleasure to minister feede for my family.

10 So Hiram gaue Salomon cedar trees, and firre trees, euen his full desire.

11 And Salomon gaue Hiram twenty thousand measures of wheat for feede to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And the Lord gaue Salomon wisdom as hee promised him. And there was peace betwene Hiram and Salomon, and they two made a covenant.

13 ¶ And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by courses: they were a moneth in Lebanon, and two moneths at home, And Adoniram was ouer the summe.

15 And Salomon had seventy thousand that bare burdens, and fourscore thousand

malsons in the mountaines,

16 Besides the princes whom Salomon appointed ouer the worke, euen three thousand and three hundred, which ruled the people that wrought in the worke.

[Or, masters of the worke.

17 And the king commaunded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen and the workemen of Hiram, and the malsons hewed and prepared timber and stones for the building of the house.

f The Ebrewe word is, Gabilim, which some say were excellent malsons.

CHAP. VI.

1 The building of the Temple, and the forme thereof, 12 The promise of the Lord to Salomon.

And in the foure hundredth and fourscore yeere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth Zif (which is the second moneth) he built the house of the Lord.

2. Chron. 3. 1.

2 And the house which king Salomon built for the Lord, was threescore cubites long, a twenty broad, and thirtie cubites high.

a Which moneth containeth part of April, & part of May.

3 And the porch before the Temple of the house was twenty cubits long according to the breadth of the house, and tenne cubits broad before the house.

b Whereby is meant the Temple & the oracle. c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood.

4 And in the house he made windowes, || broad without, and narrow within.

5 And by the wall of the house he made galleries round about euen by the walles of the house round about the Temple and the oracle, and made chambers round about.

[Or, to open and to shut.

6 The nethermost gallerie was five cubites broad, and the middlemost five cubites broad, and the thirde ten cubites broad, for hee made reils round about without the house, that the beames should not be fastened in the walles of the house.

[Or, left.

7 And when the house was built, it was built of stone, perfect before it was brought, so that there was neither hammer, nor axe, nor any tool of yron heard in y house while it was in building.

d Whence God spake betwene the Cherubims, called also the most holy place. e Which were certaine stones coming out of the wall as stayes for the beames to rest vpon. [Or, gallerie.

8 The dore of the middlemost chamber was in the right side of the house, and men went by with winding staires into the middlemost, & out of the middlemost into the thirde.

9 So he built the house and finished it, and felled the house, being vaulted, with felling of cedar trees.

10 And he built the galleries vpon all the wall of the house of five cubites height, and they were toyed to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, * which I promised to Dauid thy father.

t In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the oracle the most holy place.

13 And I will dwel among the children of Israel, and will not forsake my people Israel.

g According as he promised vnto Moses, Exod. 3. 22.

14 So Salomon built the house, and finished it,

Chap. 3. 13.

e As touching the furniture of wood and vitall.

Chap. 4. 6.

h Meaning, unto the roofe which was also sieled.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.
||Or, wilde camers.
k That is, in the most inward place of the house.

†Ebr, he drew shewr chains of gold before.

l Meaning, the altar of incense, Exod. 30.1.
||Or, pine tree.

Exod. 25.10.

m For the other, which Moles made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sins,

n So that the fashion of the carued worke might still appeare,

15 And built the walles of the house within, with boordes of cedar tree from the pauement of the house vnto the walles of the sieeling, and within hee covered them with wood, and covered the floore of the house with planks of firre.

16 And hee built twentie cubites in the sides of the house with boordes of Cedar, from the floore to the walles, and he prepared a place within it for the oracle, euen the most holy place.

17 But the house, that is, the temple before it, was forty cubites long.

18 And the Cedar of the house within was carued with knops, and graven with flowers: all was Cedar, so that no stone was sene.

19 ¶ Also he prepared the place of the oracle in the mids of the house within, to set the Arke of the Couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twenty cubites hie, and hee covered it with pure gold, and covered the altar with cedar.

21 So Salomon covered the house within with pure gold: and hee set the place of the oracle with chains of gold, and covered it with gold.

22 And hee ouerlaid all the house with golde, vntill all the house was made perfect. Also he covered the whole altar that was before the oracle, with gold.

23 And within the oracle hee made two Cherubims of blue tree, ten cubites hie.

24 The wing also of the one Cherub was five cubites, and the wing of the other Cherub was five cubites: from the vtermost part of one of his wings vnto the vtermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of tennic cubites: both the Cherubims were of one measure and one hie.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched the onewall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the midst of the house.

28 And hee overlaid the Cherubims with gold.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of palme trees, and grauen flowers within and without.

30 And the floore of the house he covered with gold within and without.

31 And in the entreing of the oracle hee made two doores of oliue tree: and the upper post and side postes were fine square.

32 The two doores also were of oliue tree, and hee grained them with graining of Cherubims & palme trees, and grauen flowers, and covered them with golde, and layde * thing golde vpon the Cherubims and vpon the palme trees.

33 And he made hee for the doore of the

Temple, postes of oliue tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were round, and the two sides of the other doore were round.

35 And hee grained Cherubims, & palme trees, and carued flowers, and covered the carued worke with gold finely wrought.

36 ¶ And he built the court within with three rowes of hewed stone, and one row of beames of cedar.

37 In the fourth yeere was the foundation of the house of the Lord layd in the month of Zif:

38 And in the eleventh yeere in the month of Bul, (which is the eight moneth) hee finished the house with all the furniture thereof, and in every point: so was he leuen yeere in building it.

CHAP. VII.

1 The building of the houses of Salomon. **15** The excellent workmanship of Huram in the pieces which he made for the Temple.

B Ut Salomon was building his owne house * thirteene peeres, and finished all his house.

2 Hee built also an house called the forest of Lebanon, an hundred cubites long, and fiftie cubites broad, and thirte cubites hie vpon foure rowes of cedar pillars, and cedar beames were layd vpon the pillars.

3 And it was covered aboue with cedar vpon the beames, that lay on the forty and five pillars, fiftene in a row.

4 And the windows were in three rowes, and window was against window in three ranks.

5 And all the doores, and the side postes with the windowes were foure square, and window was ouer against window in three ranks.

6 And hee made a porch of pillars fiftie cubites long, and thirte cubites broad, and the porch was before * them, euen before them were thirte pillars.

7 ¶ Then hee made a porch for the throne, where hee iudged, euen a porch of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house, where he dwelt, was an other hall more inward then the porch, which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom hee had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the stones of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubites, and stones of eight cubites.

11 & Aboue also were costly stones, squared by rule, and boordes of cedar.

12 ¶ And the great court round about was with three rowes of hewed stones, and a row of cedar beames: so was it to the

o Where the priests were, and was thus called in respect of the great court which is called, Ads 3.11. the porch of Salomon, where the people vsed to pray.
p Which containeth part of October, & part of Nouember,

Chap. 9.10.
a After he had built the temple,
b For the beauty of the place, and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he vsed in summer for pleasure and recreation.
c There were as many, and like proportion on the one side as on the other, and at euery end euen three in a row one aboue another.
d Before the pillars of the house.
e For his house which was at Ierusalem, Chap. 3.1.
||Or, precious.
f Which were rests and stayes for the beames to lie vpon.
||Or, spanne.
g From the foundation vpward.
h As the Lords house was built, so was this: onely the great court of Salomons house was vncouered.
inner

[Or, Zor.

i Thus when God
will haue his glo-
ry set forth, he
raiseth vp men,
and giueth them
excellent gifts
for the accom-
plishment of the
same, Exod. 31.
2, 3.

¶ Ebr. the second.
¶ Or, pomegranets.

¶ Or, cordes like
chains.

k As was seene
commonly
wrought in cost-
ly porches.

¶ Or, round about
the middes.

¶ Or, beyond.

¶ Ebr. the second.

l Which was in
the inner court
betweene the
Temple and the
cracle.

m That is, he wil
stablish, to wit,
his promise to-
ward this house.

n That is, in
strength: mean-
ing the power
thereof that con-
tinues.

o So called for
the hugeness of
she vessel.

2. Chron. 4. 3.

¶ Or, a pisme.
p Bath and E-
phraim seeme to
bee both one
measure, Ezek.
45. 1. every
Bath contained
about ten por-
tels.

inner court of the house of the Lord, and to
the porch of the house.

12 ¶ Then king Salomon sent, and let
one Hiram out of Tyrus.

14 He was a widowers sonne of the tribe
of Naphtali, his father being a man of Ty-
rus, and wrought in brasle: hee was full of
wisdome, and vnderstanding, and know-
ledge to worke all maner of worke in brasle:
who came to King Salomon, and wrought
all his worke.

15 ¶ For he cast two pillars of brasle: the
height of a pillar was eightene cubites, and
a chard of twelue cubites did compasse ¶ ei-
ther of the pillars.

16 And he made two ¶ chapiters of mol-
ten brasle to set on the tops of the pillars: the
height of one of the chapiters was fiue cu-
bites, and the height of the other chapiter was
fiue cubites.

17 Hee made grates like networke, and
¶ wreathen worke like chaues for the chap-
iters that were on the top of the pillars, euen
seuen for the one chapiter, and seuen for the
other chapiter.

18 So he made the pillars ¶ two rowes
of pomegranates round about in the one
grate to couer the chapiters that were vpon
the top. And thus did hee for the other chap-
iter.

19 And the chapiters that were on the
top of the pillars were after ¶ liklie worke in
the porch, foure cubites.

20 And the chapiters vpon the two pil-
lars had also about, ¶ ouer against the belly
¶ within the networke pomegranates: for two
hundredeth pomegranates were in the two
rankes about vpon ¶ either of the chapiters.

21 And he set vpon the pillars in the porch
of the Temple. And when he had set vpon the
right pillar, he called the name thereof ¶ Ja-
chin: and when he had set vpon the left pillar,
he called the name thereof ¶ Boaz.

22 And vpon the top of the pillars was
worke of lillies: so was the workmanship
of the pillars finished.

23 ¶ And he made a molten ¶ sea ten cu-
bites wide from brimme to brimme, round
in compasse, and fiue cubites hie, and
a line of thirtie cubites did compasse it a-
bout.

24 And vnder the brimme of it were
knops like wilde cucumbers compassing it
round about, tenne in one cubite, compas-
sing the sea ¶ round about: and the two
rowes of knops were cast, when it was
molten.

25 It stood on twelue bulles, three lo-
king toward the North, and thre toward
the West, and thre toward the South, and
thre toward the East: and the sea stood a-
bout vpon them, and all their hinder parts
were inward.

26 It was ¶ an hand breadth thicke, and
the brimme thereof was like the worke of
the brimme of a cup with flowers of lillies:
it contained two thousand ¶ Baths.

27 ¶ And he made tenne bales of brasle,
one bale was foure cubites long, and foure
cubites broad, and thre cubites hie.

28 ¶ And the worke of the bales was on

this maner, they had borders, and the bor-
ders were betweene the ledges:

29 And on the borders that were be-
tweene the ledges, were Lyons, bulles and
Cherubims: and vpon the ledges there
was a bale aboue: and beneath the Lyons
and bulles, were additions made of thinne
worke.

30 And euery bale had foure brasen
wheeles, and plates of brasle: and the foure
corners had ¶ vnderletters: vnder the cal-
dron were vnderletters molten at the side
of euery addition.

31 And ¶ the mouth of it was within the
chapiter and about to measure by the cubite:
for the mouth thereof was round made like a
bale, and it was a cubite and halfe a cubite:
and also vpon the mouth thereof were gra-
uen workes, whose borders were foure square
and not round.

32 And vnder the borders were foure
wheeles, and the axeltrees of the wheeles
ioyned to the bale: ¶ the height of a wheele
was a cubite and halfe a cubite.

33 And the fashion of the wheeles was
like the fashion of a charet wheele, their ax-
eltrees, and their naues and their ¶ selles, and
their spokes were all molten.

34 And foure vnderletters were vpon the
four corners of one bale: and the vnderlet-
ters thereof were of the bale itselfe.

35 And in the toppes of the bale was a
round: compasse of halfe a cubite hee round
about: and vpon the top of the bale the led-
ges thereof and the borders thereof were of
the lame.

36 And vpon the tables of the ledges
thereof, and on the borders thereof hee did
grauce cherubims, Lyons, and palme trees
on the side of euery one, and additions round
about.

37 Thus made he the ten bases, they had
all one casting, one measure, and one fise.

38 ¶ Then made hee ¶ ten caldrons of
brasle, one caldron contained fortie baths:
and euery caldron was foure cubites, on cal-
dron was vpon one bale throughout the ten
bases.

39 And hee set the bales fiue on the right
side of the house, and fiue on the left side of
the house. And hee set the sea on the right
side of the house Eastward toward the
South.

40 ¶ And Hiram made caldrons, and
bessons, and basins: and Hiram finished all
the worke that he made to King Salomon
for the house of the Lord:

41 To wit, two pillars, and two bowles
of the chapiters that were on the top of the
two pillars, and two grates to couer the
two bowles of the chapiters which were vpon
the top of the pillars,

42 And foure hundredeth pomegranates
for the two grates: euen two rowes of pome-
granates for euery grate to couer the two
bowles of the chapiters that were vpon the
pillars,

43 And the tenne bases, and ten caldrons
vpon the bases,

44 And the sea, and twelue bulles vnder
that sea,

q The mouth of
the great bafe or
franc entered in-
to the chapiter
or pillar that
bare vp the cal-
dron.

r Which was
called the pillar,
chapiter, or small
bale wherein the
caldron stood.

t To keepe wa-
ters for the vse
of the sacrifices.

u To wit, of the
Temple or San-
ctuarie.

u By this name also Hiram the king of Tyrus was called.
|| Or, thicke earth.

45 And pots, and bellowes, and basons: and all these vessels, which Hiram made to King Salomon for the house of the Lord, were of shining brasie.

46 In the plaine of Jordan did the king cast them in || clay betweene Succoth and Zarthan.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasie be counted.

48 So Salomon made all the vessels that pertained unto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was,

49 And the candlesticks, five at the right side, and five at the left, before the Oracle of pure gold, and the flowers, and the lampes, and the snuffers of gold,

50 And the bowles, and the hookes, and the basins, and the spoones, and the altarpannes of pure golde, and the bindges of gold for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the silver and the gold, and the vessels, and layd them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne unto the Temple. 10 A cloud filleth the Temple. 14 The King blesteth the people.

1.Chron. 5.2.

Then King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel unto him in Jerusalem, for to bring vp the Arke of the Couenant of the Lord from the citie of David which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of Ethanim, which is the seventh moneth.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle, those did the Priests and Levites bring vp.

5 And King Salomon and all the Congregation of Israel: that were assembled vnto him, were with him before the Arke, offering sweete and beeties, which could not be told, nor numbered for multitude.

6 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the winges of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims covered the Arke, and the bars thereof aboue.

8 And they drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the Oracle, but they

were not seene without, and there they are vnto this day.

9 Nothing was in the Arke save the two tables of stone which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the cloud filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, the Lord said, that hee would dwell in the darke cloudes.

13 I haue built thee an house to dwell in, an habitation for thee to abide in: for euer.

14 And the king turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no city of all the tribes of Israel, to build an house that my Name might bee there: but I haue chosen David to be ouer my people Israel.

17 And it was in the heart of David my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto David my father, Whereas it was in thine heart to build an house vnto my Name, thou didst well, that thou wast so minded:

19 Wherefore, thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath made good his word that he spake, and I am risen vp in the roome of David my father, & sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the Couenant of the Lord which hee made with our fathers, when he brought them out of the land of Egypt.

22 Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And said, O Lord God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepst couenant & mercy with thy seruants that walke before thee with all their heart,

24 Thou that hast kept with thy seruant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now Lord God of Israel, keepe with thy seruant David my father that thou hast promised him, saying, Thou shalt not want a man in my house to sit vpon the throne of Israel: so that

e For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron, and the pot with Man. Exod. 40.34.

1.Chron. 6.8

f He spake according to the tenor of Gods promise, which was conditionally that they should serue him a right.

2.Sam. 7.8.

† Ebr. confirmed.

g The two tables wherein the articles of the couenant were written. 2.Chron. 6.13.

2.Mac. 2.8.

h Vnfaithfully, and without all hypocrisie.

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

y Some take this for some instrument of musicke.

2.Chron. 5.1.

† Ebr. Salomon. a For David brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2.Sam. 6.17.

b Concerning part of September, and part of October in the which moneth they held three solemn feasts Num. 19.1

e That is, the Kohathites, Num. 4.5.

d They drew them onely out so farre as they might be seene for they might not pull them altogether out, Exod. 5.15.

Chap. 2.4

that thy children take heed to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word bee verified, which thou spakest vnto thy seruant Dauid my father.

27 Is it true in deed that God wil dwell on the earth? behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crye and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast sayd, "My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, & of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

31 ¶ When a man shall trespass against his neighbour, and he lay vpon him an oath to cause him to sweare, and the swearer shall come before thine altar in this house,

32 Then heare thou in heauen, and doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousness.

33 ¶ When thy people Israel shall bee overthawen before the enemy, because they haue sinned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest vnto their fathers.

35 ¶ When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne when thou dost afflict them,

36 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grasshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague, or any sickness,

38 Then what prayer and supplication soeuer shall be made of any man or of all thy people Israel, when euery one shall know the plague in his owne heart, and stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and bee mercifull, and doe and giue euery man according to all his

wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they line in the land, which thou gauest vnto our fathers.

41 Moreover, as touching the stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake.

42 ¶ When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

44 ¶ When thy people shall goe out to battell against their enemy by the way that thou shalt send them, and shall pray vnto the Lord, toward the way of the city which thou hast chosen, & toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer and their supplication, and iudge their cause.

46 If they sinne against thee (for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry them away prisoners vnto the land of the enemies, either far or nere,

47 Yet if they turne againe vnto their heart in the land (to the which they be carried away captiues) and returne and pray vnto thee in the land of them that carried them away captiues, saying, Wee haue sinned, wee haue transgressed, and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, & pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and the house which I haue built for thy Name,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and iudge their cause.

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pite and compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the mids of the yron furnace.

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saydest by the hand of Moses thy seruant, when thou broughtest

p He meaneth such as should be turned from their idolatry to serue the true God.

q That this is the true religion wherewith thou wilt be worshipped.

Dan. 6. 10.

r Or, maintaine their right.

2. Chron. 6. 36.

ecclesij. 7. 22.

1. iohn 1. 8, 10.

r Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he secludeth not them that being let with necessitie, call vpon him in other places.

As Daniel did, Dan. 6. 10.

r Or, avenge their wrong.

t He vnderstood by faith, that God of enemies would make friends vnto them that did conuert vnto him.

i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

Deut. 12. 11.

¶ Or, from.

k To wit, the iudge or neighbour.

† Ebr. thz oath. 1 That is, make it kuowen.

m Acknowledge thy iust iudgement, and praise thee.

n So that there be a drought to destroy the fruits of the land,

† Ebr. in the land of their gates.

o For such are most meete to receive Gods mercies.

2xod. 19. 6.

u Salomon is a figure of Christ, who continually is the Mediatour betweene God and his Church.

z He concludeth that man of himselfe is enemie vnto God, and that all obedience to his Law proceedeth of his meere mercie.

4 Ebr. the thing of a day in his day.

2 Chron. 7. 4.

y Before the oracle, where the Arke was.

2 Chron. 7. 7.

z That is, from North to South: meaning, all the countrey.
a Seven dayes for the dedication, and seven for the feast.
4 Ebr. blessed.

our fathers * out of Egypt, O Lord God.

54 And when Salomon had made an end of praying all this * prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, fro kneeling on his knees, and stretching of his hands to heauen,

55 And stood and blessed all the Congregation of Israel with a loud voyce, saying,

56 Blessed bee the Lord that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.

57 The Lord our God be with vs, as hee was with our fathers, that hee forsake vs not, neither leave vs,

58 That wee may * how our hearts vnto him, that wee may walke in all his wayes, and keepe his commandments, and his statutes, and his lawes, which hee commanded our fathers.

59 And these my wordes, which I haue prayed before the Lord, be neere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel: & alway as the matter requirith.

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfect with the Lord our God to walke in his statutes, and to keepe his commandments, as this day.

62 ¶ Then the King and all Israel with him, offered sacrifice before the Lord.

63 And Salomon offered a sacrifice of peace offerings, which hee offered vnto the Lorde, to wit, two and twentie thousand beeces, and an hundred and twentie thousand sheepe: so the king and all the children of Israel dedicated their house of the Lord.

64 The same day did the King hallow the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because of the * brazier altar that was before the Lord, was too little to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entering in of Hamath vnto the riuer of Egypt, before the Lord our God, a seven dayes and seven dayes, euen fourtene dayes.

66 And the eight day hee sent the people away: and they thanked the King, and went vnto their tents ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

2 The Lord appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a name for gold.

W Hen * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired

and minded to doe.

2 Then the Lord appeared vnto Salomon the second time, as hee * appeared vnto him at Gibeon.

3 And the Lord sayd vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue hallowed this house (which thou hast built) to * put my name there for euer, and mine eyes, and mine heart shall be there perpetually.

4 And * if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in righteousnesse) to doe according to all that I haue commanded thee, and keepe my Statutes, and my Iudgements,

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel:

6 But if ye and your children turne away from me, and will * not keepe my commandments, and my statutes, (which I haue set before you) but go and serue other gods, and worship them,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed for my name, will I cast out of my sight, and Israel shall be a * prouerbe, and a common talke among all people.

8 Euen this high house shall be to: euerie one that passeth by it, shall bee astonished, and shall hiss, and they shall say, * Why hath the Lord done thus vnto this land and to this house?

9 And they shall answer, Because they forsake the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.

10 * And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,

11 (For the which Hiram the King of Tyrus had brought to Salomon timber of cedar, and fire trees, and gold, and whatsoever hee desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he sayd, What cities are these which thou hast giuen me, my brother? And he called them the land of Cabul vnto this day.

14 And Hiram had sent the King a fire for talents of gold.

15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to build the house of the Lorde, and his owne house, and Millo, and the wall of Ierusalem, and Hazer, and Megiddo, and Gezer.

16 Pharaoh King of Egypt had come by, and taken Gezer, and burnt it with fire, and

Chap. 3. 5.

Chap. 8. 29. deut. 12. 11.

a If thou walke in thy feare, and withdraw thy selfe from the common maner of men, which follow their sensualitie.
2 Sam 7. 12.
1. chron. 22. 10.

b God declareth that disobedience against him is the cause of his displeasure, and to of all miserie.

Jer. 7. 14.
c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefices.
Deut. 29. 24.
Iere. 22. 8.

2 Chron. 8. 1.

Or, Zor.

Or, Galile.

Or, dirtie, or barren.

d For his tribute toward the building.

e The common talent was about threecore pound weight.

f Millo was as the towne house or place of assembly, which was open aboue.

2 Chron. 7. 11.

and fletwe the Canaanites that dwell in the citie, and gaue it for a present vnto his daughter, Salomons wife.

17 Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wilderness of the land,

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsemen, and all that Salomon desired and would build in Ierusalem, and in Lebanon, and in all the land of his domination)

20 All the people that were left of the Amozites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not to destroy, thole did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre, and his seruants, and his princes, and his captaines, and rulers of his charrets, and his horsemen.

23 These were the places of the officers, that were ouer Salomons worke: euen five hundred, and sitte, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came by from the city of Dauid vnto the house which Salomon had built for her: then did he build a Millio.

25 And thus a yere did Salomon offer burnt offerings, and peace offerings vpon the altar which he built vnto the Lord: and hee burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 ¶ Also King Salomon made a nauie of ships in Ezron-geber, which is beside Celoth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, and had knowledge of the Sea, with the seruants of Salomon.

28 And they came to Ophir, and set from thence foure hundred, and twentie talents of gold, and brought it to King Salomon.

CHAP. X.

1 The Queene of Saba cometh to heare the wisdom of Salomon. 18 Hirs royall throne. 23 His power and magnificence.

AND the Queene of Saba, hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And shee came to Ierusalem with a very great traine, and Camels that bare sweete odours, and gold exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart:

3 And Salomon declared vnto her all her questions: nothing was hidde from the King, which hee repounded not vnto her.

4 Then the Queene of Saba sawe all Salomons wisdom, and the house that hee had built,

5 And the meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and shee was greatly astonished.

6 And shee said vnto the King, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Forbeit I belerued not this report, till I came, and had seene it with mine eyes: but loe, the one halfe was not told mee: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed be the Lord thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer, and made thee King, to doe equitie and righteoulesse.

10 And shee gaue the King fixe score talents of gold, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours as the Queene of Saba gaue to King Salomon.

11 The nauie also of Hiram (that caried gold from Ophir) brought likewise great plentie of Amuuggim trees from Ophir, and precious stones.

12 And the King made of the Amuuggim trees, pillars for the house of the Lord, and for the Kings palace, and made harpes and psalteries for singers: There came no more such Amuuggim trees, nor were any more seene vnto this day.

13 And King Salomon gaue vnto the Queene of Saba, whatsoeuer shee would aske, besides that, which Salomon gaue her of his kingly liberallitie: so shee returned and went to her owne countrey, both shee, and her seruants.

14 ¶ Also the weight of gold, that came to Salomon in one yere, was fixe hundred, threescore and fixe talents of gold,

15 Besides that he had of merchant men, and of the merchandises of them that solde spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And King Salomon made two hundred targets of beaten gold, fixe hundred shekels of gold went to a target:

17 And three hundred shields of beaten gold, three pound of gold went to one shield: and the King put them in the house of the wood of Lebanon.

18 ¶ Then the King made a great throne of Iuxorie, and couered it with the best gold.

19 And the throne had fixe steps, and the top of the throne was round behind, and there were sixe staves on either side on the place of the throne, and two lyons standing by the staves.

20 And there stood twelue lyons on the fixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of silver: for it was nothing

b That is, the whole order, and trade of his house.

¶ Ebr. there was no more spirit in her.

c But much more happy are they which heare the wisdom of God: reuealed in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause why kings are appointed. 2. Chron. 9. 10.

¶ Ebr. by the hand of the King.

Exod. 25. 39.

f To wit, of Arabia, which for the great abundance of all things was called happy. Chap. 7. 2.

g As the chaire bowes, or places to leane vpon.

g Cities for his munitions of warre.

h These were as bondmen, and payed what was required, either labor or money.

Leuit. 25. 39.

i The ouerseers of Salomons works were diuided into three parts: the first contained 3300. the second 300. and the third 250. which were Israelites: so here are contained the two last parts, which make 550. look more 2. Chron. 8. 10.

k In the 2. Chron. 8. 18. is made mention of 30. more, which seeme to haue bene employed for their charges

2. Chron. 9. 1. matth. 12. 42. Luke 11. 31.

a Iosephus saith that there was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nilus.

nothing esteemed in the dayes of Salomon.

22 For the king had on the sea the naue of Tharshish with the naue of Viram: once in three yere came the naue of * Tharshish, and brought golde and silver, yuoie, and apes, and peacocks.

23 So king Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart.

25 And they brought euery man his present, vessels of silver, and vessels of gold, and raiment, and armour, and sweet odours, horses, and mules, from yere to yere.

26 Then Salomon gathered together * charrets and horsemen: and he had a thousand & foure hundred charrets, and twelue thousand horsemen, whom hee placed in the charret cities, and with the king at Ierusalem.

27 And the king // gaue silver in Ierusalem as stones, and gaue cedars as the wilde fig trees that grow abundantly in the plain.

28 Also Salomon had horses brought out of Egypt, and fine linnen: // the kings merchants receiued the linnen for a price.

29 There came by and went out of Egypt some charret worth fixe hundred shekels of silver: that is, one horse, an hundred and fiftie, and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their * means.

CHAP. XI.

1 Salomon hath a thousand wives and concubines, which bring him to idolatrie. 14 Hu God rayseth up aduersaries against him. 43 Hee dieth.

At King Salomon loued * many * outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Sidon and Beth,

2 Of the nations, whereof the Lord had said vnto the children of Israel, * Goe not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. To them, I say, did Salomon ioyne in loue.

3 And hee had seven hundred wives, that were // princesses, and thre hundred * concubines, and his wives turned away his heart.

4 For when Salomon was old, his wives turned his heart after other gods, so that his heart was not * perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed * Astartoth, the god of the Sidonians, and * Milcom the abomination of the Ammonites.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an high place for Chemosh the * abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wives, which burnt incense and offered vnto their gods.

9 Therefore the Lord was angrie with Salomon, because he had turned his heart from the Lord God of Israel, * which had appeared vnto him twise,

10 And had giuen him a * charge concerning this thing, that he should not follow other gods: but hee kept not that which the Lord had commanded him.

11 Therefore the Lord said vnto Salomon, Forasmuch as * this is done of thee, and thou hast not kept my command, and my statutes (which I commanded thee) * I will surely rent the kingdom from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdom, but will giue one tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem which I haue chosen.

14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, euen Hadad the Edomite, of the kings * seed, which was in Edom.

15 * For when Dauid was in Edom, and Joab the captaine of the hoste had smitten all the males in Edom, and was gone by to bury the * flaine,

16 (For iere moneths did Joab remaine there, and all Israel, till he had destroyed all the males in Edom,)

17 Then this Hadad * fled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little childe.

18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him victuals, and gaue him land.

19 So Hadad * found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Eueene.

20 And the sister of Tahpenes bare him Gembarth his sonne, whom Tahpenes wened in Pharaohs house: and Gembarth was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Joab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne countrey.

22 But Pharaoh said vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And hee answered, Nothing, but in any wise let me goe.

23 ¶ And God stirred him by another aduersarie, Rezon the sonne of Elhadad, which * fled from his lord Hadadzer king of Zobah.

24 And he gathered men vnto him, and had bene captaine ouer the companie, when Dauid slew them. And they went to Damascus, and dwelt there, * and they made him king in Damascus.

§ 2 25 There-

Chap. 3. 5.
and y. 2.
Chap. 6. 12.

f That thou hast forsaken me and worshipped idoles,
Chap. 12. 15.

g Because the tribes of Iudah and Benjamin had their possessions mixed, they are here taken as one tribe.
h Of the king of Edoms stocke.
2 Sam 8. 14.
i Of the Edomites.

k Thus God reserved this idolater to bee a scourge to punish his peoples sinnes.

l God brought him to honour, that his power might be more able to compass his enterprises against Salomons house.

2 Sam. 8. 3.
m When Dauid had discomfited Hadadazer and his armie.
n To wit, he men whom hee had gathered vnto him.

Deut. 17. 17.
ecclus. 47. 19, 20.
a Which were idolaters.

Exod. 34. 16.

¶ Or, Queens.
b To whom appertained no dowrie.
c He refused not God with a pure heart.

Iudg. 2. 13.
d Who was also called Molech, verse 7. reade.
2 Kings 23. 10.

e Thus the Scripture termeth whatsoever man doth reuerence and serue as God.

2 Chron. 13. 6.

25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhoyred Israel, and reigned ouer Aram.

26 ¶ And Ieroboam the sonne of Nebat an Ephraimite of Zereda, Salomons seruant (whose mother was called Zerah a widow) lift vp his hand against the king.

27 And this was the cause that he lift vp his hand against the king. When Salomon built Millo, hee repaired the broken places of the cite of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meet for the worke, he made him ouerser of all the labour of the house of Iosaph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahijah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahijah caught the newe garment that was on him, & rent it in twelue pieces.

31 And said to Ieroboam. Take vnto thee ten pieces: for thus saith the Lord God of Israel. Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shal haue one tribe for my seruant Dauids sake, and for Ierusalem the cite, which I haue chosen out of all the tribes of Israel.

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Sidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (I to doe right in mine eyes, and my statutes, and my Lawes) as did Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandements and my statutes.

35 ¶ But I will take the kingdome out of his sons hand, and will giue it vnto thee, even the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a sight alway before me in Ierusalem the city which I haue chosen mee, to put my name there.

37 And I will take thee, and thou shalt reigne, & euen as thine heart desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my sight to keepe my statutes and my commandements, as Dauid seruant did, then will I be with thee, and build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for this, afflict the seed of Dauid, but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt.

and was in Egypt batill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that hee did, and his wisdome, are they not writen in the booke of the actes of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel, was fourtie yeeres.

43 And Salomon slept with his fathers, and was buried in the city of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succedeth Salomon, 8 He refusethe counsell of the Ancients. 20 Ieroboam reighneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calves.

AND Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, whither Ieroboam had fled from King Salomon, and dwelt in Egypt.)

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, & spake vnto Rehoboam, saying,

4 Thy father made our yoke greivous: now therefore make thou the greivous seruende of thy father, and his yoke pike which he put vpon vs; lighter, & we wil serue thee.

5 And he said vnto them, Depart ye for thre dayes, then come againe to mee. And the people departed.

6 And King Rehoboam tooke counsell with the old men that had stood before Salomon his father, while hee yet liued, and said, What counsell giue ye, that I may make an answer to this people?

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them, and answer them, & spake kinde words to them, they will bee thy seruants for euer.

8 But hee forsooke the counsell that the old men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people: that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs; euen thus shalt thou say vnto them, My yoke shall be bigger then my fathers loynes.

11 Now whereas my father did burden you with a greivous yoke, I will yet make your yoke heauier: my father hath chastised you with rods, but I will correct you with scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the thirde day, as the King had appointed, saying, Come to mee againe

t Which booke as is thought, was lost in their captiuitie. 2 Chron. 9. 30.

2 Chron. 10. 1.

Chap. 11. 40. ¶ Or, returned from Egypt.

Chap. 4. 7.

a Oppresse vs not with so great charges which we are not able to sustaine. ¶ Or, had bene of his ancients counsellers.

b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition.

c There is nothing harder for them that are in authoritie, then to bridle their affections, & follow good counsell.

¶ Or, little finger. d I am much more able to keepe you in subiection then my father was.

¶ Or, scorpions. e The people declare their obedience in this, that they would attempt nothing before the king had giuen them iust occasion,

o He was ouerser of Salomons workes for the tribe of Ephraim and Manasseh.

p By these visible signes the Prophets would more deeply print their message into their hearts to whom they were sent.

¶ Or, to doe that that pleaseth me.

Chap. 12. 15.

q He hath respect vnto the Messiah, which should bee the bright starre that should shine through all the world. ¶ Ebr. In all that thy soule. r For this idolatrie that Salomon hath committed.

s For the whole spirituall kingdome was restored in Messiah.

me againe the third day.

13 And the King answered the people sharply, and left the old mens counsell that they gaue him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke greivous, and I will make your yoke more greivous: my father hath chastised you with rods: but I will correct you with scourges.

15 And the king hearkened not unto the people: for it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahiath the Shilonite unto Jeroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion haue we in David? wee haue none inheritance in the house of Israel. To your tents, O Israel: now see to thine owne house, David. So Israel departed vnto their tents.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, and all Israel stoned him to death, then king Rehoboam made speed to get him by to his charret, to flee to Ierusalem.

19 And Israel rebelled against the house of David vnto this day.

20 ¶ And when all Israel had heard that Jeroboam was come againe, they sent and called him vnto the assembly, and made him King ouer all Israel: none followed the house of David, but the tribe of Iudah * onely.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin, an hundred and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

22 ¶ But the word of God came vnto She-maiah the man of God, saying,

23 Speake vnto Rehoboam the sonne of Salomon King of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go by, nor fight against your brethen the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, & dwelt therein, and went from thence, and built Penult.

26 Now Jeroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people go by, and do sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their lord, even to Rehoboam king of Iudah: so shall they kill me, and go againe to Rehoboam king of Iudah.

28 Whereupon the king tooke counsell, and made two calues of gold, and sayd vnto them, It is too much for you to goe vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth-el, and the other let he in Dan.

30 And this thing turned to sinne: for the people (went because of the one) euen to Dan.

31 Also he made an house of his places, and made priests of the lowest of the people, which were not of the sonnes of Levi.

32 And Jeroboam made a feast the fifteenth day of the eighth month, like vnto the feast that is in Iudah, & offered on the altar. So did hee in Beth-el, and offered vnto the calues that he had made: and he placed in Beth-el the priests of the high places, which he had made.

33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eighth month (euen in the month which hee had forged of his owne heart) and made a solemne feast vnto the children of Israel: and hee went by to the altar, to burne incense.

CHAP. XIII.

1 Jeroboam is reprehended of the Prophet. 4 His hand drieth up. 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obstinacie of Jeroboam.

And behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto Beth-el, & Jeroboam stood by the altar to offer incense.

2 And hee cryed against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be borne vnto the house of David, * Josiah by name, and vpon thee shall he sacrifice the priests of the high places that burne incense vpon thee, and they shall burne mens bones vpon thee.

3 And he gaue a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall fall out.

4 And when the king had heard the saying of the man of God, which he had cried against y altar in Beth-el, Jeroboam stretcht out his hand from the altar, saying, Lay hold on him: but his hand which he put forth against him, dried vp, and he could not pull it in againe to him.

5 The altar also claued asunder, and the ashes fel out from the altar, according to the signe which the man of God had giuen by the commandement of the Lord.

6 Then the king answered and said vnto the man of God, If heesch thee, pay vnto the Lord thy God, and make intercession for me, that mine hand may be restored vnto me. And the man of God bowed before the Lord, and the kings hand was restored, and became as it was afore.

7 Then the king sayde vnto the man of God, Come home with me, that thou mayest dine, and I will giue thee a reward.

8 But the man of God sayde vnto the king,

m So crafty are the carnall persuasions of princes when they will make a religion to serue to their appetite.

n That is, a temple where altars were built for idolatry.

o Because he would the more bind the peoples deuotion to his idolatry, he made a new holy day, beside those that the Lord had appointed in the Law.

a That is, a Prophet.

b Not that that was called Luz in Benjamin, but another of that name.

2. King. 23. 17.

c By this signe ye shall know that the Lord hath sent me.

d Or, be powred out.

d The wicked rage against the Prophets of God when they declare them Gods iudgements.

e Hebr mouth.

e Though the wicked humbled themselves for a time when they feele Gods iudgements, yet after, they returne to their old malice, and declare that they are but vile hypocrites.

f Or, take notice, nance.

|| Or, the Lord was the cause.

Chap. 11. 11.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile words declare.

¶ Hebr strengthened himselfe.

g By the iust iudgement of God for Salomons finnes.

Chap. 11. 13.

h For as yet he perceived not that the Lord had so appointed it.

a Chron. 11. 2. i That is, the Prophet.

k Who of his iust iudgements will punish the trespasser, and of his mercy spare the innocent people.

l He feared lest his people should haue by this meanes bene enticed to rebel against him.

¶ Or, he charged me: to wit, an Angel.
¶ Seeing he had the expresse word of God, he ought not to haue declined the selfe, neither for the perswasion of man nor Angel.

¶ Ebr. looked.

¶ Ebr. I am.
g This he did of a simple mind, thinking it his duty to declare friendship to a Prophet.

h His fault is here double, first in that that he suspecteth not the Prophet to obey Gods expresse commandement: and next, that he fainteth to haue a reuelation to the contrary.

i God would reparaue his folly by him who was the occasion to bring him into error.

k By this fearful example God setteth forth how dangerous a thing it is for men to be haue shame's eyes coldly or deceitfully in their charge wherein a God hath called them.

king, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so it was it charged me by the word of the Lord, saying, Eat no bread nor drinke water, nor turn againe by the same way that thou comest.

10 So he went another way, and returned not by the way that he came to Beth el.

11 ¶ And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes that the man of God had done that day in Beth-el, and the wordes which he had spoken vnto the king, told they their father.

12 And their father sayde vnto them, What way went he? and his sonnes shewed him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. ¶ Also lacked him the asse, and he rode theron.

14 And went after the man of God, and found him sitting vnder an oake: and he said vnto him, Art thou the man of God, that comest from Iudah? And he said, ¶ Yea.

15 Then he said vnto him, Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eat bread, nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying Thou shalt eat no bread nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eat bread, and drinke water: but hee lieth vnto him.

19 So he went againe with him, and did eat bread in his house, and drinke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet that brought him againe.

21 And he cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, ¶ Because thou hast disobeyed y^e mouth of the Lord, and hast not kept the commandement which the Lord thy God commaunded thee,

22 But comest backe againe, and hast eaten bread and drinke water in the place (whereof he did say vnto thee, Thou shalt eat no bread, nor drinke any water) thy carkeis shall not come into the sepulchre of thy fathers.

23 ¶ And when he had eaten bread, and drinke, hee sabeled him the asse, to wit, to the Prophet whom he had brought againe.

24 And when he was gone, a lyon met him by the way, and slew him, and his body was cast in the way, & the asse stood thereby: the lion stood by the corpse also.

25 And behold, men that passed by, saw the carkeis cast in the way, and the lion standing by the corpse: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, he said, It is the man of God, who hath bene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the lion which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Saddle me the asse: and they sabeled him.

28 And he went and found his body cast in the way, and the asse and the lion stood by the corpse, and the lion had not eaten the body, nor torne the asse.

29 And the Prophet toke by the body of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the city, to lament and burye him.

30 And hee layed his body in his owne grave, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, ¶ When I am dead, bury mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cryed by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this, Ieroboam converted not from his wicked way, but turned againe, and made of the lowest of the people, priests of the hie places. ¶ Also would, might he consecrate himselfe, and be of the priests of the hie places.

34 And this thing turned to sinne vnto the house of Ieroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

1 Ieroboam sendeth his wife disguised to Ahijah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

¶ At that time Ahijah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, ¶ Ah, I pray thee, and disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which told me that I should be king ouer this people.

3 And take with thee ten loanes and cracknels, and a bottle of hony, and goe to him: hee shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed for his age.

5 Then the Lord said vnto Ahijah, Behold, the wife of Ieroboam cometh to alke a thing of thee for her soule, for hee is sicke: thus and thus shalt thou say vnto her: for when she cometh in, shee shall saue her selfe to be another.

6 Therefore when Ahijah heard the sound of

l To declare that this was only the iudgement of God: for if the Lyon had done it for hunger, he would also haue deuoured the body.
m Which hee had prepared for himselfe.

n So the wicked profit not by Gods threatenings, but goe backward, and become worse and worse, 2. Tim. 3. 13.
¶ Ebr. fill his hand.

a His owne conscience bare him witness that the Prophet of God would not satisfie his afflictions which was a wicked man. (chap. 11. 31.)
¶ Ebr. in thine hand.
b According to the custome, when they went to alke count. 11 of Prophets, 1. Sam. 9. 7.
¶ Or, waite.
c Then the wife of Ieroboam.

d For God oft
times discloseth
vnto his the
craft and subtil-
tie of the wicked
e Which wait
but a seruant.

of her feet as she came in at the dore, he said,
Come in, thou wife of Ieroboam: why hast
sent thou thus thy selfe to bee another? I am
sent to thee with heauy tidings.

7 Soe, el Ieroboam, Thus saith y^e Lord
God of Israel, forasmuch as I haue exal-
ted thee from among the people, and haue
made thee prince ouer my people Israel.

8 And haue rent the kingdome away
from the house of Dauid, and haue giuen it
thee, and thou hast not bene as my seruant
Dauid which kept my commandments,
and followed me with all his heart, and did
only that which was right in mine eyes,

9 But hast done euill aboue all that were
before thee, (for thou hast gone & made thee
other gods, and molten images, to proue me
me, and hast cast me behinde thy backe)

10 Therefore behold, I will bring euill
vpon the house of Ieroboam, and will cut off
from Ieroboam him that is siteth against
the wall, as well him that is shut up, as
him that is left in Israel, and will sweepe
away the remnant of the house of Ierobo-
am, as a man sweepeth away dung, till it be
all gone.

11 The dogs shall eat him of Ieroboams
stocke that dieth in the cite, and the fowles
of the ayre shall eate him that dieth in the
field: for the Lord hath sayd it.

12 And therefore, and get thee to thine
house: for when thy feet enter into the cite,
the child shall die.

13 And all Israel shall mourne for him,
and bury him: for he only of Ieroboam shall
come to the graue, because in him there is
found some goodnesse toward the Lord
God of Israel in the house of Ieroboam.

14 Moreover, the Lord shall visite him
by a king ouer Israel, which shall destroy
the house of Ieroboam in that day: what?
yea, euen now.

15 For the Lord shall smite Israel, as
when a reed is shaken in the water, and hee
shall weed Israel out of this good land,
which he gaue to their fathers, and shall scat-
ter them beyond the River, because they
haue made them groues, yrouoking the Lord
to anger.

16 And he shall giue Israel by, because of
the finnes of Ieroboam who did sinne, and
made Israel to sinne.

17 And Ieroboams wife arose, and
departed, and came to Tirzah, and when she
came to the threshold of the house, the yong
man died.

18 And they buried him, and all Israel
lamented him, according to the word of the
Lord which he spake by the hand of his ser-
uant Abijah the Prophet.

19 And the rest of Ieroboams acts, how
he warred, and how he reigned, behold, they
are written in the booke of the Chronicles
of the Kings of Israel.

20 And the dayes which Ieroboam reig-
ned, were two & twenty yere: and he slept
with his fathers, and Nadab his sonne reig-
ned in his stead.

21 Also Rehoboam the sonne of Salo-
mon reigned in Iudah. Rehoboam was one
and forty yere old, when he began to reigne,

and reigned seenteene yere: in Ierusalem
the city, which the Lord did chuse out of all
the cities of Israel, to put his name there:
and his mothers name was Naamah an
Ammonite.

22 And Iudah wrought wickednesse in
the sight of the Lord: and they prouoked
him more with their finnes, which they had
committed, then at that which their fathers
had done.

23 For they also made them high places,
and images, and groues on every high hill,
and vnder every greene tree.

24 There were also Sodomites in the
land, they did according to all the abomi-
nations of the nations, which the Lord had cast
out before the children of Israel.

25 And in the fift yere of king Reho-
boam, Shishak king of Egypt came up a-
gainst Ierusalem,

26 And tooke the treasures of the house
of the Lord, and the treasures of the kings
house, and tooke away all: also he caried a-
way all the shields of gold which Salomon
had made.

27 And king Rehoboam made for them
brasse shields, and committed them vnto the
hands of the chiefe of the garde, which way-
ted at the dore of the kings house.

28 And when the king went into the
house of the Lord, the garde bare them and
brought them againe into y^e gard chamber.

29 And the rest of the acts of Rehoboam,
and all that hee did, are they not written in
the booke of the Chronicles of the kings of
Iudah?

30 And there was warre betwene Reho-
boam and Ieroboam continually.

31 And Rehoboam slept with his fathers
and was buried with his fathers in the city
of Dauid: his mothers name was Naamah
an Ammonite. And Abijam his son reig-
ned in his stead.

CHAP. XV.

1 Abijam reigneth ouer Iudah. 9 A succe-
deth in his roome. 16 The battell betwene A-
sa and Baasha. 24 Rehobaphat succedeth A-
sa. 25 Nadab succedeth Ieroboam 28 Baasha killeth
Nadab.

And in the eighteenth yere of king Je-
roboam the sonne of Nebat, reigned A-
bijam ouer Iudah.

2 Three yere reigned he in Ierusalem,
and his mothers name was Maachab the
daughter of Abisalom.

3 And he walked in all the finnes of his
father, which hee had done before him: and
his heart was not perfite with the Lord his
God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his
God giue him a light in Ierusalem, and set
vp his sonne after him, and established Je-
rusalem,

5 Because Dauid did that, which was
right in the sight of the Lord, and turned
from nothing that hee commanded him, all
the dayes of his life, saue only in the matter
of Uriah the Hittite.

6 And there was warre betwene Reho-
boam

And died
before Iero-
am about four
yeres,

For he left all that
their fathers had
done by their
finnes.

Where idola-
try reigneth all
horrible vices
are committed,
till at length
Gods iust iudge-
ment destroy
them vtterly.

Chap. 10 16.

Which bookes
were called the
bookes of She-
maiah and Iddo
the Prophets,
2 Chron. 12. 15.

That is all the
dayes of Reho-
boams life,
c. Whose idola-
try Rehoboam
her sonne fol-
lowed.

2 Chron. 11. 21.

a Some thinke
that this was
Abisalom Salo-
mons sonne.

b Meaning, a
sonne to reigne
ouer Iudah.

2 Sam. 11. 4.
and 12. 9.

f To wit, two
calues.

Chap. 21. 21.
2. king. 9. 8.
g Eueri man le
euen to the dogs,
1. Sam. 25. 22.
h As well him
that is in the
strong hold, as
him that is a-
broad,
i They shall
lacke the honour
of buriall in to-
ken of Gods ma-
lediction.

k In the mids of
the wicked, God
hath some on
whom he doth
bestow his mer-
cies.

l The Lord will
begin to destroy
it out of hand.

m Meaning, Eu-
phrates.

n The people
shall not be ex-
cused, when they
doe euill at the
commandement
of their gouer-
nours.

o The Lord
smote him that
he died, 2. Chro.
23. 30.

2.Chron. 13. 3.

2.Chron. 14. 1.

c That is, his, grandmother, as Dauid is oftentimes called father of them, whose grandfather he was. d Neither kindred nor authority ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

2.Chron. 15. 16.

e For in that that he suffered them to worship God in other places then he had appointed, it came of ignorance, and not of malice.

f Of the same purpose that Ieroboam did, because the people should not go up to Ierusalem, lest they should follow Asa.

2.Chron. 16. 2.

|| Or, Syria.

g And vex me no longer.

|| Or, made a proclamation.

3.Ebr. none innocent.

boam and Ieroboam as long as he liued.

7 The rest also of the actes of Abihah, and all that hee did, are they not written in the * booke of the Chronicles of the Kings of Iudah? there was also warre betwene Abihah and Ieroboam.

8 And Abihah slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his stead.

9 ¶ And in the twentie yere of Ieroboam king of Israel, reigned Asa ouer Iudah.

10 Hee reigned in Ierusalem one and fourtie yere, and his mothers name was Baachah, the daughter of Abihah.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee put downe Baachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidzon.

14 But they put not downe the high places. Remembrethesse, Asa heart was upright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that hee had dedicated vnto the house of the Lord, siluer, and gold, and vessels.

16 ¶ And there was warre betwene Asa and Baasha king of Israel all their dayes.

17 Then Baasha king of Israel went by against Iudah, and built Ramah, so that hee would let none goe out or in to Asa king of Iudah.

18 Then Asa tooke all the siluer and the gold that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Asa sent them to Ben-hadad the Sonne of Tabrimon, the sonne of Hезion king of Aram that dwelt at Damascus, saying,

19 There is a covenant betwene me and thee, and betwene my father and thy father: behold, I haue sent vnto thee a present of siluer and gold: come, breake thy covenant with Baasha king of Israel, that hee may depart from me.

20 So Ben-hadad hearkened vnto king Asa, and sent the captaynes of the hostes, which hee had, against the cities of Israel, and smote Hезon, and Dan, and Abel-beth-maachah, and all Cinneroth with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Asa assembled at Iudah, none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and all that hee did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah: but in his old age he was diseased

in his feete.

24 And Asa slept with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yere of Asa king of Iudah, and reigned ouer Israel two yere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Abihah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layd siege to Gibbethon.

28 Euen in the third yere of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was king, hee smote all the house of Ieroboam, hee left none aliuie to Ieroboam, until hee had destroyed him, according to the word of the Lord which hee spake by his seruant Abihah the Shilonite,

30 Because of the finnes of Ieroboam, which hee committed, and wherewith hee made Israel to sinne, by his pronocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was war betwene Asa and Baasha king of Israel all their dayes.

33 In the third yere of Asa king of Iudah, began Baasha the sonne of Abihah to reigne ouer all Israel in Tirzah, and reigned foure and twenty yeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 3 Zimri, 16 Omri, 31 Ahab marrieth Iezebel. 34 Ieroboam built againe.

¶ Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 As forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,

3 Behold, I will take away the posterity of Baasha, and the posterity of his house, and will make thine house like the house of Ieroboam the sonne of Nebat.

4 ¶ Wee that dieth of Baashas Rocke in the citie, him that the dogges eat: and that man of him which dieth in the fieldes, shall the foules of the ayre eat.

5 And the rest of the actes of Baasha and what hee did, and his power, are they not written in the booke of the Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was

h Hee had the gout, and put his trust rather in Physicians then in the Lord, 2.Chron. 16. 12. i His great grandfather.

k So God stirred vp one tyrant to punish the wickednes of another. Chap. 14. 10.

l By causing the people to commit idolatry with his calves, and so prouoking God to anger.

m Which was the place where the kings of Israel remained.

a Thus spake Iehu to Baasha in the Name of the Lord,

b Meaning, the house of Baasha, Chap. 15. 29. Chap. 14. 11.

|| Or, valiantnesse. 2.Chron. 16. 1.

c That is, the Prophet had his message.

d Meaning, Nadab Ieroboams sonne,

e The Chaldee text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold,
 † Ebr. burnt the house upon him.

i That is, the people which were not at the siege of Gibbethon: for there they had cholen Omri.

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that hee should be like the house of Ieroboam, even for all the wickednesse that hee did in the sight of the Lord, in prouoking him with the worke of his hands, and because hee killed ^d him.

8 ¶ In the five and twenty yeere of Asa king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah, drinking till hee was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twentie yeere of Asa king of Iudah, and reigned in his stead.

11 ¶ And when hee was king, and sat on his throne, hee slew all the house of Baasha, not leauing thereof one to yisse against a wall, neither of his kinnefolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Jehu the ^f Prophet,

13 For all the finnes of Baasha, & finnes of Elah his sonne, which they sinned, and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twentie yeere of Asa King of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistims.

16 And the people of the host heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoste, King ouer Israel that same daye, even in the hoste.

17 Then Omri went by from Gibbethon, and all Israel with him, and they beleeged ^h Tirzah.

18 And when Zimri saw that the city was taken, hee went into the palace of the Kings house, and [†] burnt himselfe, and the Kings house with fire, and so died,

19 For his finnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which hee did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his reason that hee wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were ⁱ people of Israel diuided into two parts: for halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

22 But the people that followed Omri, prevailed against the people that followed

Tibni the sonne of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And hee bought the mountaine ^{||} Samaria of one Sheimer for two talents of silver, and built in the mountaine, and called the name of the citie which hee built, after the name of Sheimer lord of the mountaine, Samaria.

25 But Omri did euill in the eyes of the Lord, and did ^k worke then all that were before him.

26 For hee walked in all the way of Ieroboam the sonne of Nebat, and in his finnes wherewith hee made Israel to sinne, in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri that hee did, and the strength that he shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in ^l Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worke in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except hee tooke Jezebel also the daughter of Eth-baal king of the Sidonians to ^m wife, and went and serued Baal, and worshipped him?

32 Also heereared up an altar to Baal in the house of Baal which hee had built in Samaria.

33 And Ahab made a grone, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build ⁿ Iericho: hee layde the foundation thereof in Ahabian his eldest sonne, and set by the gates thereof in his youngest sonne Segub, according to the word of the Lord which hee spake [†] by Ioshua the sonne of Nun.

CHAP. XVII.

1 Elijah forewarneth of the famine to come, 4 He is fed of ravens. 9 He is sent to Zarephath, wher he restoreth his hostes sonne to life.

And Elijah the Tishbite one of the inhabitants of Silead sayde vnto Ahab, ^a As the Lord God of Israel liueth, before whom ^a I stand, there shall be neither dew nor raine these yeeres, but ^a according to my word.

2 ¶ And the word of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastward, and hide thy selfe in the ^b riuer Cherith, that is ouer against Iordan,

4 And thou shalt drinke of the riuer: and

k For such is the nature of idolatry, that the superstition thereof doth dayly increase, and the elder it is, the more abominable it is before God and his Church.

l Hee was the first King that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose meanes he fell to all wicked and strange idolatry, and cruell persecution.

n Reade Iosh. 6. 26.

† Ebr. by the hand of Ioshua.

a Reclus. 48. 7. iam. 5. 16, 17.

b But as I shall declare it by Gods reuelation, Ior. brooke.

c To strengthen his faith against persecution, God prometh to feed him miraculously.

I have commanded the ravens to feed thee there.

5 So hee went and did according unto the word of the Lord: for hee went, and remained by the river Cherith that is over against Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread & flesh in the evening, and hee dranke of the river.

7 And after a while the river dried up, because there fell no raine upon the earth.

8 And the word of the Lord came unto him, saying,

9 *Up, and get thee to Zarephath, which is in Zidon, and remaine there, behold, I have commanded a widow there to sustaine thee.

10 So he arose, and went to Zarephath: and when hee came to the gate of the citie, behold, the widow was there: gathering sticks; and hee called her, and sayd, Bring me, I pray thee, a little water in a vessell, that I may drinke.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsell of bread in thine hand.

12 And she sayd, As the Lord thy God liveth, I have not a cake, but even an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering thee a few sticks for to goe in, and drinke it for me and my sonne, that we may eate it, and live.

13 And Eliiah said unto her, Feare not, come, doe as thou hast said, but make mee thereof a little cake first of all, and bring it unto me, and afterward make for thee and thy sonne.

14 For thus saith the Lord God of Israel, The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, unto the time that the Lord send raine upon the earth.

15 So hee went, and did as Eliiah said, and the old came: so did he and her houle for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Eliiah.

17 And after these things, the sonne of the wife of the houle fell sicke, and his sickness was so sore, that there was no breath left in him.

18 And she said unto Eliiah, What have I to do with thee. O thou man of God? Art thou come unto mee to call my Anne to remembrance, and to slay my sonne?

19 And he sayd unto her, Give mee thy sonne: and hee took him out of her bosome, and carried him up into a chamber, where hee abode, and layed him upon his owne bed.

20 Then hee called unto the Lord, and said, O Lord my God, hast thou promised alio this widow, with whom I sojourne, by killing her sonne?

21 And hee stretched himselfe upon the child three times, and called unto the Lord, and sayd, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Eliiah, and the soule of the child came into him againe, and hee revived.

23 And Eliiah took the child, & brought him downe out of the chamber into his house, and delivered him unto his mother, and Eliiah said, Behold, thy sonne liveth.

24 And the woman sayd unto Eliiah, Now I know that thou art a man of God: and that the word of the Lord in thy mouth is true.

1 So hard a thing it is to depend on God, except we be confirmed by miracles,

CHAP. XVIII.

1 Eliiah is sent to Ahab. 13 Obadiah hideth an hundred Prophets. 40 Eliiah killeth all Baals prophets. 45 He obtaineth raine.

AFTER many dayes, the word of the Lord came to Eliiah, in the third yeere, saying, Goe, shew thyselfe unto Ahab, and I will send raine upon the earth.

a After that he departed from the river Cherith,

2 And Eliiah went to shew himselfe unto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the governor of his house: (and Obadiah feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to professe his Name openly.

4 For when Jezebel destroyed the Prophets of the Lord, Obadiah took an hundred Prophets, and hid them by fissure in a cave, and hee fed them with bread and water.)

5 And Ahab said unto Obadiah, Goe into the land, unto all the fountaines of water, and unto all the rivers, if so be that we may finde grasse to laxe the horses and the mules alive, lest we depriue the land of the beasts.

6 And so they divided the land betweene them to walke thowoe it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 And as Obadiah was in the way, behold, Eliiah met him: and he knew him, and fell on his face, and said, Art not thou my lord Eliiah?

c God piereth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowne to be granted for Gods child ens sake.

8 And he answered him, Yea, goe tell thy lord, Behold, Eliiah is here.

9 And hee sayd, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab to slay me?

10 As the Lord thy God liveth, there is no nation or kingdome, whither my lord hath not sent to seek thee: and when they have said, He is not here, hee take an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Go, tell thy lord, Behold, Eliiah is here.

12 And when I am gone from thee, the Spirit of the Lord shall ear thee into some place that I doe not know: so when I come and tell Ahab, if he cannot finde thee, then will hee kill me: but I thy servant feare thee Lord from my youth.

d I am none of the wicked persecuters, that thou shouldst procure unto me how I hid an hundred men of the Lords such displeasure, but serve God, and favour his children.

13 And as hee told my lord, what I did when Jezebel slew the Prophets of the Lord, I hid an hundred men of the Lords such displeasure, but serve God, and favour his children.

14 And now thou sayest, Go, tell thy lord, Behold,

d As the troubles of the Saints of God are many, so his mercy is ever at hand to deliver them. Luke 4. 25, 26.

e All this was to strengthen the faith of Elijah, to the intent that he should looke upon nothing worldly, but only trust on Gods providence.

4 Ebr. two.

f For there is no hope of any more sustenance.

g God receiveth no benefit for the use of his, but hee prometh a most ample recompense for the same. h That is, till he had raine and food on the earth.

i For, that hee died. j God would try whether shee had learned by his mercifull providence to make him her onely stay & comfort. k He was afraid that Gods Name should have bene blasphemed and his ministers condemned, except he should have continued his mercies as hee had begun while hee specially while hee there remained.

e By my presence I will declare that thou hast told him the truth.

f The true Ministers of God ought not only not to suffer the truth to be unjustly slandered, but to reprove boldly the wicked slanderers without respect of person.

g Be constant in religion, & make it not as a thing indifferent whether ye follow God or Baal, or whether ye serve God wholly or in part, Zeph. i. 5.

h By sending downe fire from heaven to burne the sacrifice.

i As men ranshed with some strange spirit. k You esteeme him as as god. l He mocketh their beakly madnesse, which thinke that by any instance or suit, the dead and vile idoles can helpe their worshopper in their necessities.

Behold, Eliiah is here, that he may say me.

15 And Eliiah said, As the Lord of hosts lieth, before whom I stand, I will surely shew * my selfe unto him this day.

16 ¶ So Obadiah went to meete Abah, and told him: & Abah went to meet Eliiah.

17 And when Abah saw Eliiah, Abah sayd vnto him, Art thou hee that troublest Israel?

18 And he answered, I haue not troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the Commandments of the Lord, and then hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundred, & fifty, and the prophets of the groves foure hundred, which eat at Jezabels table.

20 ¶ So Abah sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliiah came vnto all the people, and said, How long halt ye betwene two opinions? If the Lord be God, follow him: but if Baal be he, then go after him. And the people answered him not a word.

22 Then Eliiah sayd vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fiftie men.

23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in peeces, and lay him on the wood, but put no fire vnder, and I wil prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I wil call on the Name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Eliiah sayd vnto the prophets of Baal, Chuse you a bullocke, and prepare him first (for ye are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Eliiah mocked them, and said, Cry loud: for he is a * god: either he talketh, or psoneth his enemies, or is in his iourney, or it may be that hee sleepeth, and must be awaked.

28 And they cryed loude, and cut themselves as their manner was, with knives and lancets, till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Eliiah sayd vnto all the people, Come to mee. And all the people came to him, and hee repaired the altar of the Lord that was broken downe.

31 And Eliiah took twelue stones, ac-

cording to the number of the tribes of the sonnes of Iacob. Vnto whom the word of the Lord came, saying, * Israel shall bee thy name)

32 And with the stones he built an altar in the name of the Lord: and he made a ditch round about the altar, as great as would containe two * measures of seed.

33 And hee put the wood in order, and hewed the bullocke in peeces, and layd him on the wood,

34 And said, Fill foure barrells with water, and powre it on the burnt offering and on the wood. Again he said, Doe so againe. And they did so the second time, And he said, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: and he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Eliiah the Prophet came, and said, Lord God of Abraham, Izaak, and of Israel, let it be known this day, that thou art the God of Israel, and that I am thy seru- want, and that I haue done all these things at thy commandment.

37 Heare me, O Lord, heare me: & let this people know, that thou art the Lord God, and that thou hast turned their heart againe * at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and sayd, The Lord is God, the Lord is God.

40 And Eliiah sayd vnto them, Take the prophets of Baal, let not * aman of them escape. And they took them, & Eliiah brought them to the brooke Kishon, and slew them there.

41 ¶ And Eliiah sayd vnto Abah, Get thee vp, eate and drinke, for there is a sound of much raine.

42 So Abah went vp to eate & to drinke, and Eliiah went vp to the top of Carmel: and hee crouched vnto the earth, and put his face betwene his knees,

43 And said to his seruant, Goe vp now and looke toward the way of the Sea. And he went vp, and looked, and sayd, There is nothing. Again he said, Goe againe * seuen times.

44 And at the seuen time he sayd, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Up, and say vnto Abah, Make ready thy charer, and get thee downe: for the raine stayeth not.

45 And // in the meane while the heauen was blacke with clouds and winde, and there was a great raine. Then Abah went vp and came to yeuel.

46 And the hand of the Lord was on Eliiah, and hee giued by his topies, and rained * before Abah till he came to Izeel.

CHAP. XIX.

6 Elijah fleeing from Iez. bel, is nourished by the Angel of God. 15 Hee is commanded to anoynt Hazael, Iehu, and Elisba.

Gen. 32. 28.

2. King. 17. 34.

† Ebr. Sat, which some thinke containe about three potsels, and a third part apiece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne open in the water, to the intent they should haue none occasion to doubt that he is the onely God.

n Though God suffer his to run in blindness and error: for a time, yet at the length he calleth them home to him by some notorious signe & worke.

o Hee commanded them that as they were truly perswaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies.

p As Gods Spirit moued him to pray, so was hee strengthened by the same, that hee did not faint, but continued still till hee had obtained.

¶ Or, heere and there.

q Hee was so strengthened with Gods Spirit, that hee ran faster then the charer was able to run.

Now

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot exerce their malice.

c Or, whether his mind led him.

d So hard a thing it is to bridle our im-atiency in affliction, that the Saints could not overcome the same.

d Hee declareth that except God had nourished him miraculoufly, it had not bin possible for him to haue gone this iourney.

e He complaineth y^e the more zealous that he shewed himselfe to maintaine Gods glory, was more cruelly was he persecuted.

Rom. 11. 3.

f For the nature of man is not able to come neere vnto God, if he should appeare in his strength & full maiesty, and therefore of his mercy he sub-mitteth himselfe to our capacity.

g We ought not to depend on the multitude, in maintaining Gods glory, but because our duty so requieth, we ought to doe it.

h Or, Syria.

NOW Ahab tolde Jezebel all that Eliah had done, and how he had slaine all the prophets with the sword.

2 Then Jezebel sent a messenger vnto Eliah, saying, The gods doe loe to me and more also, if I make not thy life like one of their liues by to morrow this time.

3 Eliah hee saw that, hee arose, and went || for his life, and came to Ber-ibeba, which is in Iudah, & left his seruant there.

4 But hee went a dayes iourney into the wilderness, and came and late downe vnder a Iuniper tree, and desired that hee might die, and sayd, It is now enough, O Lord, take my soule, for I am not better then my fathers.

5 And as he lay and slept vnder the Iuniper tree, behold now, an Angel touched him, and said vnto him, Ap and eat.

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eate and drinke, and returned and slept.

7 And the Angel of the Lord came againe the second time, and touched him, and sayd, Ap and eate: for thou hast a great iourney.

8 Then hee arose, and did eate and drinke, and walked in the strength of that meat fourtie dayes and fourtie nights, vnto Mount the mount of God.

9 And there he entred into a caue, and lodged there: and behold, the Lord spake to him, and sayd vnto him, Eliah dost thou here, Eliah?

10 And he answered, I haue bene very felous for the Lord God of hostes: for the children of Israel haue forsaken thy Covenant, broken downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

11 And he said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mighty strong wind rent the mountaines, and brake the rockes before the Lord: but the Lord was not in the winde: and after the winde, came an earthquake: but the Lord was not in the earthquake:

12 And after the earthquake came fire: but the Lord was not in the fire: and after the fire, came a still and soft voyce.

13 And when Eliah heard it, he couered his face with his mantell, and went out, and stood in the entering in of the caue: and behold, there came a voyce vnto him, and sayd, What dost thou here, Eliah?

14 And he answered, I haue bene very felous for the Lord God of hostes, because the children of Israel haue forsaken thy Covenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

15 And the Lord sayd vnto him, Soe, returne by the wilderness vnto Damascus, and when thou comest there, anoynt Hazael king ouer || Aram.

16 And Iehu the sonne of Nimshi shalt thou anoint King ouer Israel: and Eli-

sha the sonne of Shaphat of Abel Meholah shalt thou anoint to bee Prophet in thy roune.

17 And him that escapeth from the sword of Hazael, shall Iehu slay: and him that escapeth from the sword of Iehu, shall Elisha slay.

18 Yet will I leaue seuen thousand in Israel, euen at the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

19 So hee departed thence, and found Elisha the sonne of Shaphat, who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Eliah went towards him, and cait his mantell vpon him.

20 And he left the oxen, and ran after Eliah, and said, Let me, I pray thee, kisse my father & my mother, and then I will follow thee. Who answered him, Soe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he took a couple of oxen, and slew them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose, and went after Eliah, and ministred vnto him.

CHAP. XX.

1 Samaria is besieged. 13 The Lord promisseth the victory to Ahab by a Prophet. 31 The king of Israel made peace with Ben-hadad, and was reproued therefore by the Prophet.

THEN Ben-hadad the king of || Aram assembled all his army, and two and thirtie kings with him, with horses and chariots, and went vp and besieged Samaria, and fought against it.

2 And he sent messengers to Ahab king of Israel into the city.

3 And sayd vnto him, Thus sayth Ben-hadad, Thy silver and thy gold is mine: also thy women and thy faire children are mine.

4 And the king of Israel answered, and said, My lord king, according to thy saying, I am thine, and all that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and sayth, When I shall send vnto thee, and command, thou shalt deliuer me thy silver and thy golde, and thy women and thy children,

6 O els I will send my seruants vnto thee by to morrow this time: and they shall search thine house, and the houses of thy seruants: and what soeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

7 Then the king of Israel sent for all the Elders of the land, and said, Take heed, I pray you, and see how hee seeketh mischief: for he sent vnto me for my wines, and for my children, and for my siluer, and for my gold, and I denied him not.

8 And all the Elders and all the people sayd to him, Hearken not vnto him, nor consent.

9 Wherefore hee said vnto the messengers of Ben-hadad, Tell my lord the king,

2. King. 9. 1, 3. eccles. 48. 8.

h He declareth that wicked dissimblers & idolaters are not his

i Though this natural affection is not to be condemned yet it ought not to moue vs when God calleth vs to serue him.

k He would noe stay till wood was brought, so great was his desire to follow his vocation.

l Or, Syria.

a Tharis, gouernours and rulers of prouinces.

t Or, Shomerom.

b I am content to obey and pay tribute.

c He would not accept his answer, except he did out of hand deliuer whatsoeuer he should aske: for hee sought an occasion how to make warre against him.

d They thought it their duties rather to venture their liues, then to grant to that thing which was not lawfull, only to satisfie the lust of a tyrant.

All that thou dost send for to thy seruant at the first time, that I will doe: but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods doe so to me, and more also, if the dust of Samaria be enough to all the people that follow me, for euery man a handfull.

11 And the king of Israel answered, and said, Tell him, Let not him that girdeth his harness, boast himselfe, as hee that putteth it off.

12 And when hee heard that tidings, as hee was with the kings drinking in the palatons, hee layd vnto his seruants, Bring forth your engines, and they set them against the citie.

13 And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Hast thou sene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab said, By what? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. Hee layd againe, Who shall order the battell? And hee answered, Thou.

15 Then hee numbred the seruants of the princes of the prouinces, and they were two hundred two and thirtie: and after them hee numbred the whole people of all the children of Israel, euen seven thousand.

16 And they went out at noone: but Ben-hadad did drinke till he was drunken in the tents, both he, and the Kings: for two and thirtie kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out, & they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they bee come out for peace, take them aliuie: or whether they bee come out to fight, take them yet aliuie.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the hoste which followed them.

20 And they slew euery one his enemy: and the Aramites fled, and Israel pursued them: but Ben-hadad the king of Aram escaped on an horse with his hostemen.

21 And the king of Israel went out and smote the hostes and charrets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, Goe, bee of good courage, and consider and take heede what thou dost: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 Then the seruants of the king of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captiues for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such hostes, and such charrets, and we will fight against them in the plaine, and doubtlesse we shall ouercome them: and heearken vnto their voice, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went vp to Apphek to fight against Israel.

27 And the children of Israel were numbed, and were all assembled and went against them, and the children of Israel pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and yee shall know that I am the Lord.

29 And they pitched one ouer against the other seven dayes, and in the seventh day the battell was ioyned: and the children of Israel slew of the Aramites an hundred thousand hostemen in one day.

30 But the rest fled to Apphek into the citie: and there fell a wall vpon seven and twentie thousand men that were left: and Ben-hadad fled into the citie, and came to a secret chamber.

31 And his seruants said vnto him, Behold now, we haue heard say, that the kings of the house of Israel are merciful kings: we pray thee, let vs put sackcloth about our loynes, and ropes about our heads, and goe out to the king of Israel: it may be that yee will saue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the king of Israel, and layd, Thy seruant Ben-hadad saith, I pray thee, let me liue: and he said, Is he yet aliuie? hee is my brother.

33 Now the men tooke diligent heede: if they could catch any thing of him, and made haste, and said, Thy brother Ben-hadad. And he said, Goe bring him. So Ben-hadad came out vnto him, and hee caused him to come vp vnto the charer.

34 And Ben-hadad layd vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make streetes for thee in Damascus, as my father did in Samaria, Then layde Ahab, I will let thee goe with this covenant. So hee made a covenant with him, and let him goe.

35 Then a certaine man of the children of the Prophets layd vnto his neighbour by the commandement of the Lord, Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as soon as thou art departed from me, a Lion shall slay thee. So when hee was departed from him, a Lion found him and slew him.

1 All they which were in the battell of the former yeere, ver. 15

m Who am of like power in the valley, as I am on the hills, and can as well destroy a multitude with few, as with many.

† Ebr. from chamber to chamber.

n In signe of submission, and that we haue deserved death, if he will punish vs with rigour.

† Or, and caught it of him.
o He is aliuie.

p Thou shalt appoint in my chiefe citie what thou wilt, and I will obey thee.
(Or, of the disciples.)

q By this external signe, hee would more liuely touch the kings heart.
r Because thou hast transgressed the commandement of the Lord,

e Moch lesse shall there bee found any pray that is worth any thing, when they shall be so many.

f Boast not before the victory be gotten.
† Or, put your selues in order,

g Before, God went about with signes and mira- cles to pull Ahab from his impie- tie, and now a- gaine with won- derfull victories,

h That is, yong men trained in the seruice of Princes,

† Ebr. man.
† Or, Syrians.

i With them which were appointed for the preferuation of his person,

k Thus the wicked blaspheme God in their sur- rise, whom not- with standing he suff. reth not vn- punished,

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised himselfe with ayes vpon his face.

39 And when the King came by, he cried vnto the king, and said, Thy seruant went into the mids of the battell: and behold, there went away a man, whose another man brought vnto me, and said, Keepe this man: if he be lost, and want, thy life shall goe for his life, or else thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doe, he was gone: and the King of Israel said vnto him, So shall thy iudgement bee: thou hast giuen sentence.

41 And he hasted, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets.

42 And he said vnto him, Thus saith the Lord, Because thou hast let goe out of thine hands a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauie and in displeasure, and came to Samaria.

CHAP. XXI.

8 Jezabel commandeth to kill Naboth, for this vineyard that he refused to sell to Ahab. 19 Elijah reproveth Ahab, and he repenteth.

After these things, Naboth the Izeelite had a vineyard in Izeel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue mee thy vineyard, that I may make mee a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izeelite had spoken vnto him, for he had said, I will not giue thee the inheritance of my fathers, and hee lay vpon his bed and turned his face, and would eate no bread.

5 Then Jezabel his wife came to him, and said vnto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said vnto her, Because I spake vnto Naboth the Izeelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Jezabel his wife said vnto him, Doe thou now gouerne the kingdome of Israel: vp, eate bread, and bee of good cheere, I will giue thee the vineyard of Naboth the Izeelite.

8 So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, & to the nobles that

were in his citie dwelling with Naboth.

9 And shee wrote in the letters, saying, Proclaime a fast, and let Naboth among the chiefe of the people,

10 And let two wicked men before him, and let them witnesse against him, saying, Thou didst blasphemie God and the King: then carie him out, and stone him that hee may die.

11 And the men of his citie, even the Elders and Gouernours, which dwelt in his citie, did as Jezabel had sent vnto them: as it was written in the letters which shee had sent vnto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people.

13 And there came two wicked men, and late before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did a blasphemie God and the King. Then they caried him away out of the citie, and stoned him with stones, that hee died.

14 Then they sent to Jezabel, saying, Naboth is stoned and is dead.

15 And when Jezabel heard that Naboth was stoned and was dead, Jezabel said to Ahab, Up, and take possession of the vineyard of Naboth the Izeelite, which hee refused to giue thee for money: for Naboth is not aliv, but is dead.

16 And when Ahab heard that Naboth was dead, he arose to goe downe to the vineyard of Naboth the Izeelite, to take possession of it.

17 And the word of the Lord came vnto Eliab the Tishbite, saying,

18 Arise, goe downe to meete Ahab king of Israel, which is in Samaria: for, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus saith the Lord, In the place where dogges licked the blood of Naboth, shall dogges lick euen thy blood also.

20 And Ahab said to Eliab, Hast thou found me, O mine enemy? And hee answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

21 Behold, I wil bring euill vpon thee, and will take away thy posteritie, and will cutt off from Ahab him that is pittefull against the wall, as well him that is as him vp, as him that is left in Israel,

22 And I will make thine house like the house of Jeroboam the sonne of Nebat, and like the house of Baasha the sonne of Abihah, for the pronocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Jezabel spake the Lord, saying, The dogs shall eate Jezabel by the wall of Izeel.

24 The dogges shall eate him of Ahabs stocke, that dieth in the citie: and him that dieth in the fields, shall the fowles of the ayre eate.

For then they vsed to enquire of mens faults: for none could fast truly that were notorious sinners.

Thus the worldlings contrary to Gods commandment, who willett not to consent to the shedding of innocent blood, obey rather the wicked commandments of Princes, then the iust Lawes of God.

Ebr. bleffe.

This example of monstrous crueltie the holy Ghost leaueth to vs, to the intent that wee should abhorre all tyrannie, and specially in them, whose nature and kinde should moue to be pitifull and inclined to mercie.

Goeft thou thinke to haue any aduantage by murdering of an innocent?

This was fulfilled in Ioram his sonne, as

2. King. 22. 5, 26.

Chap. 14. 10.

2. King. 9. 8.

1. Sam. 25. 21.

Chap. 14. 10.

Chap. 15. 29.

Chap. 16. 3.

2. King. 9. 33, 36.

For fortresse, or possession.

f By this parable hee maketh Ahab condemne himselfe, who made a couenant with Gods enemy, and let him escape, whom God had appointed to be slaine.

Chap. 22. 38.

Or, Shomeron.

Or, at this time.

a Though Ahabs tyranny be condemned by the holy Spirit, yet he was not so rigorous: that he would take from another man his right without full recompense.

b Thus hee wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

c As though hee said, Thou knowest not what it is to reigne. Command and in-treatie not, Ebr. let thine heart be mercie.

i By the wicked counsell of his wife, he became a vile idolater and cruel murderer, as one that gave himself wholly to serve sinne.

† Ebr. his flesh. k In token of mourning, or as some reade, bare footed.

l Meaning, in Iorams time, 2. King. 9. 26.

25 (But there was none like Ahab, who did sell himselfe to worke wickednes in the sight of the Lord, whome Iezabel his wife prouoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel)

27 Now when Ahab heard those words, hee rent his clothes, and put sackcloth upon him, and fasted, and lay in sackcloth, and went ^k softly.

28 And the word of the Lord came to Elishah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before mee, I will not bring that euill in his dayes, but in his sonnes dayes will I bring euill upon his house.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shall be the successe of their enterprise. 24 Zidkiah the false prophet smiteth him. 34 Ahab slaine. 40 Ahaziah his sonne succedeth. 41 The reigne of Iehoshaphat, 50 And Ioram his sonne.

A^D 2 they continued 3 yeeres with A^D 2 they continued 3 yeeres with A^D 2 they continued 3 yeeres with

2 And in the third yeere did Iehoshaphat the king of Iudah come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, Know ye not that Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)

4 And he said vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Iehoshaphat saide vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the king of Israel, Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the prophets vpon a foure hundred men, and said vnto them, Shall I go against Ramoth Gilead to battell, or shall I let it alone? and they said, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat said, Is there here neuer a Prophet of the Lord more, that we might enquire of him?

8 And the king of Israel said vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsell of the Lord, but I hate him: for hee doeth not prophesie good vnto mee, but euill. And Iehoshaphat saide, Let not the king say so.

9 Then the king of Israel called an Eunuch, and said, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sat either of them

2.Chron. 18.1,2. a Ben-hadad the king of Syria and Ahab made a peace, which endured three yeeres. b To see and visit him. c The kings of Syria kept Ramoth before this league was made by Ben-hadad, therefore he thought not himselfe bound thereby to restore it.

d I am ready to ioyne and goe with thee, and all mine is at thy commandement. e He feared that he would not goe to the warre, except God approved it. yet when Michaiah counselled the contrary, he would not obey.

f Meaning, the false prophets, which were flatterers and served for lucre, whom Iezabel had assembled and kept after the death of those whom Elias slew.

g Iehoshaphat did not acknowledge the false prophets to be Gods Ministers, but did contemne them. h Whereby wee see that the wicked cannot abide to heare the truth, but hate the Prophets of God and molest them. i Reade, Genet. 37.36.

on his throne in their ^k apparell in the voyd place at the entering in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkiah the sonne of Chenaanah made him ^k honours of pron, said, Thus saith the Lord, Which these shalt thou push the Aramites, until thou hast consumed them.

12 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 And the messenger that was gone to call Michaiah, spake vnto him, saying, Behold now, the wordes of the prophets declare good vnto the king with ^m one ^{ac} accord: let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michaiah said, As the Lord lieth, whatsoeuer the Lord sayth vnto mee, that will I speake.

15 So he came to the king, and the king said vnto him, Michaiah, Shall wee goe against Ramoth Gilead to battell, or shall we leaue off? And he answered him, ^m Goe by, and prosper: and the Lord shall deliuer it into the hand of the king.

16 And the king said vnto him, How oft shall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered vnder the mountaines, as sheepe that had no shepherd. And the Lord said, These haue no master, let every man returne vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat, Did I not tell thee, that he would prophesie no good vnto me, but euill?)

19 Again hee said, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the hosts of heauen stood about him on his right hand, and on his left hand.

20 And the Lord said, Who shall I entice Ahab that hee may goe and fall at Ramoth Gilead? And one said on this manner, and another said on that manner.

21 Then there came forth a spirit, and stood before the Lord, and said, I will entice him. And the Lord said vnto him, Where with?

22 And he said, I will goe out, and bee a false spirit in the mouth of all his prophets. Then hee said, Thou shalt entice him, and shalt also preuaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiah the sonne of Chenaanah came neere, and snote Michaiah on the cheek, and said, * When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt

l The true Prophets of God were accounted to vs signs for the confirmation of their doctrine, Isa. 20.2, ier. 7.2. where in the false prophets did imitate them, thinking thereby to make their doctrine more commendable.

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approve it, be they neuer so vngodly.

† Ebr. mouth. n He speaketh this in derision, because the king attributed so much to the false prophets, meaning, that by experience hee should trie that they were but flatterers.

o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels

Or persuade and deceive.

q Here wee see that though the deuill bee euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

r I will cause all his prophets to tell lyes.

2.Chro. 18.23. f Thus the wicked would seeme that none were in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.

see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel sayde, Take Michaiah, and carry him vnto Amon the gouernour of the cite, and vnto Iozab the kings sonne,

27 And say, Thus saith the King, But this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, ^u Hearken all ye people.

29 So the king of Israel, and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commaunded his two & thirtie captaines ouer his charrets, saying, Fight neither with small nor great, saue only against the king of Israel.

32 And when the captaines of the charrets saw Iehoshaphat, they said, Surely it is the king of Israel, & they turned to fight against him, and Iehoshaphat ^x cried.

33 And when the captaines of the charrets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drew a bowe mightily, and smote the king of Israel between the tymes ^z of his brigandine. Wherefore hee said vnto his charret man, Turne thine hand and carry mee out of the holse: for I am hurt.

35 And the battell increased that day, and the king stood still in his charret against the Aramites, and died at euen: and the blood ranne out of the wound into the mids of the charret.

36 And there went a Proclamation thorowout the ^z holse about the going downe of the Sunne, saying, Every man to his cite, and every man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charret in the poole of Samaria, and the dogs licked up his blood (and ^z they washed his armour) according ^z vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that he did, and the Iudoe

house which hee built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Abaziah his sonne reigned in his stead.

41 ^a And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab king of Israel. ^{2.Chron. 20. 31.}

42 Iehoshaphat was fine and thirtie yere old, when hee began to reigne, and reigned fine and twenty yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheless ^a the high places were not taken away: for the people offered still and burnt incense in the high places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat and his worthy deeds that hee did, and his battells which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the ^b Deputie was king.

48 Iehoshaphat made shippes of Cedar-wood to saile to ^c Ophir for gold, but they went not, for the shippes were broken at Cyon Gaber.

49 Then said Abaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants go with thy seruants in the shippes. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the cite of David his father, and Iehoram his sonne reigned in his stead.

51 Abaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the tenth yere of Iehoshaphat king of Iudah, and reigned two yeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, ^z according vnto all that his father had done.

^a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

^b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom they of Iudah appointed.

^c By Tharshish the Scripture meaneth Cilicia, and all the sea called Mediteranean.

^d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for gold.

^z Or, in all points as his father did.

¶ The second booke of the Kings.

THE ARGUMENT.

THis second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the King of Assyria, and his cite Samaria taken, and the tenne tribes by the iust plague of God for their idolatrie and disobedience to God, ledde into captiuitie. And also of Iudah, from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lodes commaundement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his Word Ierusalem was destroyed, the Temple burnt, and hee and all

his

^t Let him be pinned away with hunger, and be fed with a small portion of bread and water.

^u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

^x That is, to the Lord for helpe.

^z Or, in his simplicity, and ignorantly.

^z Ebr. and betweene the brigandine.

^z Ebr. sicke.

^y To wit, Ahab king of Israel.

^z Of the Israelites.

^z Or, the harlots washed it, Chap. 21. 19.

his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour toward those rulers and people which obey his prophets, and embrace his word: and contrariwise, of his plagues toward those common weales which neglect his ministers, and doe not obey his commandement.

CHAP. I.

2 Ahaziah by a fall falleth sicke, and consulteth with Baalzebub. 3 He is reprooued by Elijah. 10 The captaines ouer fiftie were sent to Elijah, wherof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.



hen Joab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell thow the lattise window in his supper chamber which was in Samaria, so hee was sicke: then he sent messengers, to whom hee said, Go, and enquire of Baalzebub the god of Ekron, if I shall recover of this my distace.

3 Then the Angel of the Lord said to Elijah the Tishbite, Arise, and goe vp to meet the messengers of the king of Samaria, and say vnto them, Is it not because there is no God in Israel, that ye go to enquire of Baalzebub the god of Ekron?

4 Wherefore thus saith the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Elijah departed.

5 And the messengers returned vnto him, to whom hee said, Why are ye now returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Go and retorne vnto the king which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? Therefore thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What manner of man was he which came and met you, and told you these words?

8 And they said vnto him, Hee was an hairy man, and girded with a girdle of leather about his loynes. Then said hee, It is Elijah the Tishbite.

9 Therefore the king sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him, for behold, hee sat on the top of a mountaine, and he said vnto him, O man of God, the king hath commanded that thou come downe.

10 But Elijah answered, and said to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

11 Again also hee sent vnto him another captaine ouer fiftie, with his fiftie. Also he spake, and said vnto him, O man of God, thus the King commandeth, Come downe quickly.

12 But Elijah answered, and said vnto his seruants, when they threaten Gods iudgements against the wicked. He spake this in mockery, and therefore prouoked Gods wrath to much the more.

them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 Yet againe he sent the third captaine ouer fiftie, with his fiftie. And the third captaine ouer fiftie went vp and came, and fel on his knees before Elijah, and besought him, and sayd vnto him, O man of God, I pray thee: let my life and the life of these thy fiftie seruants be precious in thy sight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy sight.

15 And the Angel of the Lord said vnto Elijah, Go downe with him, be not afraid of his presence. So he arose, and went down with him vnto the king.

16 And he said vnto him, Thus saith the Lord, Because thou hast sent messengers to enquire of Baalzebub the god of Ekron, (was it not because there was no God in Israel to enquire of his word?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So hee died according to the word of the Lord, which Elijah had spoken. And king in the 17. Iehoram began to reigne in his stead, in yeere of his the second yeere of Iehoram the sonne of Iehoshaphat king of Iudah, because hee had no sonne.

18 Concerning the rest of the acts of Ahaziah, that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

in the fift yeere of this Iehoram, Iehoshaphat died, and the kingdome of Iudah was confirmed to his sonne.

CHAP. II.

8 Elijah dimideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke and dimideth Iordan. 20 The bitter and venomous waters are healed. 23 The children that mocketh Elisha, are rent in pieces with Beares.

And when the Lord would take vp Elijah into heauen by a whirlewinde, Elijah went with Elisha from Gilgal.

2 Then Elijah said to Elisha, Tarry here I pray thee: for the Lord hath sent mee to Beth-el. But Elisha says, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elisha, and sayd vnto him, Knowest thou that the Lord will take thy master from a thine head this day? And he said, Yea, I know it: hold ye your peace.

4 Againe Elisha said vnto him, Elisha, tarry here, I pray thee: for the Lord hath sent mee to Jericho. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came to Jericho.

to be as the head, is to be the master, as to be at the feete, is to be a scholler. For the Lord had revealed it vnto him.

i Meaning, that God would shew byest: & whither he was a true

Prophet or not. k Which humble my selfe be fore God and his seruants.

l That is, spare my life, and let me not die as the other two.

m Thus the Lord giueth boldnesse to his, that they feare not the threatenings of tyrants, which otherwise of themselves are afraid to doe Gods message.

n Iehoshaphat going to battell against the Syrians, made his sonne Iehoram king in the 17. yeere of his reigne: and in the 18. yeere, which was the second yeere of his sonne, Iehoram the sonne of Ahab reigned in Israel, and the kingdome

of Iehoram the sonne of Ahab reigned in Israel, and the kingdome

of Iehoram the sonne of Ahab reigned in Israel, and the kingdome

of Iehoram the sonne of Ahab reigned in Israel, and the kingdome

a Which was the place where the children of Israel were circumcised after they came ouer Iordan and had bene forty yeeres in the wilderness, as Ioshua

5.9 b So called, because they are begotten as it were anew by the heauenly doctrine.

c That is, from being any more thine head: for

d For the Lord had revealed it vnto him.

e And

f And

g And

h And

e Not onely at Bethel, but at Iericho, and other places were there prophets which had schoolers, whom they instructed, and brought vp in the true feare of God.

f To wit of Iorden.

g Let thy spirit haue double force in me, because of these dangerous times: or, let me haue twice so much as the rest of the Prophets: or thy spirit being diuided into three parts, let mee haue two. *Beclius, 48. 9. 1. msc. 2. 58.* h Thus God hath left a testimony in all ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

i The spirit of prophesie is giuen so him as it was to Elijah.

k Meaning, Elijah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.

m O, kill the inhabitants,

5 And the children of the Prophets that were at Iericho, came to Elisha, and said vnto him, Knowest thou that the Lord will take thy matter from thine head this day? and he said, Yea, I know it: hold yee your peace.

6 Moreover, Elisah said vnto him, Tarry, I pray thee, here: for the Lord hath sent me to Iorden. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went, and stood on the other side asafare off, and they two stood by Iorden.

8 ¶ Then Elisah toke his cloake, and wrapt it together, & smote the waters, and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Elisah said vnto Elisha, Alke what I shall doe for thee before I be taken from thee. And Elisah said, I pray thee, let thy spirit bee double vpon mee.

10 And he said, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, behold, there appeared a chariot of fire, and horses of fire, and did separate them twaine. So Elisah went vp by a whirlwind into heaven.

12 And Elisah saw it, and he cried, My father, my father, the charer of Israel, and the horsemen thereof: and hee saw him no more: and hee toke his owne clothes, and rent them in two pieces.

13 ¶ He toke vp also the cloke of Elisah that fell from him, and returned, and stood by the banke of Iorden.

14 After, he toke the cloke of Elisah that fell from him, and smote the waters, & said, Where is the Lord God of Elisah? And so hee also, after hee had striken the waters, so that they were diuided this way and that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they sayd, The spirit of Elisah doeth rest on Elisha: and they came to meete him, and fell to the ground before him.

16 And said vnto him, Behold now, there bee with thy seruants fifty strong men: let them goe, we pray thee, and seeke thy master, if so bee the spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, I shall not send.

17 Yet they were instant vpon him, til hee was ashamed: wherefore hee said, Send. So they sent fifty men, which sought three dayes but found him not.

18 Therefore they returned to him, (for hee tarried at Iericho) and hee said vnto them, Did not I say vnto you, Goe not?

19 ¶ And the men of the citie sayd vnto Elisha, Behold, we pray thee: the situation of this citie is pleasant, as thou, my lord, seest, but the water is naught, & the ground barren.

20 Then hee said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there the salt, and saide, Thus saith the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse to the ground.

22 So the waters were healed vntil this day, according to the word of Elisah which hee had spoken.

23 ¶ And hee went by from thence vnto Beth-el. And as hee was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp thou bald head, come vp thou bald head.

24 And hee turned backe, and looked on them, and cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

CHAP. III.

1 The raigne of Iehoram 6 Hee and Iehoshaphat goe to warre against Moab, which rebelled. 13 Elisah reprooueth him, 17 and giveth their hostes water 24 The Moabites are overcome. 27 Their king sacrificeth his sonne.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the eighteenth yere of Iehoshaphat King of Iudah, and reigned twelue yeres.

2 And hee wrought euill in the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made.

3 Neuerthelesse, hee cleaued vnto the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then Mesha King of Moab had stole of sheepe, and sendeth vnto the King of Israel an hundred thousand lambs, and an hundred thousand rammes with the wool.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat King of Iudah, saying, The king of Moab hath rebelled against me: wilt thou go with me to battell against Moab? and he answered, I will goe vp: for I am as thou art, my people, as thy people, and mine horses, as thine horses.

8 Then said he, What way shall we goe vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the king of Edom, and when they had compassed the way seven dayes, they had no water for the host, nor for the cattell that followed them.

10 Therefore the King of Israel saide, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

11 But

m Thus God gaue him power euen contrary to nature, to make that water profitable for mans vie which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, he desired God to take vengeance of that injury done vnto him,

a Reade the annotation in the 1. chap. and 17. verse.

b Hee sacrificed to the golden calves that Ieroboam had made. c This was done after that D. u. d. had made the Moabites tributaries to his successors.

d Reade 1. kings. 22. 4.

e Meaning, the viceroy or lieutenant of the king of Iudah, reade 2. King. 2. 3.

47. f Ebr. that were as their feet.

f That is, who was his feruant.
g He is able to instruct vs what is Gods will in this point.
h He knew that this wicked king would haue but vied his counsell to ferue his turne and therefore he diddaine to answer him.
i The wicked esteeme not the seruants of God, but when they are driven by very necessity and feare of the present danger.
k God suffreth his word to be declared to the wicked because of the godly that are among them.
l He lang longs to gods glory, & so stirred vp the Prophets heart to prophesie.
m He will not only miraculoufly giue you waters, but your enemies also into your hand.
n Though God bestow his benefits for a time vp6 his enemies yet he hath his seasons, when he will take them away, to the intent they might see his vengeance, which is prepared against them.
o The sudden ioy of the wicked is but a preparation to their destruction which is at hand.
p Meaning, they followed them into the townes.
q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

11 But Iehoshaphat saide, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him: and one of the king of Israels seruantes answered, and said, Here is Elithea the sonne of Shaphat, which powred water on the handes of Elitah.
12 Then Iehoshaphat saide, The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.
13 And Elithea saide vnto the king of Israel, What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel saide vnto him, stay: for the Lord hath called these three kings, to giue them into the hand of Moab.
14 Then Elithea saide, As the Lord of hoiles liueth, in whose sight I stand, if it were not that I regard the presence of Iehoshaphat the king of Iudah, I would not haue looked toward thee, nor heere thee.
15 But now bring me a minstrell. And when the minstrell played, the hand of the Lord came vpon him.
16 And he saide, Thus sayth the Lord, Make this valley full of ditches.
17 For thus sayth the Lord, Ye shall neither see wind nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattell, and your beasts.
18 But this is a small thing in the sight of the Lord: for he wil giue Moab into your hand.
19 And ye shall smite euery strong towne and euery chiefe city, and shall selle euery fatree, and shall stop all the fountaines of water, and make euery good field with stones.
20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the country was filled with water.
21 And when all the Moabites heard that the kings were come vp to fight against them, they gathered all that was able to put on harness, and byward, and stood in their border.
22 And they arose early in the morning when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.
23 And they saide, This is blood: the kings are surely slaine, and one hath smitten another: now therefore Moab to the spoyle.
24 And when they came to the boile of Israel, the Israellites rose vp, and smote the Moabites, so that they fled before them, but they pursued them and smote Moab.
25 And they destroyed the cities: and on all the good fields euery man calt his stone, and filled them, and they stoped all the fountaines of water, and filled all the good trees onely in Kir-hareseth left they the stones thereof: howbeit they went about it with slings, and smote it.
26 And when the king of Moab saw that the battell was too sore for him, he tooke with him seuen hundred men that dawe the sword to break throug vnto the king

of Edom: but they could not.

27 Then he tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their countrey.

rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous cruelty nooned the Israelites hearts of pittie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elithea. 12 Hee obtaineth for the Shunammite a sonne at Gods hand. 18 Who dying, 32 Hee raiseh him up againe. 40 Hee maketh sweete the portage. 42 And multiplieth the loane.

1 And one of the wiues of the sonnes of the Prophets cryed vnto Elithea, saying, Thy seruant mine husband is dead, & thou knowest that thy seruant didd feare the Lord: and the creditor is come to take my two sonnes to be his bondmen.

2 Then Elithea saide vnto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmaid hath nothing at home, save a pottage of oyle.

3 And he said, Doe and borrow thee vessels abroad of all thy neigbbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sons, and powze out into all those vessels, and let aside those that are full.

5 So she departed from him, and shut the doze vpon her, and vpon her sons. And they brought to her, and she powzed out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessell. And he saide vnto her, There are no more vessels. And the oyle ceased.

7 Then she came & told the man of God, And he saide, Goe, and tell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8 And once a time Elithea came to Shunem, and there a woman of great estimation contraiued him to eat bread: and as hee passed by, he turned in thither to eat bread.

9 And she said vnto her husband, Behold I know now, that this is an holy man of God that passed by vs continually.

10 Let vs make him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table and a stoole, and a candlesticke, that he may turne in thither when he cometh to vs.

11 And on a day he came thither, and turned into the chamber, and lay therein.

12 And said to Jehazhis seruant, Call this Shunammite: and when he called her, she stood before him.

13 Then hee said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, what shall wee doe for thee? Is there any thing to bee spoken for thee to the king, or to the Captaine

r Some referre it to the king of Edoms son, whom they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous cruelty nooned the Israelites hearts of pittie to depart.
a Reade Chap. 23.
b And therefore fel not into debt by vnbrittaines or prodigality, but by the hand of the Lord.
c Because I am poore and not able to pay.
d Thus God suffereh his many times to bee brought to extreme necessity, before he succor them, that afterward they may the more praise his mercy.
e The Prophet declareth hereby vnto her, that God neuer faileth to provide for his seruants, their wiues and children, if they trust in him.
f To augment and increase in the vessels.
g God here did not onely provide for his seruants, but his debt should be payd, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that he might more commodiously giue himselfe to studie and prayers.
i Thus the seruants of God are not vnthankfull for the benefits they receive.

k I am content with that that God hath sent me, & can want nothing that one can doe for another.

l Which then was a reproch, and therefore he would that his master should pray to God for her, that shee might be fruitful.

Gen. 18. 10.

m His head ached sore, and therefore he cryed thus.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

† Ebr. peace.

|| Or, farre off.

o In token of humility and idy that she had met with him.

† Ebr. her soule is in bitterness.

p Make such speeche that nothing may let thee in the way,

Luke 10. 4.

of the hoste? And she answered, I dwell among mine owne people.

14 Again he saide, what is then to bee done for her? Then Gehazi answered, In deede she hath no sonne, and her husband is olde.

15 Then said he, Call her. And he called her, and she stood in the doore.

16 And he said, At this time appointed according to the time of life, thou shalt embrace a sonne. And she said, Oh my lord, thou man of God, doe not lie vnto thine hand-maide.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life that Elisha had said vnto her.

18 ¶ And when the child was grown, it fel on a day, that he went out to his father, and to the reapers.

19 And he laid to his father, mine head, mine head. Mo said to his seruant, Beare him to his mother.

20 And heeooke him, and brought him to his mother, and he late one her knees till none, and died.

21 Then he went by, and laid him on the bed of the man of God, and shut the doore vpon him, and went out.

22 ¶ Then he called to her husband, and saide, Send with me, I pray thee, one of the young men, and one of the asses: for I will hast to the man of God, and come againe.

23 And he said, Therefore wilt thou goe to him to day? it is neither new Moone nor Sabbath day, And she answered, All that he will be well.

24 Then she saddled an asse, and saide to her seruant, Drive, and goe forward: stay not for me to get by, except I bid thee.

25 ¶ So she went, and came vnto the man of God to mount Carmel. And when the man of God saw her, he ouer against him, he said to Gehazi his seruant, Beholde, the Shunamite.

26 Runne now, I say, to meete her, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when he came to the man of God vnto the mountaine, hee caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is bowed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then she said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then he saide to Gehazi, Gird thy loynes, & take my staffe in thine hand, and goe thy way: & if thou meete any, salute him not: and if any salute thee, answer him not: and lay my staffe vpon the face of the child.

30 And the mother of the child saide, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had laid the staffe vpon the face of the child, but he neither spake nor heard: wherefore he returned to meete him, and told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and beholde the child was deade, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After he went by, and lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, and the flesh of the child waxed warme.

35 And he went from him, and walked by and downe in the house, and went by & spred himselfe vpon him: then the child needed seuen times, and opened his eyes.

36 Then he called Gehazi, and said, Cal this Shunammite. So he called her, which came in vnto him. And he saide vnto her, Take thy sonne.

37 And she came and fell at his feete, and bowed her selfe to the ground, andooke vpon her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he saide vnto his seruant, Set on the great pot, and see the pottage for the children of the Prophets.

39 And one went out into the field, to gather herbs, and found as it were, a wild vine, and gathered thereof wild gourds his garment full, and came and fixed them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cryed out, & said, Thou man of God, death is in the pot: and they could not eate thereof.

41 Then he saide, Bring meale, And he cast it into the pot, & said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal Shalisha, and brought the man of God bread of the first fruites, even twenty loaves of barley, and full yeares of corne in the huske. And he saide, Giue vnto the people, that they may eate.

43 And his seruant answered, How should I set this before an hundred men? He saide againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there shall remaine.

44 So he set it before them, and they did eate, and left ouer according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gift. 27 Gehazi is stricken with leprosie, because he tooke money and rayment of Naaman.

NOW was there one Naaman captaine of the hoste of the king of Aram, a great man and honourable in the sight of his lord, because that by him the Lord had deliuered the Aramites. Hee also was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by bands,

q The like did Elisha to the widowes sonne at Sarepta, 1 King 17. 21. and Saint Paul, acts 20. 10.

r Signifying the care that ought to be in them, that beareth the word of God and are distributors of the spiritual life.

r Meaning, oftentimes.

s That is, in the land of Israel.

t Which the Apothecaries call collequintida, and is most vehement and dangerous in purging.

u They feared that they were poysoned, because of the bitterness.

x It is not the quantity of bread that sanctifieth, but the blessing that God giueth.

a Heere appeareth that among the infidels God hath his, and also that the Infidels haue them in estimation, which do good to their

† Ebr she was before.

b Meaning Elisha.

c That is Naaman told it to the king of Syria.

d To give this as a present to the Prophet.
† Ebr in his hand.

e The Prophet rebuketh the king, because he did not consider that God was true in his promise, and therefore would not leave his Church destitute of a Prophet, whose prayers he would hear, and to whom he should have recourse for comfort.

f Mans reason murmureth when it considereth onely the signes, and outward things, and hath not regard to the word of God which is there contained.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters to ward their seruants must be affectionate as toward their children.

Like 4. 27.

† Ebr. blessing.

hands, and had taken a little maide of the land of Israel, and shee serued Naamans wife.

5 And she said vnto her mistresse, Would God my lord were with the Prophet that is in Samaria, he would soone deliuer him of his leprosie.

6 And hee went in, and told his lord, saying, Thus and thus saith the mayd that is of the land of Israel.

7 And the king of Aram said, See thy way thither, and I will send a letter vnto the king of Israel. And he departed, and tooke with him ten talents of siluer, and nine thousand pieces of gold, and ten change of raiments,

8 And brought the letter to the king of Israel, to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

9 And when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that hee doeth send to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see how he seeketh a quarrell against me.

10 But when Elisha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that this is a Prophet in Israel.

11 ¶ Then Naaman came with his horses, and with his chariots, and stood at the doore of the house of Elisha.

12 And Elisha sent a messenger vnto him, saying, See, and wash thee in Iordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleane.

13 But Naaman was wroth, and went away, and said, Behold, I thought with my selfe, Hee will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place, and heale the leprosie.

14 Are not Abana and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleane? So he turned, and departed in displeasure.

15 But his seruants came, and spake vnto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then when he saith to thee, Wash and be cleane?

16 ¶ Then went hee downe and washed himselfe seven times in Iordan, according to the saying of the man of God, and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

17 ¶ And he returned againe to the man of God, he and all his company, and came and stood before him, and said, Behold, now I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy seruant.

18 But hee said, As the Lord liueth (before whome I stand) I will not receive it.

And hee would haue constrained him to receive it, but he refused.

19 Wherefore, Naaman said, Shall there not bee giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, save vnto the Lord.

20 ¶ Herein the Lord bee mercifull vnto thy seruant, that when my master goeth into the house of Rimmon to worship there, and leaneth on mine hand, and I bow my selfe in the house of Rimmon: when I doe bowe downe, I say, In the house of Rimmon, the Lord bee mercifull vnto thy seruant in this point.

21 ¶ Unto whom hee said, See in peace. So hee departed from him about halfe a dayes iourney of ground.

22 And Gehazi the seruant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiving not those things at his hand that hee brought: as the Lord liueth, I will runne after him, and take somethings of him.

23 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, hee lighted downe from the chariot to meet him, and said, Is all well?

24 And he answered, All is wel: my master hath sent me, saying, Behold, there be come to me, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

25 And Naaman said, Dea, take two talents, and hee compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruants, that they might beare them before him.

26 And when he came to the tower, he tooke them out of their hands, and laid them in the house, and sent away the men, and he departed.

27 ¶ Then hee went in, and stood before his master. And Elisha sayde vnto him, Whence comest thou, Gehazi? And he said, Thy seruant went no whither.

28 But hee sayd vnto him, Went not mine heart with thee when the man turned againe from his chariot to meete thee? Is this a time to take money, and to receive garments, and olives, and vineyards, and sheepe, and oxen, and men seruants, and maid seruants?

29 The leprosie therefore of Naaman shall cleaue vnto thee, and vnto thy seede for euer. And hee went out from his presence a leper white as snow.

CHAP. VI.

6 Elisha maketh yron to swimme about the water. 8 Hee disloseth the king of Syria counsell to the king of Israel. 13 Who finding certaintie to take him, were kept fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

¶ And the children of the Prophets sayd vnto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for vs.

h So the Lord commandeth that they that receive freely, should giue also freely.

i Hee feeleth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgive him, lest others by his example might fall to idolatry: for as for his owne part hee conuicteth that hee will neuer serue any but the true God.

k The Prophet did not approue his acte, but after the common manner of speech hee bidden him farewell.

l Declaring thereby what honour and affection hee bare to the Prophet his master.

m Or so secret place.
n Naamans seruants.

o Was not I present with thee in spirit?

p That is, money to buy possessions with: meaning, that it is detestable in the seruants of God to haue couetous minde.

q To be an example to all such as by whose couetousnesse Gods word might be slandered.

a Or, a piece of wood fit to build with.

b Or, the axe head.
c God wrought this miraculously to confirm the authority of Elifha, to whom he had given such abundance of his spirit.

c Meaning, that he would lie in ambush and take the Israelites at unawares.

d The wicked conspire nothing so craftily, but God can reveale it to his servants, and cause their counsell to be discovered.

e There is nothing so secret that thou canst goe about, but he knoweth it, and discovereth it unto his king.

f Though it had bene nothing in mans judgement to have taken Elifha yet the wicked ever doubt and thinke they are never able to prepare power enough, though it be but againe one, or a few.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliver them.

2 Chron. 32. 7. h That he may behold how thou hast prepared an army to rescue vs.

i Meaning the Syrians his enemies, which came down thinking themselves sure of him.

k Thus he did being led by the Spirit of God, & not because he sought his owne revengeance, but onely to let forth the glory of God.

2 Let vs now goe to Iorden, that wee may take thence every man a beame, and make vs a place to dwell in. And he answered, Goe.

3 And one said, Houchsafe, I pray thee, to goe with thy servants: and he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the fellyon fell into the water: then he cried, and said, Alas, matter, it was but borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then hee cut downe a piece of wood, and call it this tree, and he caused the yon to swimme.

7 Then he said, Take it up to thee. And he stretched out his hand, and took it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his servants, and said, In such and such a place shall be my campe.

9 Therefore the man of God sent unto the king of Israel, saying, Beware thou goe not over to such a place: for there the Aramites are come downe.

10 So the king of Israel lent to the place which the man of God told him, and warned him of, and saved himselfe from thence, not once, nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his servants, and said unto them, Will yee not shewe mee, which of vs betrayeth our counsell to the king of Israel?

12 Then one of his servants said, None, my lord, O king, but Elifha the Prophet that is in Israel, telleth the king of Israel, even the wordes that thou speakest in thy private chamber.

13 And he said, Goe, and espie where he is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So hee sent thither boxes and charrets, and a mightie hoste: and they came by night, and compassed the city.

15 And when the servant of the man of God arose early to goe out, beholde, an hoste compassed the citie with horses and charrets. Then his servant said unto him, Alas, master, how shall we doe?

16 And hee answered, f Feare not: for they that be with vs, are more then they that be with them.

17 Then Elifha prayed, and said, Lord, I beseech thee, open his eyes, that he may see. And the Lord opened the eyes of the servant, and hee looked, and behold, the mountaine was full of boxes and charrets of fire round about Elifha.

18 So they came downe to him: but Elifha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elifha.

19 And Elifha said unto them, This is not the way, neither is this the citie: follow mee, and I will leade you to the man whom yee seeke. But hee led them to Samaria.

20 And when they were come to Samaria,

Elifha said, Lord, open their eyes, that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the mids of Samaria.

21 And the king of Israel said unto Elifha when hee saw them, My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: dost thou not thinke them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eat and drinke and goe to their master.

23 And hee made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad King of Aram gathered all his hoste, and went by, and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it, until an asses head was at fourescore pieces of silver, and the fourth part of a cab of doves dung at five pieces of silver.

26 And as the king of Israel was going byon the wall, there cried a woman unto him, saying, Helpe, my lord, O king.

27 And he said, Seeing the Lord doth not succour thee, how should I helpe thee with the barnes, or with the winepresse?

28 Also the king said unto her, What aileth thee? And she answered, This woman said unto mee, Give thy sonne, that we may eat him to day, and wee will eat my sonne to morrow.

29 ¶ So we sodde my sonne, and did eate him, and I said to her the day after, Give thy sonne, that we may eat him, but she hath hid her sonne.

30 And when the King had heard the wordes of the woman, he rent his clothes, (and as hee went upon the wall, the people looked, and behold, he had sackcloth) withing upon his head.

31 And he said, God doe so to mee and more also, if the head of Elifha the sonne of Shaphat shall stand on him this day.

32 ¶ Now Elifha sat in his house, and the Elders sat with him. And the king sent a man before him: but before the messenger came to him, hee layd to the Elders, See yee not how this murderers sonne hath sent to take away mine head? take heede when the messenger cometh, and shut the doore, and handle him roughly at the doore: is not the sound of his mallets heere behinde him?

33 ¶ While hee yet talked with them, behold, the messenger came downe unto him, and said, Behold, this cuill cometh of the Lord: should I attend on the Lord any longer?

CHAP. VII.

1 Elifha prophesieth plentie of vitaille, and other things to Samaria. 6 The Syrians runne away, and have no man following them. 17 The prince that would not beleue the word of Elifha, is troden to death.

1 The wicked vie reuerent and graue words towards the servants of God, when they think to haue any commodity by them, though in their heart they cannot abide them. For this gentle intreatie and the miracle wrought by the Prophet, did more preuaile for common quietnesse, then if they had bene overcome in battle: for they returned no more at that time to fight against Israel, or in that kings dayes.

2 The biewes burned, that they were in the siege for lacke of wood.

3 Meaning, any kinde of vitaille, as come and wine, &c.

Deut. 28. 53, 57 ¶ Or, under his clothes.

4 Thus hypocrites, when they see Gods iudgements, thinke to please him with outward ceremonies, whom in

properitie they will not know.

5 Meaning, Jeoram Abahs sonne, who killed the Prophets, and caused Naboth to be stoned.

6 So the wicked fall into a rage and desperation, if they finde not sudden remedie against their afflictions.

Then

a The godly are enu-
mer allured of
Gods helpe in
their necessities,
but the times &
houres are onely
reuered by Gods
spirit.

b To whom the
King gaue the
charge and over-
sight of things,
as verse 17.

c He mocketh
at the Prophets
words, saying,
that if God re-
uened downe come
from heauen, yet
this could not
come to passe.

d Thy inidelity
shalbe punished
herein, when
thou shalt see
this miracle, and
yet not be pa-
rtaker thereof.

e For it was co-
manded in the
Law that they
should dwell a-
part, and not a-
mong thir bre-
thren, Leuit. 13.
46.

f Thus God need-
eth no great
preparation to
destroy the wic-
ked though they
bee neuer to ma-
ny, for he can
scatter them
with a small
noyse or sha-
ke of a lease.
g The wicked
need no greater
enemy then their
owne conscience
to pursue them.
|| Or, we shall be
punished for our
faule.

h He mistrusted
the Prophets
words; & there-
fore could be-
leeue nothing, as
they which are
more politike
then godly, euer
cast more perils
then needeth.

Then Elifha sayd, Heare yet the word of
the Lord: thus saith the Lord, A mo-
row thus in the measure of fine flour shall be
sold for a shekel, and two measures of barley
for a shekel in the gate of Samaria.

2 Then a prince on whose hand the king
leaned, answered the will of God, and
said, Though the Lord would make win-
dowes in the heauen, could this thing come
to passe? and he said, Behold, thou shalt see
it with thine eyes, but thou shalt not eate
thereof.

3 Now there were foure leproous men
at the entering in of the gate: and they said
one to another, What are we here until we
die?

4 If we say, we will enter into the citie,
the famine is in the citie, and we shall die
there: and if we sit here, we shall die also. Now
therefore come, and let vs fall into the campe
of the Aramites: if they spare our liues, we
shall liue: and if they kill vs, wee are but
dead.

5 So they rose up in the twilight, to go
to the campe of the Aramites, and when
they were come to the vermouth part of the
campe of the Aramites, loe, there was no
man there.

6 For the Lord had caused the campe of
the Aramites to heare a noyse of charrets
and a noyse of hostes, and a noyse of a great
armie, so that they said one to another, Be-
holde, the king of Israel hath hired against
vs the kings of the Hittites, and the kings
of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the
twilight, and left their tents, and their ho-
ses, and their asses, when the campe as it was,
and he fled for their liues.

8 And when these lepers came to the ve-
rmouth part of the campe, they entered into one
tent, and did eate and drinke, and carted
thence silver and golde, and raiment, and
went and hid it: after they returned, and en-
tered into another tent, and carted thence al-
so, and went and hid it.

9 Then said one to another, We doe not
well: this day is a day of good tidings, and
we hold our peace. If we tary till daytigh-
t, some mischief will come vpon vs. Now
therefore come, let vs goe, and tell the kings
household.

10 So they came, and called vnto the
porters of the citie, and told them, saying,
We came to the campe of the Aramites, and
loe, there was no man there, neither voice of
man, but hostes tied, and asses tied: and the
tents are as they were.

11 And the porters cried, and declared to
the kings house within.

12 Then the king arose in the night, and
layd vnto his seruants, I will shew you
now, what the Aramites haue done vnto vs.
They know that wee are afflicted, there-
fore they are gone out of the campe to hide
themselves in the field, saying, When they
come out of the citie, we shall catch them
alisse, and get into the citie.

13 And one of his seruants answered, and
said, Let men take now five of the hostes
that remaine and are left in the citie (behold,

they are euen as all the multitude of Israel
that are left therein: behold, I say, they are as
the multitude of the Israelites that are con-
sumed) and we will send to eate.

14 So they take two charrets of hostes,
and the king sent after the hostes of the Ara-
mites, saying, Goe and see.

15 And they went after them vnto Jor-
den, and loe, all the way was full of clothes,
and vessels which the Aramites had cast
from them in their haste: & the messengers
returned, and told the king.

16 Then the people went out and spoiled
the campe of the Aramites: so a measure of
fine flour was at a shekel, & two measures
of barley at a shekel according to the word
of the Lord.

17 And the king gaue the Prince (on
whose hand he leaned) in charge of the gate,
and the people trode vpon him in the gate,
and hee dyed, as the man of God had sayde,
which spake it when the king came downe
to him.

18 And it came to passe, as the man of
God had spoken to the king, saying, Two
measures of barley at a shekel, and a mea-
sure of fine flour shall be at a shekel, to-
morrow about this time in the gate of Sa-
maria.

19 But the prince had answered the man
of God, and sayd, Though the Lord would
make windowes in the heauen, could it come
to passe? And he sayd, Behold, thou shalt
see it with thine eyes, but thou shalt not eate
thereof.

20 And so it came vnto him: for the peo-
ple trode vpon him in the gate, and hee dyed.

CHAP. VIII.

1 Elifha propheseth vnto the Shunamite she
dearth of seven yere, 12 Hephreth the Hazael
that he shall be king of Syria, 15 He reigneth after
Ben-hadad, 16 Ichoram reigneth ouer Iudah, 20
Edom fallith from Iudah, 25 Ahaziah succedeth
Ichoram.

Then spake Elifha vnto y woman, whose
sonne he had restored to life, saying, Up,
and goe, thou and thine house, and sojourn
where thou canst sojourn: for the Lord hath
called for a sanie, and it cometh also vpon
the land seven yeeres.

2 And the woman arose, and did after
the saying of the man of God, and went with
her and her household, and sojourned in the
land of the Philistines seven yeeres.

3 And at the seven yeeres end, the wo-
man returned out of the land of the Philis-
tines: and went out of the land vpon the king
for her house and for her land.

4 And the king talked with Gehazi the
seruant of the man of God, saying, Tell mee,
I pray thee, all the great acts that Elifha
hath done.

5 And as hee told the king, how he had
restored one dead to life, behold, the woman
whose sonne hee had restored to life, called vpon
the king for her house and for her land.
Then Gehazi sayd, O king, this is the
woman, and this is her sonne, whom E-
lifha restored to life.

i There are no
more left but
they, or the rest
are consumed
with the famine
as the rest of the
people.

|| Or, two hostes of
the charret, which
were accustomed
to draw in the
charret.

k Which hee
spake by the
mouth of Elifha,
verse 1.

l As the people
pressed out of
the gate to runne
to the Syrians
tents where they
had heard was
meat, and great
spoil left.

Chap. 4. 35.

a Where thou
canst find accom-
modious place
to dwell, whereas
is plenty.

b That is, to
complaine on
them which had
taken her posses-
sions while she
was absent.

c Gods wonder-
full providence
appeareth in this
that he caused
the king to heare
desirous to heare
of him, whom
before hee con-
demned, and also
hereby prepared
an entrance to
the poore wi-
dowes suite.

d The king caused that to be justly restored which was wrongfully holden from her.

6 And when the King asked the woman, He told him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her lands since the day she left the land, even until this time.

7 Then Elifha came to Damascus, and Ben-hadad the king of Aram was sick: and one told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and goe meet the man of God, that thou mayest enquire of the Lord by him, saying, Shall I recover of this disease?

a Of all the chiefest and precious things of the country.

9 So Hazael went to meet him, and took the present in his hand, and of every good thing of Damascus, even the burden of forty camels, and came and stood before him, and said, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recover of this disease?

f Meaning, that he should recover of this disease: but he knew what this messenger Hazael should say him, to obtaine the kingdome.

10 And Elifha said to him, Goe, and say unto him, Thou shalt recover: howbeit the Lord hath shewed mee, that he shall surely die.

11 And he looked upon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? and hee answered, Because I know the evil that thou shalt doe unto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

g That I should be without all humilitie and pittie.

13 Then Hazael said, What? is thy servant as a dogge, that I should doe this great thing? And Elifha answered, The Lord hath shewed mee, that thou shalt bee king of Aram.

14 So hee departed from Elifha, and came to his master, who said to him, What said Elifha to thee? And hee answered, Hee told me that thou shouldst recover.

15 And on the morrow hee took a thicke cloth, and dyed it in water, and spread it on his face, and hee died: and Hazael reigned in his stead.

b Under pretence to refresh or ease him hee clothed him with this cloth, 2 Chron 21. 4. i. Reade Chap. 2. 17.

16 Now in the first yeere of Ioram the sonne of Ahab king of Israel, and of Jehoshaphat king of Iudah, Jehozam the sonne of Jehoshaphat king of Iudah began to reigne.

17 Hee was two and thirtie yeere olde, when hee began to reigne: and hee reigned eight yeere in Jerusalem.

18 And hee walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and hee did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his servants sake, as he had promised him to giue him a light and to his children for ever.

m Which had bin subiect from Dauids time until this time of Ichoram.

20 In those dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer themselves.

21 Therefore Ioram went to Saïr, and all his chariots with him, and hee arose by

night, and smote the Edomites which were about him with the Captaines of the chariots, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then Libnah rebelled at that same time.

23 Concerning the rest of the acts of Ioram, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his Fathers, and was buried with his Fathers in the city of Dauid. And Ahaziah his sonne reigned in his stead.

25 In the twelfth yeere of Ioram the sonne of Ahab King of Israel, did Ahaziah the sonne of Jehoram king of Iudah begin to reigne.

26 Two and twentie yeere olde was Ahaziah when hee began to reigne, and hee reigned one yeere in Jerusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for hee was the sonne in law of the house of Ahab.

28 And hee went with Ioram the sonne of Ahab to warre against Hazael King of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Israel of the wounds which the Aramites had giuen him at Ramah, when hee fought against Hazael king of Aram: and Ahaziah the sonne of Jehoram king of Iudah went downe to see Ioram the sonne of Ahab in Israel, because hee was sicke.

CHAP. IX.

6 Jehu is made king of Israel, 24 And kilst Ichoram the king thereof, 27 And Ahaziah, otherwise called Ochozias the king of Iudah, 33 and causeth Iezabel to be cast downe out of a window, and the dogs did eat her.

Then Elifha the Prophet called one of the children of the Prophets, and saide vnto him, Goe thy loynes, and take this borse of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Jehu the sonne of Jehoshaphat, the sonne of Nimshi, and goe and make him arise vp from among his brethren, and leade him to a secret chamber.

3 Then take the borse of oyle, and powre it on his head, and say, Thus saith the Lord, I haue anointed thee for king ouer Israel: then open the doore, and flee without any tarrying.

4 So the servant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaine of the armie was sitting. And hee said, I haue a message to thee, O captaine. And Jehu said, vnto which of all vs? And he answered, To thee. O captaine.

6 And he arose and went into the house, and hee powred the oyle on his head, and hee sayd vnto him, Thus saith the Lord God of Israel, I haue anointed thee king

o Which is to be vnderstood, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when he was forty two yeere olde, as 2 Chron. 22. 2. p Which was a citie in the tribe of Gad beyond Iordan.

q This is a citie belonging to the tribe of Machas.

1. Kin. 19. 16, 17. a Preparing selfe to goe diligently about thy businesse: for in those countreys they vied long garments which they tucked vp, when they went about earnest businesse.

1 Ebr from chamber to chambers.

b This anointing was of Kings, Priests, and Prophets, which were all figures of Messias in whom these three offices were accomplished.

for King over the people of the Lord, even over Israel.

7 And thou shalt smite the house of Ahab thy malter, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord * of the hand of Iezebel.

1. King. 21.
15, 25.

1. King 14. 10.
and 21. 21.

8 For the whole house of Ahab shall bee destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut up, as him that is left in Israel.

1. King. 14. 10.
and 21. 22.
1. King. 16. 3, 11.

9 And I will make the house of Ahab like the house of Jeroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiab.

10 And the dogges shall eate Iezebel in the field of Israel, and there shall be none to burie her. And he opened the doore, and fled.

e That is, the rest of the armie, whom he called before his brethren, verse 2. d In this estimation the world hath the world hath the n inists of God: notwithstanding, forasmuch as the world hath euer slandered the children of God, (yea they called the sonne of God a deceiver, and said he had the devil) therefore they ought not to be discouraged.

Chap. 8. 29.

11 ¶ Then Iehu came out to the * servants of his lord. And one sayd unto him, Is all well? wherefore came this * mad fellow to thee? And hee laid unto them, Ye know the man, and what his talk was.

12 And they said, It is false, tell vs it now. Then hee said, Thus and thus spake hee to mee, saying, Thus saith the Lord, I have appointed thee for king over Israel.

13 Then they made baite, and tooke every man his garment, and put it under him on the toppe of the staires, and blew the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Jehoshaphat the sonne of Nimshi conspired against Ioram. (Now Ioram kept Ramoth Gilead, hee and all Israel, because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izeel of the wounds, which the Aramites had given him, when hee fought with Hazael king of Aram) and Iehu said, If it be your mindes, let no man depart and escape out of the citie, to goe and tell in Izeel.

16 So Iehu gate by into a charret, and went to Izeel: for Ioram lay there, and * Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the tower in Izeel, spied the company of Iehu as hee came, and sayd, I see a company. And Jehoram said, Take a horseman, and send to meete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meete him, and said, Thus saith the king, Is it peace? And Iehu sayd, What baite thou to doe with peace? I eurne behind mee. And the watchman told, saying, The messenger came to them, but hee cometh not againe.

19 Then hee sent out another on horsebacke, which came to them, and said, Thus saith the king, Is it peace? And Iehuan answered, What baite thou to doe with peace? I eurne behind mee.

20 And the watchman told, saying, Hee came to them also, but cometh not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Jehoram said, Make ready: and his charret was made ready. And Jehoram king of Israel, and Ahaziah king of Iudah went out either of them in his charret against Iehu, and met him in the field of Naboth the Izeelite.

22 And when Jehoram saw Iehu, hee said, Is it peace, Iehu? And he answered, What a peace, whilst the whoredomes of thy mother Iezebel, and her witchcrafts are yet in great number?

23 Then Jehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bow in his hand, and smote Jehoram betwene the shoulders, that the arrow went thorow his heart: and he fell downe in his charret.

25 Then said Iehu to Boker a captain, Take and cast him in some place of the field of Naboth the Izeelite: for I remember that when I and thou rode together after Ahab his father, the Lord * laid this burden upon him.

26 * Surely I have seene yesterday the blood of Naboth, & the blood of his * sonnes, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the word of the Lord.

27 But when Ahaziah the king of Iudah saw this, hee fled by the way of the garden house: and Iehu pursued after him, and said, Smite him also in the charret: and they smote him in the going up to Gur, which is by Jbleam. And he died in Megiddo, and there died.

28 And his servants caried him in a charret to Jerusalem, & buried him in his sepulchre with his fathers in the citie of David.

29 ¶ And in the * eleventh yere of Ioram the sonne of Ahab, began Ahaziah to reigne over Iudah.

30 And when Iehu was come to Izeel, Iezebel heard of it, and painted her face, and tyed her head, and * looked out at a window.

31 And as Iehu entered at the gate, shee said, Had * I mine peace, which flew his master?

32 And hee lift up his eyes to the window, and said, Who is on my side, who? Then two or thre of her * Eunuches looked unto him.

33 And hee said, Cast her downe: and they cast her downe, * and hee sprinkled of her blood upon the wall, and upon the horses, and he rode her vnder foote.

34 And when he was come in, hee did eat and drinke, and said, Alsit now yonder cursed woman and burie her: for she is a * kings daughter.

35 And they went to burie her, but they found no more of her then the skull, and the feete, and the palmes of her hands.

36 Wherefore they came againe and told

g Meaning, that forasmuch, as God is their enemy, because of their sinnes, that he will euer thure vp some to reuenge his cause, ¶ Or, speake this prophesie against him.

1. King. 21. 29. h By this place it is evident, that Iezebel cauled both Naboth and his sonnes to bee put to death, that Ahab might enjoy his vineyard more quietly: for elle his children might haue claimed possession.

i After that he was wounded in Samaria, he fled to Megiddo, which was a citie of Iudah.

k That is, eleuen whole yeeres: for chap 8. 2. c. before, when hee said that he began to reigne the twelfth yeere of Ioram, hee ta-ke the part of the whole.

l Being of an haughty and cruel nature, shee would still retain her princely state and dignity.

m As though she would say, Can any traitor or any that riseth against his superiour, haue good success? read 1. King. 16. 10.

¶ Or, chiefly for want. ¶ This hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to bee a spectacle and example of Gods iudgements to all tyrants.

¶ To wit, of the king of Zidon, 1. King: 16. 31.

but

f As one that went earnestly about his enterprise.

4 *Ebr. by the hand of.*

1 *King. 1. 1. 3.*
p Thus Gods iudgements appeare euen in this world against them that suppress his word and persecute his seruaunts.

him. And he said, This is the word of the Lord, which he spake by his seruant Eliah the Tishbite, saying, * In the field of Izebel shall the dogs cate the flesh of Izebel.
27 And the carkeets of Izebel shall be as doing open the ground in the field of Izebel, so that none shall say, * This is Izebel.

CHAP. X.

6 *Iehu causeth the seuentie sonnes of Ahab to be slaine, 14 and after that sortie and two of Iehonadabs brethren, 25 He killeth also all the Priests of Baal, 35 After his death his sonne reighneth in his stead.*

a The Scripture vsesh to call them sonnes, which are either children, or nephews,

Ahab had now seuentie sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izebel, and to the Elders, and to the bringers vp of Ahab's children, to this effect,

2 Now when this letter cometh to you, (for ye haue with you your masters sonnes, ye haue with you both chariots and horses, and a defended citie, and armour.)

3 Consider therefore which of your masters sonnes is best, and most meete, and let him on his fathers chariot, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahab's house, and hee that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: wee will make no king: doe what seemeth good to thee.

6 ¶ Then hee wrote another letter to them, saying, If ye be mine, and will obey my voyce, take the heads of the men that are your masters sonnes, and come to me to Izebel by to morrow this time. (Now the kings sonnes, euen seuentie persons, were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the kings sonnes, and slew the seuentie persons, and laid their heads in baskets, and sent them vnto him to Izebel.

8 ¶ Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he said, Let them lay them on two heapes at the entering in of the gate vntill the morning.

9 And when it was day, hee went out, and stood and sayd to all the people, See be righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall vnto the earth, nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake by his seruant * Eliah.

11 So Iehu slew all that remained of the house of Ahab in Izebel, and all that were great with him, and his familiars, and his * priests, so that hee let none of his remaine.

12 ¶ And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did sitte,

13 He met with the brethren of Abaziah King of Iudah, and sayd, Alho are ye? And they answered, Wee are the brethren of Abaziah, and goe downe to salute the children of the King, and the children of the Queene.

14 And hee sayd, Take them aline. And they tooke them aline and slew them at the well beside the house where the sheepe are shorne, euen two and fortie men, and hee left not one of them.

15 ¶ And when hee was departed thence, hee met with Iehonadab the sonne of Rechab coming to meete him, and hee blessed him, and said to him, Is thine heart upright, as mine heart is toward thine? And Iehonadab answered, Yea, doublelesse. Then giue me thine hand. And when hee had giuen him his hand, hee tooke him vp to him into the chariot.

16 And hee said, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his chariot.

17 And when hee came to Samaria, hee slew all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the word of the Lord, which hee spake to Eliah.

18 Then Iehu assembled all the people, and said vnto them, Ahab serued Baal a litle, but Iehu shall serue him much more.

19 Now therefore call vnto me all the Prophets of Baal, all his seruants and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal: whoe sooner is lacking, hee shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.

20 And Iehu sayd, ¶ Proclaime a solemne assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee said vnto him that had the charge of the vestrie, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee sayd vnto the seruants of Baal, Search diligently and looke, lest there bee heere with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they were in to make sacrifice and burnt offering, Iehu appointed fourescore men without, and said, If any of the men whom I haue brought into your hands, escape, // his soule shall bee for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the guard and to the captaiues, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the guard,

f Thus Gods vengeance is vt on them that haue any part or familiarity with the wicked.

g For he feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab, reade Ierem. 35. 2. ¶ Or, prayed God for him.

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezabel caused to bee worshipped, as it is also soyled, 1. King. 16. 31.

¶ Ebr. sanctified.

b He wrote this to proue them whether they would take his part or no.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Yee cannot iustly condemne me for the kings death, seeing ye haue done the like to his posterity: for the Lord commanded me, and moued you to execute this his iudgement.

¶ Ebr. by the hand of.
1. King 21. 19.
e Meaning, which were the idolatrous priests.

i Thus God would haue his seruants preferred, and idolaters destroyed: as in his law hee giueth expresse commandement, Deut. 12. ¶ Or, he shall die for him.

K Which citie was neere to Samaria,

guard, and the captaines cast them out, and went vnto the ⁴ city where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a lakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calves that were in Beth-el and that were in Dan.

30 ¶ And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy ¹ finnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the Lawe of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to forsake Israel, and Hazael smote them in all the coasts of Israel,

33 From Jordan Eastward, euen all the land of Gilead, the Gadites, and the Reubenites, and them that were of Danabesh, from Aroer (which is by the riuer Arnon) and Gilead and Bahan.

34 Concerning the rest of the actes of Iehu, and all that hee did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoyaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight & twenty yeeres.

CHAP. XI.

¹ Athaliah putteth to death all the kings sonnes, except Iosab the sonne of Abaziah. ⁴ Iosab is appointed king. ¹⁵ Iehoiada causeth Athaliah to bee slaine. ¹⁷ He maketh a covenant betwene God and the people. ¹⁸ Baal and his priests are destroyed.

Then ^a Athaliah the mother of Abaziah when shee saw that her sonne was dead, she arose, and destroyed all the ^a kings seed.

2 But Iehosheba the daughter of king Iozam, and sister to Abaziah ^b tooke Iosab the sonne of Abaziah, and hid him from among the Kings sonnes that should bee slaine, both him and his nurse, keeping them in the ^c bed chamber, and they hid him from Athaliah, so that he was not slaine.

3 And hee was with her hid in the house of the Lord six yeere: and Athaliah did reigne ouer the land.

4 ¶ And the seuenth yeere ^d Iehoiada sent and tooke the captaines ouer hundredes with other captaines, and them of the guard, and caused them to come vnto him into the house of the Lord, and made a covenant

with them, and tooke an oath of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that ye must do. The third part of you, that commeth on the Sabbath, shall ^e ward toward the Kings house.

6 And another third part in the gate of the ^f Sun: and another third part in the gate behind them of the guard: and ye shall keepe watch ^g in the house of Iehoiada.

7 And two parts of you, that is, all that ^h goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

8 And ye shall compass the king round about, euery man with his weapon in his hand, and whosoever commeth within the ranges, let him bee slaine: bee you with the king, as he goeth out and in.

9 ¶ And the captaines of the hundredes did according to all that Iehoiada the Priest commanded, & they took euery man his men that entered in to their charge on the ⁱ Sabbath, with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

10 And the ^k Priest gave to the captaines of hundredes the speares & the shields that were king Dauids, and were in the house of the Lord.

11 And the gards stood euery man with his weapon in his hand, from the right side of the house to the left side, about the Altar and about the house, round about the king.

12 Then hee brought out the ^l kings son, and put the crowne vpon him, and gave him the testimonie, and they made him king: also they anointed him, & clapt their hands, and said, God saue the king.

13 ¶ And when Athaliah heard the noise of the running of the people, shee came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a ^m pillar, as the manner was, and the Princes, and the trumpeters by the King, and all the people of the land rejoyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundredes that had the rule of the hoste, and laid vnto them, Haue her ⁿ forth of the ranges, & be that ^o followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they laid hands on her, and she went by the way, by the which the hoakes goe to the house of the King, and there was she slaine.

17 And Iehoiada made a covenant betweene the Lord, and the ^p King and the people, that they should be the Lords people: likewise betwene the ^q King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, & his images brake they downe courageously, and slew Mattan the priest of Baal before the ^r altars: and the ^s Priest set a gard ouer the house of the Lord.

^e Of the Leuites which had charge of the keeping of the Temple, & kept watch by course, ^f That none should come vpon them, while they were crowning the king. ^g Called the East gate of the Temple, ^h 2 Chron. 23. 5. ⁱ Or, that none breake his order. ^k Whole charge is ended. ^l Reade verse 5. and 7.

^k To wit, Iehoiada.

^l That is, Iosab, which had bene kept secret sixe yeeres.

^m Meaning, the Law of God, which is his chiefe charge, and whereby onely his throne is established.

ⁿ Where the kings place was in the Temple. ^o Or, out of the Temple.

^p To take her part.

^q That both the King, and the people should maintaine the true worship of God, and destroy all idolatry.

^r That he should gouerne, and they obey in the feare of God.

^s Euen in the place where he had blasphemed God & thought to haue bin holpen by his idole.

^t There God powred his vengeance vpon him. ^u To wit, Iehoiada.

^a 2 Chron. 23. 10.

^b Meaning all the posteritie of Iehosaphat, to whom the kingdom appertained: thus God visited the crueltie of this woman to destroy the whole family of Ahab.

^c The Lord promised to maintaine the family of David, & not to quench the light thereof: therefore he moued the heart of Iehosheba to preserve him. ^d 2 Chron. 23. 1. 3.

^c Where the Priests

19 Then hee tooke the captaynes of him-
dreds, and the other captaynes, and the guard,
and all the people of the land : and they
brought the king from the house of the Lord,
and came by the way of the gate of the guard
to the kings house : and hee set him downe
on the throne of the kings.

20 And all the people of the land rejoy-
ced, and the cite was in quiet, for they had
haine Achaziah with the sword beside the
kings house.

21 Seven yeece olde was Jehoash when
he began to reigne.

CHAP. XII.

6 Jehoash maketh provision for the repairing of the
Temple. 16 He slayeth the king of Syria by a pre-
sent from coming against Ierusalem. 20 He kill-
ed by two of his seruants.

1 In the seventh yeece of Iehu, Jehoash be-
gan to reigne : and reigned fourtie yeres
in Ierusalem, and his mothers name was
Zibiah of Beer-sheba.

2 And Jehoash did that which was good
in the sight of the Lord all his time : that Je-
hoiada the Priest taught him.

3 But the high places were not taken
away : for the people offered yet and burnt
incense in the high places.

4 And Jehoash said to the Priests, All
the silver of dedicate things that be brought
to the house of the Lord, that is, the money of
them that are under the count, the money
that euery man is set at, and all the money
that one offereth willingly, and bringeth in
to the house of the Lord,

5 Let the Priests take it to them, euery
man of his acquaintance : and they shall re-
pare the broken places of the house, wher-
soever any decay is found.

6 Yet in the thre and twentieth yeece
of King Jehoash, the Priests had not men-
ted that which was decayed in the Temple.

7 Then King Jehoash called for Jeho-
sada the Priest, and the other Priests, and
said vnto them, Why repaire yee not the ru-
ines of the Temple? Now therefore re-
ceiue no more money of your acquaintance,
except yee deliuer it to repaire the ruines of
the Temple.

8 So the Priests consented to receiue no
more money of the people, neither to repaire
the decayed places of the Temple.

9 Then Jehoiada the Priest tooke a
chest, and bored an hole in the sid of it, and
set it beside the altar, on the right side, as
euery man cometh into the Temple of the
Lord. And the Priests that kept the door,
put therein all the money that was brought
into the house of the Lord.

10 And when they saw there was much
money in the chest, the kings secretary came
vp, and the high Priest, and put it by after
that they had sold the money that was found
in the house of the Lord,

11 And they gaue the money made ready
into the hands of them, that undertooke
the worke, and that had the oversight of the
house of the Lord : and they payed it out to
the carpenters, and builders that wrought
vpon the house of the Lord,

12 And to the masons and hewers of

stone, and to buy timber and hewed stone, to
repaire that was decayed in the house of the
Lord, and for all that which was laid out for
the reparation of the Temple.

13 Howbeit there was not made for the
house of the Lord, bowles of silver, instru-
ments of mulcke, battes, trumpets, nor any
vessels of gold, or vessels of silver, of the mo-
ney that was brought into the house of the
Lord.

14 But they gaue it to the workemen,
which repaired therewith the house of the
Lord.

15 Howouer, they reckoned not with the
men, into whose hands they deliuered that
money to bee bestowed on workemen : for
they dealt faithfully.

16 The money of the trespass offering,
and the money of the sinne offerings was not
brought into the house of the Lord : for it
was the Priests.

17 Then came by Hazael king of Aram,
and fought against Gath and tooke it, and
Hazael let his face to goe by to Ierusalem.

18 And Jehoash king of Iudah tooke all
the hallowed things that Jehoshaphat, and
Jehoram, and Ahaziah his fathers kings of
Iudah had dedicated, and that he himselfe
had dedicated, and all the golde that was
found in the treasures of the house of the
Lord, and in the kings house, and sent it to
Hazael king of Aram, and he departed from
Ierusalem.

19 Concerning the rest of the acts of Jo-
ash, and all that he did, are they not written
in the booke of the Chronicles of the kings
of Iudah?

20 And his seruants arose & wrought
treason, and slew Joash in the house of
Bello, when he came downe to Bello :

21 When Jozachar the sonne of Shime-
ath, and Jehoabab the sonne of Shomer
his seruants smote him, and hee died : and
they buried him with his fathers in the cite
of David. And Amaziah his sonne reigned
in his stead.

CHAP. XIII.

3 Jehoahaz the sonne of Iehu is deliuered into the
hands of the Syrians. 4 He prayeth vnto God and
is deliuered. 9 Joash his sonne reigneth in his stead.
20 Elisha dieth. 24 Hazael dieth.

In the thre and twentieth yeece of Joash
the sonne of Ahaziah king of Iudah, Jeho-
ahaz the sonne of Iehu began to reigne ouer
Israel in Samaria, and he reigned seuentene
yeece.

2 And hee did euil in the sight of the Lord,
and followed the finnes of Jeroboam the
sonne of Nebat, which made Israel to sin,
and departed not therefrom.

3 And the Lord was angry with Israel,
and deliuered them into the hand of Hazael
king of Aram, and into the hand of Ben-ha-
dad the sonne of Hazael all his dayes.

4 And Jehoahaz besought the Lord, and
the Lord heard him : for hee saw the trouble
of Israel, wherewith the king of Aram trou-
bled them.

5 And the Lord gaue Israel a deli-
uerer, so that they came out from vnder
the subjection of the Aramites. And the
children

For these men
had onely the
charge of the re-
paration of the
Temple, and the
rest of the money
was brought to
the king, who
caused these af-
terward to be
made. 2. Chro.
24. 14.

i After the death
of Jehoiaha, Jo-
ash fell to idola-
trie : therefore
God reieath
him, and stirreth
vp his enemy
against him,
whom he paci-
fied with the
treasures of the
Temple : for God
would not bee
serued with these
gifts, seeing the
kings heart was
wicked.
k Because he had
put Zacharie the
sonne of Jehoia-
da to death.
2. Chron 24. 25.
l Reade 2. Sam.
5. 9.
m Or, Iozabab.

a By worship-
ping the calves
which Jeroboam
did erect in Is-
rael.

b While Jeho-
haz liued.

c To wit, Joash
the sonne of Je-
hoahaz.

z Which by her
cruelty and per-
secution had
ruined the whole
land before.

2. Chron. 24. 1.

a So long as ru-
lers giue care to
the true mini-
sters of God,
they prosper.

b So hard a
thing it is for
them that are in
authority, to be
brought to the
perfect obedience
of God.

c That is, the
money of re-
demtion, Exod.
30. 12. also the
money which
the Priest valued
the voves at,
Leuit. 27. 2. and
their free libe-
ralitie.

d For the Tem-
ple which was
built an hundred
fiftie and five
yeeres before,
had many things
decayed in it,
both by the ne-
gligence of the
kings his prede-
cessors, and also
by the wicked-
nesse of the ido-
laters.

e Hee taketh
from them the
ordering of the
money, because
of their negli-
gence.

f That is, on the
South side.

g Or, v. s. 14.

h For the king
had appointed
other which
were meet for
that purpose,
Chap. 23. 5.

d Safely & without danger.

[†] Ebr. as yesterday, and before yesterday.

e Wherein they did commit their idolatry, and which the Lord had commanded to be destroyed, Deut. 16. 21.

f That is, Hazael, and Benhadad his sonne, as vers. 3. Reader of Hazael, Chap. 8. 12.

g His chiefe purpose is to describe the kingdom of Iudah, and how God performed his promise made to the house of David: but by the way he sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerated, yet God both by sending them sundry Prophets and divers punishments, did call them vnto him againe.

h Thus they vsed to call the Prophets and seruants of God, by whom God blessed his people, as chap. 2. 12. meaning, that by their prayers they did more prosper their country, then by force of armes.

i That is, toward Syria, so that he did not onely prophesie with words, but also confirmed him by these signes that he should haue the victory.

k Because hee seemed content to haue victory against the enemies of God for wife or thrife, and had not a zeale to overcome them continually, and to destroy them utterly,

children of Israel dwell in their tents as before time.

6 Nevertheless they departed not from the finnes of the house of Ieroboam which made Israel sinne, but walked in them: euen the 4 groue also remained still in Samaria.

7 For he had left of the people to Iehohaz but fiftie holmen, and ten chariots, and ten thousand footemen, because the king of Aram had destroyed them, and made them like dust beare to powder.

8 Concerning the rest of the acts of Iehohaz, and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehohaz slept with his fathers, and they buried him in Samaria, and Ioshabab his sonne reigned in his stead.

10 ¶ In the leuen and thirtieth yere of Ioshabab king of Iudah beganne Iehoshabab the sonne of Iehohaz to reigne ouer Israel in Samaria, and reigned Arzene yere.

11 And did euill in the sight of the Lord: for he departed not from all the finnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the acts of Ioshabab, and all that hee did, his valiant deedes, and how he fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioshabab slept with his fathers, and Ieroboam laye vpon his seate: and Ioshabab was buried in Samaria among the kings of Israel.

14 ¶ When Elifha fell sicke of his sickness whereof hee died, Ioshabab the king of Israel came downe vnto him, and wept vpon his face, and sayd, O my father, my father, the charct of Israel, and the holmen of the same.

15 Then Elifha sayd vnto him, Take a bow and arrowes. And heooke vnto him bow and arrowes.

16 And hee li'd to the king of Israel. But thine hand vpon the bow. And hee put his hand vpon it. And Elifha put his hands vpon the kings hands,

17 And sayd, Open the window Eastward. And when hee had opened it, Elifha said, Shote. And he shot. And he sayd, Behold the arrow of the Lords delirance, and the arrow of delirance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Again hee said, Take the arrowes. And heeooke them. And hee sayd vnto the king of Israel, Smite the ground. And hee smote thise, and ceased.

19 Then the man of God was angry with him, and sayd, Thou shouldest haue smitten sine or sixe times, so thou shouldest haue smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thise.

20 ¶ So Elifha died, and they buried him. And certaine bands of the Moabites came into the land that yere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they call the man into the sepulchre of Elifha. And when the man was downe, and touched the bones of Elifha, hee remiued and stood vp on his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehohaz.

23 Therefore the Lord had mercy on them, and pitied them, and had respect vnto them because of his couenant with Abraham, Isaac, and Iacob, he would not destroy them, neither call he them from him as yet.

24 So Hazael the king of Aram died: and Benhadad his sonne reigned in his stead.

25 Therefore Iehoshabab the sonne of Iehohaz returned, and tooke out of the hand of Benhadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehohaz his father: for three times did Ioshabab beate him, and restored the cities vnto Israel.

CHAP. XLIIII.

1 Amaziah the king of Iudah putteth to death them that slew his father, 7 And after smiteth Edom. 15 Ioshabab dieth, and Ieroboam his sonne succedeth him. 29 And after him reigneth Zechariah.

A The second yere of Ioshabab sonne of Iehohaz king of Israel reigned. ¶ Amaziah the sonne of Ioshabab king of Iudah.

2 Hee was siue and twentie yere olde when hee began to reigne, and reigned nine and twentie yere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And hee did uprightly in the sight of the Lord, yet not like David his father, but did according to all that Ioshabab his father had done.

4 Forwithstanding the hie places were not taken away: for as yet the people did sacrifice and burne incense in the hie places.

5 ¶ And when the kingdom was confirmed in his hand, he slew his seruants which had killed the king his father.

6 But the children of those that did slay him, hee slew not, according vnto that that is written in the booke of the Law of Moses wherein the Lord commaunded, saying, The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne sinne.

7 Hee slew also of Edom in the valley of salt ten thousand, and tooke the cite of Seila by warre, and called the name thereof Joktheb vnto this day.

8 ¶ When Amaziah sent messengers to Iehoshabab the sonne of Iehohaz sonne of Iehoi king of Israel, saying, Come, let vs see one another in the face.

9 Then Iehoshabab the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, Give thy

daughters. e By this parable Iehoshabab compareth himselfe to a cedar tree, because of his great kingdom ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beasts are Iehoshababs souldiers that spoiled the cities of Iudah,

Eccl. 48. 14.

1 By this miracle God confirmed the authoritie of Elifha, whole doctrine in his life they contemned, that at this sight they might returne and embrace the same doctrine. m That is, vntill their finnes were come to a full measure, & there was no more hope of amendment.

2 Chron. 25. 1.

a In the beginning of his reigne hee seemed to haue an outward shew of godliness, but afterward he became an idolater, and worshipped the idoles of the Idumeans,

Chap. 12. 30.

b Because they neither consented nor were partakers with their fathers in that act.

Deut. 24. 16. Ezek. 18. 20.

c For the Idumeans, whom David had brought to subjection, did rebel in the time of Ieroboam sonne of Iehoshaphat.

¶ Or, the tower or rocke, 2 Chron. 25. 12.

d Let vs fight hand to hand, & trie it by battell, and not destroy one anothers cities.

daughters

daughter to my sonne to wife: and the wilde beaſt that was in Lebanon, went and trode downe the chiefe.

f Bragge of thy victory, ſo that thou tarie at home and ſnoy me not.

10 Becauſe thou haſt ſmitten Edom, thine heart hath made thee proud: bragge of glorie, and cary at home: why doeſt thou pro- uoke to thine hurt, that thou ſhouldeſt fall, and Judah with thee?

11 But Amaziah would not heare: there- fore Ichoah king of Iſrael went vp: and he and Amaziah king of Judah ſaw one another in the face at Beth-ſhemesh which is in Judah.

12 And Judah was put to the worſe be- fore Iſrael, and they ſled every man to their tents.

13 But Ichoah king of Iſrael tooke A- maziah king of Judah, the ſonne of Icho- ah the ſonne of Ahaziah, at Beth-ſhemesh, and he came to Jeruſalem, and brake downe the wall of Jeruſalem, from the gate of E- phraim to the corner gate, foure hundred cubites.

¶ Or, brought him,

14 And hee tooke all the golde and ſiluer, and all the veſſels that were found in the houſe of the Lord, and in the treaſuries of the Kings houſe, and the children that were in ſoſtage, and returned to Samaria.

g That is, which the Iſraelites had giuen to them of Judah for an af- ſurance of peace.

15 Concerning the reſt of the actes of Ichoah which he did, and his valiant deedes, and how hee fought with Amaziah king of Judah, are they not written in the booke of the Chronicles of the kings of Iſrael?

16 And Ichoah ſlept with his fathers, and was buried at Samaria among the kings of Iſrael: and Jeroboam his ſonne reigned in his ſtead.

17 ¶ And Amaziah the ſonne of Joaſh king of Judah, lined after the death of Ichoah ſonne of Ichoahaz king of Iſrael ſix- tieene yeere.

18 Concerning the reſt of the actes of A- maziah, are they not written in the bokke of the Chronicles of the kings of Judah?

2 Chron. 25. 27. h Which citie Roboam buile in Iudah for a forteſſe, 2. Chron.

19 But they wroughte treaſon againſt him in Jeruſalem, and he fled to ^h Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

ii. 9. i Who is alſo called Vziah,

20 And they brought him on hoſſes, and he was buried at Jeruſalem with his fathers in the citie of Dauid.

2. Chron. 26. 1. k Which is alſo called Elanon, or Eloth.

21 Then all the people of Judah tooke ^h Amaziah which was ſixteene yeere old, and made him king for his father Amaziah.

22 Hee built ^h Elath, & reſtored it to Ju- dah, after that ^h king ſlept with his fathers.

l Becauſe this idolatry was ſo vile and almoſt incredible, that men ſhould for- ſake the living God to worſhip

23 ¶ In the ſixteenth yeere of Amaziah the ſonne of Joaſh king of Judah, was Je- roboam the ſonne of Joaſh made king ouer Iſrael in Samaria, and reigned one and fo- rtye yeere.

God to worſhip- ping calues, the worke of mans hands, therefore the Scripture doeth oft times repeate it in the reproch of all idolaters, & Ebr. by the hand of.

24 And hee did cuſill in the ſight of the Lord: for he departed not from all the ^h ſins of Jeroboam the ſonne of Nebat, which made Iſrael to ſinne.

25 Ver reſtored the coaſt of Iſrael, from the entering of Hamath, vnto the Sea of the wildeerneſſe, according to the word of the Lord God of Iſrael, which he ſpake ^h by his ſeruant Iſonah the ſonne of Amittai ^h Prop- het, which was of Gaſh Pether.

26 For the Lord ſaw the exceeding bitter affliction of Iſrael, ſo that there was none ^h ſhut vp, nor any left, neither yet any that could helpe Iſrael.

m Reade 1. Kin. 14. 10. & Ebr. had not ſpoken.

27 Yet the Lord ^h had not decreed to put out the name of Iſrael from vnder the hea- ven: therefore he preferred them by the hand of Jeroboam the ſonne of Joaſh.

28 Concerning the reſt of the actes of Je- roboam, and all that hee did, and his valiant deedes, and how hee fought, and how hee re- ſtored Damafcus and ^h Hamath to Judah in Iſrael, are they not written in the booke of the Chronicles of the kings of Iſrael?

n Which was al ſo called Antio- chia of Syria, or Riblah.

29 So Jeroboam ſlept with his fathers, even with the kings of Iſrael, and Zachariah his ſonne reigned in his ſtead.

CHAP. XV.

1 Azariah the king of Judah becommeth a le- per. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzaziah, 32 Iotham, 38 and Ahaz.

¶ A the ^h ſeuene and twentieth yeere of Je- roboam king of Iſrael, began Azariah, ſon of Amaziah king of Judah to reigne.

& Ebr. in the twen- tieth yeere, and ſeuenth yeere.

2 Sixteene yeere olde was hee when hee was made king, and hee reigned two and ſixtie yeeres in Jeruſalem: and his mothers name was Iecholiaſh of Jeruſalem.

3 And hee did ^h vprightly in the ſight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burned incenſe in the hie places.

5 And the Lord ^h ſmote the king: and hee was a leper vnto the day of his death, and he dwelt in an houſe apart, and Iotham the kings ſonne gouerned the houſe, and iudged the people of the land.

a So long as he gaue eare to Za- chariah the Pro- phet.

b His father and grandfather were hune by their ſubiects and ſer- uants, and he, be- cauſe he would viſtue the Priests office contrary to Gods ordi- nance, was ſmit- ten immediatly by the hand of God with the le- proſie, 2. Chron.

6 Concerning the reſt of the actes of A- zariah, and all that hee did, are they not writ- ten in the booke of the Chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his ſonne reigned in his ſtead.

8 ¶ In the eight and thirtieſth yeere of A- zariah king of Judah, did Zachariah the ſon of Jeroboam reigne ouer Iſrael in Samaria ſixe ^h moneths.

9 And hee did cuſill in the ſight of the Lord, as did his fathers: for he departed not from the ſinnes of Jeroboam the ſonne of Nebat, which made Iſrael to ſinne.

10 And Shallum the ſonne of Iabeſh conſpired againſt him, and ſmote him in the ſight of the people, and ^h killed him, and reigned in his ſtead.

11 Concerning the reſt of the actes of Za- chariah, behold, they are written in the booke of the Chronicles of the kings of Iſrael.

12 This was the ^h worde of the Lord, which hee ſpake vnto Iehu, ſaying, Thy ſonnes ſhall ſit on the throne of Iſrael vnto the fourth generation after thee. And it came ſo to paſſe.

13 ¶ Shallum the ſonne of Iabeſh began to reigne in the nine and thirtieſth yeere of Azariah king of Judah: and hee reigned

ten immediatly by the hand of God with the le- proſie, 2. Chron. 26. 21.

c As viceroy, or deputie to his fa- ther.

d Hee was the fourth in deſcent from Iehu, who reigned accord- ing to Gods promiſe, but in him God began to execute his wrath againſt the houſe of Iehu.

e Zachariah was the laſt in Iſrael that had the kingdome by ſucceſſion, ſauely Pekahiah the ſonne of Me- nahem, who reigned but two yeeres.

chap. 10. 30. the

the space of a moneth in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the actes of Shallum, & the treason which he wrought, behold, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroyed Tiphshah, and all that were therein, and the coasts thereof from Tirzah, because they opened not to him, and hee smote it, and ript up all their women with child.

17 The nine and thirtieth yere of Azariah King of Iudah, began Menahem the sonne of Gadi to reigne over Israel, and reigned ten yeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menahem gaue Pul a thousand talents of silver, that his hand might bee with him, and establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur sicke thekels of silver a peece: so the king of Asshur returned and tarried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne over Israel in Samaria, and reigned two yere.

24 And hee did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the Kings palace with Argob & Artek, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne over Israel in Samaria, and reigned twenty yeres.

28 And hee did euill in the sight of the Lord: for he departed not from the finnes of Ieroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Asshur, and tooke Iion, and Abel, Beth maachab, and Ianoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them away to Asshur.

30 And Hoshea the son of Elah wrought treason against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yere of Iotham the sonne of Oziah.

31 Concerning the rest of the actes of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yere of Pekah the son of Remaliah king of Israel began Iotham sonne of Oziah king of Iudah to reigne.

33 Five & twentie yere old was he, when he began to reigne, and hee reigned fiftene yere in Ierusalem: and his mothers name was Jerusha the daughter of Zadok.

34 And hee did vprightly in the sight of the Lord: hee did according to all that his father Oziah had done.

35 But the his places were not put away for the people yet offered and burnt incense in the high places: hee built the highest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In those dayes the Lord began to send against Iudah Rezin the king of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrated his sonne in fire. 5 Ierusalem was besieged. 9 Damascus was taken and Rezin slaine. 11 Idolatry. 19 The death of Ahaz. 20 Hezekiah succeeded him.

The seventeenth yere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yere olde was Ahaz, when he began to reigne, and hee reigned thirtene yere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to goe thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also hee offered and burnt incense in the high places, and on the hills, and under every greene tree.

5 ¶ Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came up to Ierusalem to fight: and they besieged Ahaz, but could not overcome him.

6 At the same time Rezin king of Aram restored Elath to Aram, and drove the Iewes from Elath: so the Aramites came thither to Elath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come & fight against me, and deliver me out of the hand of the

king. I am thy seruant and thy sonne: come & fight against me, and deliver me out of the hand of the king. I am thy seruant and thy sonne: come & fight against me, and deliver me out of the hand of the king.

2 Chron. 27. 1

101, Azariah.

1 Hee Heweth that his vprightnesse was not such, but that he had many and great fautes.

m After the

n Which slew of

Iudah in one day

fixscore thou-

sand fighting

men, 2 Chron.

28. 6, because

they had forsake

ken the true God.

a This was a

wicked sonne of

a godly father, as

of him againe

came godly Eze-

kiah, and of him

wicked Mana-

sch, saue that

God in the end

shewed him mer-

cies. Thus we see

how vncertaine

it is to depend

on the dignitie

of our fathers.

b That is, offered

him to Molech,

or made him to

passe betwene

two fires, as the

manner of the

Gentiles was.

Leuit. 18. 21.

dec. 1. 8. 10.

1/2. 7. 1.

c For the Lord

preferred the oi-

nt and his peo-

ple for his promise sake made to Dauid. d Which citie Azariah

had taken from the Aramites, & fortified it, chap. 14. 22. e Con-

f Which was a citie of Israel that would not receiue him to be king.

g That is, of Israel.

h In stead of see-

king helpe of

God, he went a-

bout by money

to purchase the

fauour of this

king being an

infidel, & there-

fore God for-

sooke him, and

Pul soone after-

ward brake pro-

mise, destroyed

his countrey, and

led his people

away captiue.

i Which were of the same conspi-

racie.

k For God stirred up Pul and Tiglath Pileser against Israel for their finnes.

2. Chron. 32. 36.

^f Thus he spared not to spoyle the Temple of God to have succour of men, & would not once lift his heart to ward God to desire his helpe, nor yet heare his Prophets counsel. ^g We see that there is no prince so wicked, but he shall finde flatterers, & false ministers to serve his turne. ^h Either offerings for peace or prosperity, or of thanksgiving, as *Leuit. 3. 1.* or else meaning the morning & evening offering, *Exod. 29. 38.* ⁱ num. 28. 3. and thus he contemned the meanes and the altar, which God had commanded by Salomon, to serve God after his owne fantasie. ^j That is, at the right hand, as men went into the Temple. ^k Here he establisheth by commandement his owne wicked proceedings, and doth abolish the commandement and ordinance of God. ^l Or tent, wherein they lay on the Sabbath, which had served their weeke in ^m Temple, and so departed home. ⁿ Either to flatter the king of Assyria when he should thus see him change the ordinance of God, or else that the temple might be a refuge for him if the king should suddenly assaile his house.

king of Aram, and out of the hand of the king of Israel which rise up against me. ⁸ And Ahaz took the silver and the gold that was found in the house of the Lord, and in the treasures of the kings house, & sent a present to the king of Assyria. ⁹ And the king of Assyria consented unto him: and the king of Assyria went up against Damascus, and when hee had taken it, hee carried the people away to Kir, and slew Rezin. ¹⁰ And king Ahaz went unto Damascus to meet Tiglath Pileser king of Assyria: and when king Ahaz saw the altar that was at Damascus, hee sent to Uriah the priest the paterne of the altar and the fashion of it, and all the workmanship thereof. ¹¹ And Uriah the Priest made an altar in all points like to that which king Ahaz had sent from Damascus, so did Uriah the Priest against King Ahaz came from Damascus. ¹² So when the king was come from Damascus, the king saw the altar: and the king drew neere to the altar, and offered thereon. ¹³ And he burnt his burnt offering, and his meat offering, and poured his drinke offering, and sprinkled the blood of his peace offerings beside the altar. ¹⁴ And let it be by the brasen altar which was before the Lord, and brought it in further before the house betweene the altar and the house of the Lord, & let it on the North side of the altar. ¹⁵ And king Ahaz commanded Uriah the Priest, and said, Upon the great altar set on fire in the morning the burnt offering, and in the evening the meat offering, and the kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drinke offerings, and pour the blood of the burnt offering, and all the blood of the sacrifice, and the brasen altar shall be for me to enquire of God. ¹⁶ And Uriah the Priest did according to all that king Ahaz had commanded. ¹⁷ And king Ahaz brake the borders of the bases, and took the cauldrons from off them, and took downe the sea from the brasen oven that were vnder it, & put it vpon a pavement of stones. ¹⁸ And the king made for the Sabbath (that they had made in the house) and the kings entry without turned he to the house of the Lord, because of the king of Assyria. ¹⁹ Concerning the rest of the acts of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Judah? ²⁰ And Ahaz slept with his fathers, and was buried with his fathers in the citie of David, and Hezekiah his sonne reigned in his stead.

CHAP. XVII,

³ Hoshea the king of Israel is taken, ⁴ And he and all his realm brought to the Assyrians. ¹⁸ For their idolatry. ²⁵ Lyons destroy the Assyrians that dwell in Samaria, ²⁹ Every one worshippeth the god of

his nation, ³⁵ contrary to the commandment of God. ¹ In the twelfth yeere of Ahaz king of Judah began Hoshea the sonne of Elah to reigne in Samaria over Israel, and reigned nine yeeres. ² And he did evil in the sight of the Lord, but not as the kings of Israel that were before him. ³ And Salmaneser King of Assyria came up against him, and Hoshea became his servant, and gave him presents. ⁴ And the king of Assyria found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present unto the king of Assyria, as he had done yeerely: therefore the king of Assyria shutte him up, and put him in prison. ⁵ Then the king of Assyria came up thoroughout all the land, and went against Samaria, and besieged it three yeeres. ⁶ In the ninth yeere of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and put them in Halah, and in Habor, by the river of Gozan, and in the citie of the Medes. ⁷ For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods, ⁸ And walked according to the fashions of the heathen, whom the Lord had said unto before the children of Israel, which they used, ⁹ And the children of Israel had done secretly things that were not upright before the Lord their God, and throughout all their cities had built high places, both from the tower of the watch, to the defended citie, ¹⁰ And had made them images and grooves vpon every high hill, and vnder every greene tree, ¹¹ And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord, ¹² And it came to passe, whereof the Lord had said vnto them, ¹³ That shall doe no such things, ¹⁴ Notwithstanding the Lord testified to Israel, and to Judah by all the Prophets, and by all the Seers, saying, Turne from your evil wayes, and keepe my commandments and my statutes, according to all the Law which I commanded your fathers, which I sent to you by my servants the Prophets. ¹⁵ Nevertheless, they would not obey, but hardened their necks, like to the necks of their fathers, that did not beleue in the Lord their God. ¹⁶ And they refused his statutes and his covenant, that hee made with their fathers, and his testimonies, (whereby they witnessed vnto them) and they followed vanity, and became vaine, and followed the heathen that were round about them: concerning whom, the Lord had charged them,

^a Though hee inuented no new idolatry, or impietie, as others did, yet he sought for helpe at the Egyptians, which God had forbidden. ^b For he had paid tribute for the space of eight yeeres.

Chap. 18. 10.

^c For at this time the Medes and Persians were subiect to the Assyrians. ^d Hee lettereth forth at length the cause of this great plague and perpetuall captivity, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement. ^e Meaning, thoroughout all their borders.

Deut. 4. 19.

^f Ebr by the hand of. *Jere. 18. 11.* and *25. 5.* and *35. 15.*

Deut. 31. 29.

^g So that to ledge the authority of our fathers or great antiquity, except we can proue that they were godly, is but to declare that we are the children of the wicked.

Exod. 32. 8.

1 king. 12. 28.

g That is, the sunne, the moone and starres; Deut.

4. 19.

h Reade Chap.

16. 3.

i Reade of this phraze, 1. King.

2. 1. 20, 25.

k No whole tribe was left but Iudah: and they of Benjamin and Leui which remained, were counted with Iudah.

l Out of the land where he shewed the greatest tokens of his presence and fauor.

m That is, God cut off the ten tribes, 1. King.

12. 16, 20.

† Ebr. by the hand of.

Jerem. 25. 9.

n Of these people came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4. 9.

o That is, they serued him not: therefore, lest they should blaspheme him as though there were no God,

because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.

p That is, how to worship him: thus the wicked, rather then to lose their commodities, will change to all religions.

q Meaning, that every country serued that idole which was most esteemed in that place whence they came.

them, that they should not doe like them.

16 Finally, they left all the commandments of the Lord their God, & made them molten images, * euen two calves, and made a grone, and worshipped all the host of heauen, and serued Baal.

17 And they made their sonnes, and their daughters, to passe thorow the fire, and used witchcraft and enchantments, yea, * sold themselves to do euil in the sight of the Lord to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah * onely.

19 Yet Iudah kept not the commandments of the Lord their God, but walked according to the fashion of Israel, which they used.

20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and deliuered them into the hands of spoilers, until he had cast them out of his * sight.

21 * For he cut off Israel from the house of Dauid, and they made Jeroboam the son of Nebat king: And Jeroboam drew Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Jeroboam, which he did, and departed out thereof.

23 Until the Lord put Israel away out of his sight, as he had said: * by all his seruantes the * Prophets, and caried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from * Cuthah, and from Aua, and from Hamath, and from Sepharuain, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 And at the beginning of their dwelling there, they * feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and beholde, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded saying, Carry hither one of the priests, whom ye brought thence, and let him go and dwell there, and teach them the maner of the God * of the country.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, every nation made their gods, & put them in the houses of the hie places, which the Samaritans had made: every nation in their cities wherein they dwelt.

30 For the men of Babel made Succoth-Benoth: & the men of Cuth made Mergal, and the men of Hamath made Adram.

31 And the Auims made Nibhaz, and

Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Adrammelech the gods of Sepharuim.

32 Thus they feared the Lord, & appointed out priests out of themselves for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 * They * feared the Lord, but serued their gods after the manner of the nations * whom they caried thence.

34 Vnto this day they doe after the olde had a certaine manner: they neither feare God, neither doe knowledge of after their * ordinances, nor after their cu- stomes, nor after the law, nor after the com- mandement, which the Lord commanded the children of Iakob, * whom he named but they continued still idola- tress, as doe the Papiists, which none other gods, nor bowe your selues to worship both them, nor serue them, nor sacrifice to them: God and idoles:

35 And with whom the Lord hath made a covenant, and charged them, saying, * Feare God, and do his commandments, which he hath commanded you, that ye may prosper, and be increased, and that ye may dwell in your land, as ye have said: * but this is not to out of the land of Egypt with great power, feare God, as ap- peareth, Verse 34. worshipping him, and sacrifice to him.

36 But feare the Lord which brought you out of the land of Egypt with great power, feare God, as ap- peareth, Verse 34. worshipping him, and sacrifice to him.

37 Also keepe ye diligently the statutes, which the Lord hath commanded you, that ye may prosper, and be increased, and that ye may dwell in your land, as ye have said: * but this is not to out of the land of Egypt with great power, feare God, as ap- peareth, Verse 34. worshipping him, and sacrifice to him.

38 And forget not the Covenant that I haue made with you, neither feare ye other gods.

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit, they obeyed not, but did after their old custome.

41 So these * nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fa- thers, so doe they vnto this day.

CHAP. XVIII.

4 Hex-kiah king of Iudah putteth downe the bra- sen serpent, and destroyeth the idoles, 7 and prophe- teth. 11 Israel is caried away captiue. 30 The blasphemie of Saneherib.

Now in the third yeere of Hoshea sonne of Elah king of Israel, * Hezekiah the son of Ahaz king of Iudah began to reigne.

2 Hee was fine and twenty yeere olde when hee began to reigne, and reigned nine and twenty yeere in Ierusalem. His mo- thers name also was Abi the daughter of Zachariah.

3 And hee did * vprightly in the sight of the Lord, according to all that Dauid his fa- ther had done.

4 Hee took away the high places, & brake the images, and cut downe the grones, and brake in peeces the * brasen serpent that Mo- ses had made: for vnto those dayes the chil- dren of Israel did burne incense to it, and hee called it * Nehustan.

them to repentance. Num. 21. 8, 9. b That is, a piece of brasie: thus he calleth the serpent by contempt, which notwithstanding was set vp by the word of God, and miracles were wrought by it, yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called a serpent, but a piece of brasie.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For hee claue to the Lord, and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and hee prospered in all things, which hee tooke in hand: so he rebelled against the king of Asshur, and feared him not.

8 He smote the Philistines vnto Azbath, and the coasts thereof, from the watch tower vnto the defended citie.

9 ¶ And in the fourth yere of King Hezekiah, (which was the seventh yere of Hoib: a sonne of Elah king of Israel) Salmanser king of Asshur came vp against Samaria, and besieged it.

10 And after thre yeres they tooke it, euen in the sixt yere of Hezekiah: that is, * the ninth yere of Hoib: a king of Israel was Samaria taken.

11 Then the king of Asshur did carry away Israel vnto Asshur, and put them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes.

12 Because they would not obey the voice of the Lord their God, but transgressed his covenant: that is, all that Moyses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ Moreover, in the fourteenth yere of King Hezekiah, Sancherib king of Asshur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah King of Iudah sent vnto the king of Asshur to Lachish, saying, I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the King of Asshur appointed vnto Hezekiah King of Iudah thre hundred talents of silver, and thirty talents of gold.

15 Therefore Hezekiah gaue all the silver that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off the places of the dores of the Temple of the Lord, and the pillars (which the said Hezekiah King of Iudah had covered ouer) and gaue them to the king of Asshur.

17 ¶ And the king of Asshur sent Tartan and Rablaris, and Rabshakesh from Lachish to King Hezekiah with a great hoste against Ierusalem. And they went vp and came to Ierusalem, and when they were come vp, they stood by the conduit of the vpper pool, which is by the path of the fullers field.

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebna the chancelor, and Ioah the sonne of Asaph the Recorder.

19 And Rabshakesh said vnto them, Tell yee Hezekiah, I say vnto you, Thus sayeth the great King, euen the great King of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue & clo-

quence, but counsell and strength are for the warre. On whom then dost thou trust, that thou rebellest against me?

21 Loe thou trustest now in this broken staffe of reed, to wit, on Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.

22 But if ye lay vnto me, We trust in the Lord our God, is not that he whose high places and whole altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captain of the least of my masters seruants, and put thy trust on Egypt for charrets and horsemen?

25 Am I now come vp without the Lord to this place, to destroy it? the Lord said to me, Goe vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebna, and Ioah said vnto Rabshakesh, Speake, I pray thee, to thy seruants in the // Aramites language, for we vnderstand it, & talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

27 But Rabshakesh said vnto them, Hath my master sent me to thy master and to thee to speake these wordes, and not to the men which sit on the wall, that they may eat their owne doings, and drinke & their owne piss with you?

28 So Rabshakesh stood and cried with a lowde voyce in the Jewes language, and spake, saying, Heare the wordes of the great king, of the king of Asshur.

29 Thus saith the king, Let not Hezekiah deceiue you: for he shall not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs, and this city shall not be giuen ouer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the king of Asshur, Make & appointment with mee, and come out to mee, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well.

32 Till I come, and bring you to a land like your owne land, euen a land of wheate and wine, a land of bread and vineyards, a land of olives oyle, and bany, that yee may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lord will deliuer vs.

33 Hath any of the gods of the nations deliuered his lande out of the hand of the king of Asshur?

34 Where is the god of Hamath, & of Arpad, & where is the god of Sepharuaim, Hena and Tuah? how haue they deliuered Samaria out of mine hand?

f Thou thinkest that words will serue to perfwade thy people: or to moue my master? Egypt shall not only not be able to succour thee, but shall be an hurt vnto thee. h Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatry are reformed. i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small, that he had not men to furnish two thousand horses. k The wicked alwayes in their prosperity flatter themselves that God doth fauour them. Thus he speaketh to feare Hezekiah that by resisting him he should resist God.

¶ Or, Syrians.
 & Ebr. the water of their fist.

¶ Or, by his hand.

& Ebr. blessing, meaning the concord, and peace.

l Hee maketh himselfe so sure, that he will not grant them true except they render themselves to him to be led away captiues.

c Reads Chap. 17. 9.
 Chap. 17. 3.

Chap. 17. 5.

3. Chron. 32. 1.
 34. 36. 1. ecclus. 48. 18. 19.

d As his zeale was before praised, so his weakness is here set forth, that none should glorie in in himselfe.

e After certaine yeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines and army against him.

¶ Or, writer of Chronicles, or Secretary.

& Ebr. talke of the lips.

m This is an execrable blasphemie against the true God to make him equal with the idoles of other nations, therefore God did most sharply punish it.

35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered not him a word: for the kings commandement was, saying, Answer not him not.

37 Then Eliakim, the sonne of Hilkiah, which was steward of the house, and Shebna the Chancelor, and Ioah the sonne of Aiah the Recorder, came to Hezekiah with their clothes rent, and told him the wordes of Rabshakeh.

CHAP. XIX.

6 God promisseth by Isaiah victorie to Hezekiah, 35 The Angel of the Lord killeth an hundred and fourscore and five thousand men of the Assyrians. 37 Sancherib is killed of his owne sonnes.

2/a 37. 1.

And * when king Hezekiah heard it, he rent his clothes, and put on sackcloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, and Shebna the Chancelor, and the Elders of the Priests clothed in sackcloth, to Iaiab the Prophet, the sonne of Amos.

a To heare some new prophesie, and to haue comfort of him

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

b The dangers are so great, that we can neither avenge this blasphemie, nor helpe our selues, no more then a woman in her traualde.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whom the king of Assur his master hath sent to raile on the living God, and to reproch him with wordes which the Lord thy God hath heard, then lift thou up thy prayer for the remnant that are left.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah,

5 So the seruants of king Hezekiah came to Iaiab.

6 And Iaiab saide vnto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the seruants of the King of Assur haue blasphemed me.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

7 Behold, I will send a blast vpon him and he shall heare a noise, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

e That is, Sancherib.

8 So Rabshakeh returned and found the king of Assur fighting against Libnah: for he had heard that he was departed from Lachish.

|| Or, blacke Moors.

9 Hee heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

f For the kings of Ethiopia and Egypt i-mind together against the king of Assyria because of his oppression of other countreies.

10 Thus shalt ye speake to Hezekiah king of Iudah, and say, Let not thy God dectine thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Assur.

g The more neere that the wicked are to their destruction, the more they blaspheme.

11 Beholde, thou hast heard what the kings of Assur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroy-

ed: as Gozan, and Hartan, and Reseph, and the children of Eden, which were in Chelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 So Hezekiah receiued the letter of the hands of the messengers, and read it: and Hezekiah went up into the house of the Lord, and Hezekiah spied it before the Lord.

15 And Hezekiah prayed before the Lord, and saide, O Lord God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Sancherib, who hath sent to blaspheme the living God.

17 Truth it is, Lord, that the kings of Assur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou, O Lord, art our God.

20 Then Iaiab the sonne of Amos sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Sancherib king of Assur.

21 This is the word that the Lord hath spoken against him, D-virgin, daughter of Zion, he hath despised thee, and laughed thee to scorn, O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou called on? and whom hast thou blasphemed? and against whom hast thou realed thy voyce, and lifted up thine eyes on high: euen against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and saide, By the multitude of my charrets I am come up to the toppe of the mountains, by the sides of Libanon, and will cut downe the high Cedars thereof, and the faire firre trees thereof, and I will goe into the lodging of his borders, and into the forest of his Carmel.

24 I haue digged and drunke the waters of others, and with the plant of my feet haue I dyed all the floodes closed in.

25 Hast thou not heard how I haue of old time made it, and haue formed it long agoe? and should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defended?

26 Those inhabitants haue small power, and are afraid, and confounded: they are like the grasse of the field, and greene herbe, or grasse on the house tops, or as cogue blasted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy fury against me,

h Before Arke of the couenant.

i He sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer.

k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this title he discerneth God from all idoles and false gods.

m He sheweth for what end the faithful desire of God to be deliuered: to wit,

that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not bene taken by the enemy,

therefore he calleth her virgin.

o God counteth that iniury done to him and will reuenge it, which is done to any of his Saints.

p Meaning, Ierusalem, which Iaiab calleth the height of his borders,

to wit, of Iudah, Ila. 37. 24.

|| Or, pleasant country.

|| Or, the waters of cities besieged.

q He declareth that forasmuch as he is author & beginning of his Church, he will neuer suffer it utterly to be destroyed as other cities and kingdomes.

r Thus he describeth the wicked, which for a time flourish and afterwards faile and decay like flowers.

f I will bridle thy rage, and turne thee to and fro as pleaseth me. t God did not onely promise him the victory, but giueh him a signe to confirme his faith. u The Lord will multiply in great number that small remnant of Iudah which escaped. x The Lue that God beareth toward his Church shall overcome the counsels and enterprises of man.

28 And because thou ragest against me, and thy tumult is come up to mine peares, I will put mine hooke in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

29 And this shalbe a signe vnto thee, O Hezekiah, Thou shalt eate this yeere, such things as grow of themselves, and the next yeere such as grow without sowing, and the third yeere sowe ye and reape, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take root downward, and beare fruit upward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the zeal of the Lord of hosts shall doe this.

32 Wherefore, thus saith the Lord concerning the king of Assur, He shall not enter into this citie, nor shote an arrow there, nor come before it with shields, nor cast a mount against it:

33 But he shall returne the way he came, and shall not come into this citie, sayeth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 And the same night the Angel of the Lord went out and smote in the campe of Assur an hundredth fourescore and fife thousand: so when they arose early in the morning, beholde, they were all dead corpses.

36 So Sancherib king of Assur departed, and went his way, and returned, and dwelt in Ninueh.

37 And as he was in the Temple worshipping Nisroch his god, Adramelech, and Sharzer his sonnes, slew him with the sword: and they escaped into the land of Ararat, and Sargaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke and receiueth the signe of his health. 12 He receiueth rewards of Berodach. 13. sheweth his treasures, and is reprehended of Isaiah. 22 He dieth, and Manass. his sonne reigneth in his stead.

A Bout that time was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amos came to him, and sayde vnto him, Thus saith the Lord, Put thine house in order: for thou shalt die, and not liue.

2 Then he turned his face to the wall and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 And afoze Isaiah was gone out to the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captiue of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy

prayer, and seene thy teares: behold, I haue healed thee, and the third day thou shalt goe vp to the house of the Lord.

6 And I will adde vnto thy dayes fiftene yere, and will deliuer thee and this citie out of the hand of the king of Assur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah said, Take a lump of dry figs. And they tooke it, and laid it on the boyle, and he recovered.

8 For Hezekiah had saide vnto Isaiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lord, that the Lord will doe that he hath spoken, While thou that the shadow goe forward tenne degrees, or goe backe tenne degrees.

10 And Hezekiah answered, It is a light thing for the shadow to passe forward tenne degrees: not so then, but let the shadow goe backe tenne degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow tenne degrees backe by the degrees wherby it had gone downe in the diall of Ahaz.

12 The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, & shewed them all his treasure house, to wit, the siluer and the golde, and the spices and the precious oymnt, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and saide vnto him, What layd these men? and from whence came they to thee? And Hezekiah saide, They be come from a farre country, euen from Babel.

15 Then saide he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoeuer thy fathers haue layd vp in store vnto this day, shall be carryed into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord which thou hast spoken, is good: for I haue said, Shall it not be good, if peace and truth be in my dayes?

20 Concerning the rest of the acts of Hezekiah and all his valiant deedes, and how he made a pool and a conduit, and brought

should haue had occasion to reioyce if the Church had decayed in his time, because he had restored religion.

d Because of his vnfeined repentance & prayer, God turned away his wrath. e To giue thanks for thy deliuerance.

f He declarerh that albeit God can heale without other medicines, yet he sheweth that he will no haue these inferior meanes contemned.

g Let the Suane goe so many degrees backe that the houres may be so many the fewer in the kings diall.

h Which diall was set in the top of the stairs that Ahaz had made.

i Mooued with the fauour that God shewed to Hezekiah, and also because he had declared him selfe enemy to Sancherib his enemy, which was now destroyed.

k Being moued with ambition, and vaine glory, and also because he seemed to reioyce in the friendship of him that was Gods enemy and an infidel.

Chap. 24. 13. and 25. 13.

l Ierem. 27. 19. m He acknowledged Isaiah to be the true Prophet of God and therefore humbled himselfe to his word.

n Seeing that God hath shewed me this fauour to grant me quietnesse during my life: for he was afraid lest the enemies

water into the cistne, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatry, 16 And setteth great cruelty 18 Hee dieth, and Amon his sonne succedeth, 23 Who is killed of his owne servants, 26 After him reigneth Iosiah.

Manasseh * was twelue yeere old when he began to reigne, and reigned sixtie and five yeere in Ierusalem: his mothers name also was Hezephai-bah.

2 And he did euill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For he went backe, and built the high places, * which Hezekiah his father had destroyed: and hee erected vp altars for Baal, and made a greue, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

4 Also he * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And hee built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes * to passe thorow the fire: and gaue himselfe to witchcraft and sozcerie, and hee used them that had familiar spirits, and were sorcerers, and did much euill in the sight of the Lord, to anger him.

7 And he set the image of the groue, that he had made, in the house, whereof the Lord had said to Dauid & to Salomon his sonne, * In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the seete of Israel mooue any more out of the land, which I gaue their fathers: so that they wil obserue and doe all that I haue commanded them, and according to all the Law that my seruants Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idols,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that whoso heareth of it, both his eares shall tingle.

13 And I will stretch out Ierusalem the line * of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a dish, which he wipeth, and turneth it vpside downe.

14 And I will forsake the remnant of

mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoiled of all their aduersaries,

15 Because they haue done euill in my sight, and haue prouoked mee to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreover, Manasseh shed * innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, belide his sinne wherewith hee made Iudah to sinne, and so doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Uzza: and Amon his sonne reigned in his stead.

19 * Amon was two and twenty yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Heshullemerch the daughter of Haruz of Iotbah.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him: and slew the king in his owne house.

24 And the people of the land slewe all them that had conspired against king Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And he buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah, 12 Who sendeth to Huldah the Prophetesse, to enquire the Lords will.

Iosiah was * eight yeere old when he began to reigne, and hee reigned one and thirtie yeere in Ierusalem. His mothers name also was Jedidah the daughter of Adaiab of Bozath.

2 And hee did vprightly in the sight of the Lord, and * walked in all the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eighteenth yeere of King Iosiah, the King sent Shaphan the sonne of Azaiab, the sonne of Heshullam the chamberlour, to the house of the Lord, saying,

4 Goe vp to Iilkiah the hie Priest, that he may * summe the silver, which is brought into the house of the Lord, which the keepers of the * dooie haue gathered of the people.

f The Hebrews write that hee slew Haliah the Prophet, who was his father in law.

a.Chron.33.20.

g That is, according to his commandements.

l Or, he buried him, to wit, Iosiah his sonne.

2.Chron.34.1. a His name was prophesied of, & his name mentioned by Iaddo Prophet, more then 300. yeeres before, 1. Kin. 13. 2. and being but eight yeere old hee sought the God of his father Dauid, 2. Chr. 34. 3. l Or, come, as ver. 9. l Or, we sell.

b Certaine of the Priests were appointed to this office, as Chap. 5 And 12.9.

2.Chron.33.1.

Deut.18.9.

Chap.18.4

1.Kin.38.34. 2.Sam.7.13.

a Reade Chap. 16.3.

1.Kin.8.29. and 9.3. chap. 23.27.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land which they had but on condition.

Jerem.15.4. 1.Sam.3.11. c Meaning, that whosoever shall heare of this great plague, shall be astonished. d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah. e Meaning, Iudah & Benjamin which were only left of the rest of the tribes.

c From the time of Iosiah for the space of 224. ye es, the Temple remained without reparation through the negligence of the priests. This declareth that they have a charge & excuse it not ought to have it taken from them. d So God provided him of faithful servants, seeing he went about to zealously to set forth the worke of God. e This was the copy that Moses left them, as appeareth, 2 Chron. 34. 14, which either by the negligence of the Priests had bene lost: or els by the wickedness of idolatrous kings had bene abolished. f Ebr. melted. g Meaning, to some Prophet whom God rewealeth y knowledge of things vnto, as ler. 21. 2. though at other times they enquired the Lord by Vrim and Thummim. h Or, the house of doctrine, which was neere to the Temple, and where the learned assembled to create the Scriptures, and the doctrine of the Prophets. i The works of mans hand here signifie all that man inventeth beside the word of God, which are abominable in Gods service. j Meaning, that he did repent, as they that do not repent, are said to harden their heart, Psal. 95. 8

5 And let them deliver it into the hand of them that doe the worke, and haue the oversight of the house of the Lord: let them give it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning bee made with them of the money, that is delivered into their hand: for they deale faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chancellour, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellour came to the king, and brought him word againe, and said, Thy seruants haue gathered the money, that was found in the house, and haue delivered it into the hands of them that doe the worke, and haue the oversight of the house of the Lord.

10 Also Shaphan the chancellour shewed the king, saying, Hilkiah the Priest hath delivered mee a booke. And Shaphan read it before the king.

11 And when the King had heard the wordes of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achboz the sonne of Bichabab, and Shaphan the chancellour, and Asahiah the Kings seruant, saying,

13 Go ye, and enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according to all that which is written therein for vs.

14 So Hilkiah the Priest, & Ahikam, and Achboz, and Shaphan, and Asahiah went vnto Hulda the Prophetesse, the wife of Shallum, the sonne of Tikvah, the sonne of Nathas keeper of the wardrobe: (and she dwelt in Jerusalem in the Colledge) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, even all the wordes of the booke which the King of Iudah hath read.

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger mee with all the wordes of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the King of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, shall come to passe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against

this place, and against the inhabitants of the same, to wit, that it should bee destroyed and accursed, and haile rent thy clothes, and wept before mee, I haue also heard it, sayeth the Lord.

20 Behold therefore, I will gather thee to against the wicked fathers, & thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, vnto out of this world.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a covenant with the Lord. 4 Hee putteth downe the idoles after he had killed their priests. 22 He keepeth Passouer. 24 Hee destroyeth the conuervers. 29 Hee was killed in Megiddo. 30 And his sonne Ichoahaz reigneth in his stead. 33 After hee was taken, his sonne Jehoiakim was made King.

Then the King sent, and they gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the King went vp into the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the Covenant, which was found in the house of the Lord.

3 And the King stood by the pillar, and made a covenant before the Lord, that they should walke after the Lord, and keepe his Commandements, and his testimonies, and his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this Covenant written in this booke.

And all the people stood to the Covenant.

4 Then the King commanded Hilkiah the high Priest, and the Priests of the second order, and the keepers of the doore to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the hoste of heauen, and hee burnt them without Ierusalem in the fields of Kedron, and caried the powder of them into Beth el.

5 And he put downe the Chemarims, whom the Kings of Iudah had founded to burne incense in the high places, and in the cities of Iudah, and about Ierusalem, and also them that burnt incense vnto Baal, to the Sunne, and to the Moone, & to the planets, and to all the host of heauen.

6 And hee brought out the grove from the Temple of the Lord without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stamp it to powder, and cast the dust thereof vpon the graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women wove hangings for the grove.

8 Also hee brought all the Priests out of the Temple, contrary to the commandement of the Lord, Deut. 16. 21. or as some reade, the similitude of a grove which was hanged in the Temple. Both in center of the idoles, and reproch of them, which had worshipped them in their liues.

the cities of Judah, & defiled the high places where the Priests had burnt incense, even from Geba to Beer-sheba, and destroyed the high places of the gates that were in the entering in of the gate of Joshua the governor of the citie, which was at the left hand of the gate of the citie.

9 Heuerthelisse, the Priests of the high places came not up to the altar of the Lord in Jerusalem, save onely they did eate of the unleavened bread among their brethren.

10 He defiled also * Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter passe through the fire to Moloch.

11 He put downe also the * horses that the kings of Judah had given to the him at the entering in of the house of the Lord, by the chamber of Methan-melech yeunuch, which was ruler of the suburbs, and burnt the charrets through the sunne with fire.

12 And the altars that were on the top of the chamber of Abaz, which the kings of Judah had made, and the altars which Manasse had made in the two courts of the house of the Lord, did the king breake downe, and hasted thence, and cast the dust of them in the brooke Kedron.

13 Moreover the king defiled the hie places that were before Jerusalem and on the right hand of the mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idol of the Zidonians and for Chemosh the idol of the Moabites, and for Milcom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut downe the groves, and filled their places with the bones of men.

15 Furthermore, the altar that was at Beth-el, and the hie place made by Jeroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place brake hee downe, and burnt the hie place, and stamp it to powder and burnt the grove.

16 And as Josiah turned himselfe, he spied the graves that were in the mount, and sent and tooke the bones out of the graves, and burnt them upon the altar, and polluted it, according to the word of the Lord that the * man of God proclaimed which cryed the same words.

17 Then he said, What title is that which I see? And the men of the citie sayd unto him, It is the sepulchre of the man of God, which came from Judah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saved with the bones of the Prophet that came from Samaria.

19 Josiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el.

20 And he sacrificed all the Priests of the hie places, that were there, upon the altars,

and burnt mens bones upon them, and returned to Jerusalem.

21 ¶ Then the king commanded all the people, saying, * Keep the Passcouver unto the Lord your God, * as it is written in the booke of this covenant.

22 And there was no Passcouver holden like that from the daies of the Judges that iudged Israel, nor in all the daies of the Kings of Israel, and of the Kings of Judah.

23 And in the eighteenth yeere of King Josiah was this Passcouver celebrated to the Lord in Jerusalem.

24 Josiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were criped in the land of Judah and in Jerusalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like unto him there was no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there anylike him.

26 Notwithstanding the Lord turned not from the fiercenesse of his great wrath wherewith hee was angry against Judah, because of all the provocations wherewith Manasse had provoked him.

27 Therefore the Lord sayd, I will put Judah alio out of my sight, as I have put away Israel, and will cast off this citie Jerusalem, which I have chosen, and the house whereof I sayd, * My name shall bee there.

28 Concerning the rest of the acts of Josiah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Judah?

29 ¶ In his daies Pharaoh Nechoh king of Egypt went by against the king of Asshur to the river Berach. And king Josiah * went against him, whom when Pharaoh saw he slew him at Megiddo.

30 Then his servants caried him dead from Megiddo, and brought him to Jerusalem, and buried him in his owne sepulchre. And the people of the land tooke Jehoahaz the sonne of Josiah, and anoynted him, and made him king in his fathers stead.

31 * Jehoahaz was thirde and twenty yeere old when hee began to reigne, and reigned thre moneths in Jerusalem. His mothers name also was Hamutal the daughter of Jeremiah of Libnah.

32 And hee did euill in the sight of the Lord, according to all that his fathers had done.

23 And Pharaoh Nechoh put him in bonds * at Riblah in the land of Hamath, while hee raigned in Jerusalem, and put the land to a tribute of an hundred talens of silver, and a talent of gold.

24 ¶ And Pharaoh Nechoh made Elia-him the sonne of Josiah king in stead of Josiah his father, and turned his name to Jehoiakim, and tooke Jehoahaz away, which

2.Chron.35.1.
1.c/d.1.1.
Exod.12.3.
Leuit.20.27.
dent.18.14.

1 Because of the wicked heart of the people, which would not turne vnto him by repentance.

1.King.8.29.
and 9.3.cha.21.7

2.Chron.35.20.

1 Because he valsed throw his countrey, he feared lest he would haue done him harme, and therefore would haue slayed him, yet he consulted not with the Lord, and therefore was slaine.

2.Chron.36.1,2.

1 Meaning the wicked kings before.

u Which was Antiochia in Syria called also Hamath.

|| Or, that hee should not reigne.

i Because that thole which had forsaken the Lord to serue idoles, were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley nere to Ierusalem, and signifieth a taber, because they smore on the taber, while their children were burning, & their cry should not be heard, Leuit. 18.21, where after Iosiah commanded carions to be cast in contempt thereof.

l The idola'trous kings had dedicated horses and charrets to the sunne, either to cary the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.

|| Or, valley.

m That was the mount of oliues, so called, because it was full of idles.

1.King.1.7.7.

n Which Ieroboam had built in Israel, 1.King. 12.28, 29.

o According to the prophetic of Iaddo, 1.King. 3.2.

p Meaning the Prophet which came after him, and caused him to eate contrary to the commandment of the Lord which were both two buried in one graue, 1.King. 13.31.

when hee came to Egypt, died there.

35 And Iehoiakim gaue the silver and the gold to Pharaoh, and tared the land to giue the money, according to the commandement of Pharaoh: he leuied of euery man of the people of the land, according to his valur, silver and golde to giue vnto Pharaoh the choy.

36 Iehoiakim was siue and twentie yere olde, when he began to reigne, and hee reigned elchen yeres in Ierusalem, his mothers name also was Zebudah the daughter of Deiah of Ruma.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad nezzar rebelles. 3 The cause of his ruine and all Iudahs. 6 Iehoiachim reigneth. 15 Hee and his people are caried vnto Babylon. 17 Zedekiah is made king.

In his dayes came Nebuchad nezzar king of Babel vp, and Iehoiakim became his seruant thre yere: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Calders, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and hee sent them against Iudah to destroy it, according to the word of the Lord, which he spake by his seruantes the Prophets.

3 Surely by the commandement of the Lord came this vpon Iudah, that he might put them out of his sight for the finnes of Manasseh, according to all that hee did,

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his stead.

7 And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt vnto the river of Berach, all that pertained to the king of Egypt.

8 Iehoiachin was eightene yere olde when he began to reigne, and reigned in Ierusalem thre moneths. His mothers name also was Nebushta, the daughter of Elnathan of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 In that time came the seruantes of Nebuchad nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad nezzar king of Babel came against the citie, and his seruantes did bessege it.

12 Then Iehoiachin the king of Iudah came out against the king of Babel, hee and his mother, and his seruantes, and his princes, and his eunuches: and the king of

Babel tooke him in the eight yere of his reigne.

13 And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of golde, which Salomon king of Israel had made in the Temple of the Lord as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, euen ten thousand into captiuitie, and all the workmen, and cunning men: so none remained sauing the poore people of the land.

15 And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the land caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, euen seven thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 And the king of Babel made Dattaniah his uncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeres old when he began to reigne, and he reigned eleven yeres in Ierusalem. His mothers name was also Hamutal the daughter of Jeremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem & Iudah vntill hee cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad nezzar, and taken. 7 The finnes of Zedekiah are shaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is shaine. 27 Iehoiachin is exalted.

And in the ninth yere of his reigne, the tenth moneth, and tenth day of the moneth, Nebuchad nezzar king of Babel came, hee, and all his hoste against Ierusalem, and pitched against it, and they built forts against it round about it.

2 So the citie was besieged vnto the eleventh yere of king Zedekiah.

3 And the ninth day of the moneth the famine was fore in the city, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the gate, which is betwene two wals that was by the kings garden: now the Calders were by the citie round about: and the king went by the way of the wilderness.

5 But the army of the Calders pursued after the king, and tooke him in the deserts of Bericho, and all his hoste was scattered from him.

6 Then they tooke the king, & caried him by to the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they slew the sonnes of Zedekiah before

In the reigne of the king of Babylon, Chap. 20. 17. Isa. 39. 6.

2 Chron. 36. 10. after 2. 6.

Iere. 37. 1. and 52. 1.

f Out of Ierusalem and Iudah into Babylon.

Ierem. 39. 1. and 52. 4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it contineth part of December, and part of Ianuary.

Or, a mount.

c In so much that the mothers did eate their children, Lamen. 4. 10.

d Which was a postern doore, or some secret gate to issue out at.

e Or, condemned him for his perjury and treason.

2 Chron. 36. 13.

a In the end of the third yere of his reigne, and in the beginning of the fourth, Dan. 1. 1.

Chap. 20. 17. and 23. 27. b Though God vse these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that hee was buried with his fathers, but hee died in the way, as they led him prisoner toward Babylon, Ierem. 2. 2. 19. Or, Euphrates.

Dan. 1. 1.

d That is, veiled himselfe vnto him by the counsell of Ieremie.

f Ieremie writeth chap 52. 12. the tenth day, because the fire continued from the seventh day to the tenth.
[Or, captaine of the guard.]

before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 ¶ And in the first moneth, and seventh day of the moneth, which was the nineteenth yere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan chiefe steward and servant of the king of Babel, to Jerusalem.

9 And burnt the house of the Lord, and the Kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Jerusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and fallen to the king of Babel with the remnant of the multitude, did Nebuzar-adan chiefe steward carry away captiue.

12 But the chiefe steward left of the poore of the land to dress the vines, and to till the land.

13 * Also the pillars of brasie that were in the house of the Lord, and the bales, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasie of them to Babel.

14 The pots also and the besomes, and the instruments of musicke, and the incense dishes, and all the vessels of brasie that they ministred in, toke they away.

15 And the asse pannes, and the basens, and all that was of gold, and that was of silver, tooke the chiefe steward away.

16 Also the two pillars, one Sea, and the bales, which Salomon had made for the house of the Lord: the brasie of all these vessels was without weight.

17 * The height of the one pillar was eightene cubites, and the chapiter thereon was brasie, and the height of the chapiter was twise networke three cubites, and pomegranates vpon the chapiter round about, all of brasie, and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the oversight of the men of warre, and seven men of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste,

who mustered the people of the land, and thre-score men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them: and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them. *Iere. 40. 5, 9.*

23 Then when all the captaines of the hoste, and their men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit. Ishmael the sonne of Nerhaniah, and Johanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Actophathite, and Jaazaniah the sonne of Maachabbi, they and their men.

24 And Gedaliah swore to them, and to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well. *1 That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselves to Nebuchad-nezzar, seeing it was the reueiled will of the Lord. Iere. 41. 1.*

25 * But in the seventh moneth Ishmael the sonne of Nerhaniah the sonne of Elishama of the kings serde came, and tenne men with him, and smote Gedaliah, and he died, and so did hee the Iewes and the Caldees that were with him at Mizpah. *m Contrary to Ieremies counsell, Iere. 40. 41, 42, and 43.*

26 Then all the people both small and great, and the captaines of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the fourth and thirtieth yere after Jehoiachin King of Iudah was caried away, in the twelfth moneth and the seven and twentieth day of the moneth, Evil-merodach king of Babel in the yere that he began to reigne, did lift by the head of Jehoiachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne aboue the throne of the Kings that were with him in Babel,

29 And changed his prison garments: and hee did continually eate bread before him, all the dayes of his life.

30 And his portion was a continuall portion giuen him by the King, euery day a certaine, all the dayes of his life. *n Thus long was he, his wife and his children in Babylon, who Nebuchad-nezzars sonne after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reseeded euen vnto Christ.*

o Meaning, that he had an ordinance in the Courts,

h Of these reade Exod. 27. 3.

1 King. 7. 15. Iere. 52. 21.
2 chro. 3. 15.
i That is, one appointed to succede in the high Priests roome, if hee were sicke, or else otherwise letted.
k Ieremie maketh mention of seven, but here he speaketh of them that were the chiefe.

† Ebr. words of dayes.

¶ Or, of things omitted, to wit, in the booke of the Kings.

¶ The first booke of the[†] Chronicles, or || Paralipomenon.

THE ARGUMENT.

THE Iewes comprehend both these booke in one, which the Grecians, because of the length diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those booke of Chronicles which are so often mentioned in the booke of the Kings of Iudah and Israel, which did at large set forth the storie of both the Kingdomes, and afterward perished in the captiuitie: but an abridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first

first booke containeth a briefe rehearfall of the children of Adam vnto Abraham, Izhak, Iakob, and the twelue Patriarkes, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth forth more amply his acts, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyseth, and giueth thanks to the Lord.

CHAP. I.

1 The genealogie of Adam and Noah untill Abraham, 27 And from Abraham to Esau. 35 His children. 43 Kings and Dukes came of him.



Dam, Sheth, Enosh,
2 Kenan, Bahalaleel,
Iered,
3 Menoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Iapheth.

5 ¶ The sonnes of Iapheth were Gomer, and Magog, & Madai, and Iauan, and Tubal, and Meisech, and Tiras.

6 And the sonnes of Gomer, Aschenaz, and Iphath, and Togarmah.

7 Also the sonnes of Iauan, Elitah, and Tarshish, Kittim, and Dodanim.

8 ¶ The sonnes of Ham were Cush and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Siba, and Haulah, and Sabta, and Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

10 And Cush begate Nimrod, who began to be mightie in the earth.

11 And Mizraim begate Ludim and Ananimit, Lehabim, and Naphtubim:

12 Pathrusim also, & Casluhim, of whom came the Philistims, and Caphtorim.

13 Also Canaan begate Sidon his first borne, and Heth,

14 And the Jebusite, and the Amozite, and the Girgashite,

15 And the Hivvite, and the Arkite, and the Shimites,

16 And the Arvadite, and the Zemarite, and the Hamarhite.

17 ¶ The sonnes of Shem were Elam and Ashur, and Arpachshad, and Lud, and Aram, and Uz, and Iul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate Eber.

19 Thio Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

20 Then Joktan begate Almodad and Shaleph, and Hazermaeth, and Irah,

21 And Hadadram and Uzal, & Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Bauilak, and Jobab: all these were the sonnes of Joktan.

24 ¶ Shem, & Arpachshad, Shelah,

25 Eber, Peleg, Rehu,

26 Serux, Rahor, Terah,

27 ¶ Abram, which is Abraham.

28 ¶ The sonnes of Abraham were Ishak and Ithmael.

29 These are their generations. ¶ The eldest sonne of Ithmael was Nebathoth, and Kedar, and Abdeel, and Diblam,

30 Ishma, and Dumah, Massa, ¶ Ha- ¶ Or, Hadar. dad, and Tema.

31 Jetur, Naphtali, and Kedemah: these are the sonnes of Ithmael.

32 ¶ And Keturah Abrahams concubine bare sonnes, Zimran, and Jokshan, and Dedan, and Midian, and Ishbak, & Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

33 And the sons of Midian were Ephah, and Ephar, and Yemoch, and Abida, & Eldaah: * all these are the sonnes of Keturah. Gen. 25. 4. Gen. 27. 2.

34 * And Abraham begate Ishak: the sonnes of Ishak, Esau, and Israel.

35 ¶ The sonnes of Esau were: * Eliphaz, Reuel, and Tenu, and Jaalam, and Korah. i These were borne of three diuers mothers, reade Gen. 36. 4 Gen. 36. 9. ¶ Or, Zepho.

36 The sonnes of Eliphaz, Teman, and Omar, ¶ Zephi, and Gatam, Kenaz, and Timna, and Amalek. k Which was Eliphaz concubine: reade Gen. 36. 12.

37 The sonnes of Reuel, Nahath, Zerah, Shammah, and Hizzah.

38 And the sonnes of Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon and Ezer, and Dishan.

39 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Hanabath, and Ebal, Serphit, and Dnam. And the sonnes of Zibeon, Aiah, and Anah.

41 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eschan, Ithyan, and Cheran.

42 The sonnes of Ezer were Bilhan, and Jaauan, and Jaakan. The sonnes of Dishon, were Uz and Aran.

43 ¶ And these were the Kings that reigned in the land of Edom, before a King reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his citie was Dinhabah.

44 Then Bela died, & Jobab the sonne of Zerah, of Bozrah reigned in his stead.

45 And when Jobab was dead, Bulsham of the land of the Temanites reigned in his stead.

46 And when Bulsham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his citie was Avith.

47 So Hadad died, and Samlah of Massackah reigned in his stead.

48 And Samlah died, and Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baalhanan the sonne of Achboz reigned in his stead.

50 And Baalhanan died, and Hadad reigned in his stead, and the name of his citie was Uzi, and his wiues name Mehetabel the daughter of Matred the daughter of Bezabab. ¶ Or, Pam.

51 Hadad died also: & there were dukes in Edom, Duke Timna, Duke Aliah, Duke Duke ¶ Or, Aluah.

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth. Gen. 10. 2. ¶ Or, Rypath. ¶ Or, Rodanum.

c Who first did lift vp himselfe aboue others, Gen. 10. 8.

Gen. 10. 22. and 11. 10.

d Of who came the Syrians, and therefore they are called Aramites thoroughout all the Scriptures.

e Of him came the Hebrewes, which were afterward called

f He repeateth Shem againe, because he would come to the stocke of Abraham.

g Who came of Shem, and of him Shalah.

Gen. 11. 26. and 17. 5 and 21. 2, Gen. 25. 13.

h Reade Gen. 25. 2.

Gen. 25. 4. Gen. 27. 2.

i These were borne of three diuers mothers, reade Gen. 36. 4 Gen. 36. 9.

¶ Or, Zepho.

k Which was Eliphaz concubine: reade Gen. 36. 12.

l He is also called Seir the Horrite, which inhabited mount Seir, Gen. 36. 20.

m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him.

These eight kings reigned one after another in Idumea vnto the time of Dauid, who conquered their countrey.

n Which was the principall citie of the Edomites.

¶ Or, Pam.

¶ Or, Aluah.

Duke Jether,
 52 Duke Ahollbamah, Duke Elah, Duke
 Dimor,
 53 Duke Kenaz, Duke Teman, Duke
 Abizar,
 54 Duke Hagdiel, Duke Iram: these
 were the Dukes of Edom.

CHAP. II.

1 The genealogie of Iudah unto Iſſai the father
 of David.

These are the ſonnes of Iſrael, * Reuben,
 Simeon, Levi, and Iudah, Iſſachar, and
 Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 * The ſonnes of * Iudah, Er, & Onan,
 and Shelah. Theſe three were borne to him
 of the daughter of Shua the Canaanite:
 but Er the eldeſt ſonne of Iudah, was cuſt in
 the ſight of the Lord, and he ſlew him.

4 * And Thamar his daughter in law
 bare him Pharez, and Zerah: ſo all the ſons
 of Iudah were ſine.

5 * The ſonnes of Pharez, Hezron, and
 Hamul.

6 The ſonnes alſo of Zerah, were || Jimri,
 & Erhan, and Heman, and Calcol, and
 Dara, which were ſine in all.

7 And the ſonne of Carmi, || * Achar that
 troubled Iſrael, tranſgreſſing in the thing
 of communicate.

8 The ſonne alſo of Erhan, Azariah.

9 And the ſonnes of Hezron that were
 borne unto him, Jerahmeel, and * Ram and
 Chelubai.

10 And Ram begate Aminadab, and A-
 minadab begat Naſſhon prince of the chil-
 dren of Iudah.

11 And Naſſhon begate Salma, & Sal-
 ma begat Boaz,

12 And Boaz begate Obed, and Obed
 begate Iſſai.

13 * And Iſſai begate his eldeſt ſonne E-
 liab, and Abinadab the ſecond, and || Shu-
 ma the third,

14 Jerahmeel the fourth, Raddai the fifth,

15 * Dym the ſixt, and David the ſeventh,

16 Whoſe ſiſters were Zeruah and Abi-
 gail. And the ſonnes of Zeruah, Abihai,
 and Joab, and Abiel.

17 And Abigail bare Amala: and the fa-
 ther of Amala was Jether an Iſhmaelite.

18 ¶ And Caleb the ſonne of Hezron
 begate Jerioth of Azubah his wife, and her
 ſonnes are theſe, Jeſher, and Shobab, and
 Ardou.

19 And when Azubah was dead, Caleb
 tooke unto him Ephzath, which bare him
 Hur.

20 * And Hur begate Uri, and Uri be-
 gate Bazeiel.

21 And afterward came Hezron to the
 daughter of Machir the father of Gilead,
 and tooke her when he was threſcore yere
 old, and he bare him Segub.

22 And Segub begate Iſſur, which had
 thre and twenty cities in the land of Gi-
 lead.

23 And Geſhur with Iſſur tooke the
 townes of Iſſur from them, and Kenath and
 the townes thereof, even threſcore cities,

All theſe were the ſonnes of Machir, the fa-
 ther of Gilead.

24 And after that Hezron was dead, at
 * Caleb Ephzatab, then Abiah Hezrons h Which was a
 wife bare him alſo Abhur the father of Te- townenamed of
 koa. wife, called alſo
 the husband and

25 And the ſonnes of Jerahmeel the el- wife, called alſo
 deſt ſonne of Hezron, were Ram the eldeſt, Beth Iſhem B-
 then Bimah, and Dym, and Dzen, and Ali- phratah.
 i Meaning, he

26 Alſo Jerahmeel had another wife na- chiefe & prince.
 med Atarah, which was the mother of D-
 nam.

27 And the ſonnes of Ram the eldeſt
 ſonne of Jerahmeel were Daaz, and Jamin,
 and Ekar,

28 And the ſonnes of Dnam were Sham-
 mai, and Jada. And the ſonnes of Sham-
 mai, Nadab, and Abihur.

29 And the name of the wife of Abihur
 was called Abihail, and he bare him Abhan
 and Molio.

30 The ſonnes alſo of Nadab were Se-
 led and Appaim: but Seled died without
 children.

31 And the ſonne of Appaim was Iſſi,
 and the ſonne of Iſſi, Sheſhan, and the ſon
 of Sheſhan, * Ahlai.

32 And the ſonnes of Jada the brother of k Who died
 Shammai were Jether, and Jonathan: but while his father
 Jether died without children. was alive, and
 there fore it is

33 And the ſonnes of Jonathan were Je- ſaid verſ. 34. that
 leth and Zaza. Theſe were the ſonnes of Je- Sheſhan had no
 rahmeel. ſonnes,

34 And Sheſhan had no ſons but daugh-
 ters. And Sheſhan had a ſervant that was
 an Egyptian, named Jarba.

35 And Sheſhan gaue his daughter to
 Jarba his ſervant to wife, and he bare him
 Attai.

36 And Attai begate Nathan, and Na-
 than begate Zabab,

37 And Zabab begate Ephlal, & Ephlal
 begate Obed,

38 And Obed begate Ichu, and Ichu be-
 gate Azariah,

39 And Azariah begate Helez, and Helez
 begate Eleaſah,

40 And Eleaſah begate Siſamai, and
 Siſamai begate Shallum,

41 And Shallum begate Iekamiah, and
 Iekamiah begate Eliſhama.

42 Alſo the ſonnes of Caleb, the brother
 of Jerahmeel were Weſha his eldeſt ſonne,
 which was the father of Siph: and the
 ſonnes of Parſaph the father of Hebron. and the concu-

43 And the ſonnes of Hebron were Ko-
 rah, and Tappuah, and Rekem & Shema. wife was taken
 with certaine ſo-

44 And Shema begate Raham the fa-
 ther of Joſkoam: and Rekem begat Shan-
 mai.

45 The ſonne alſo of Shammat was
 Maon: and Maon was the father of Ber-
 ſur.

46 And Ephah a m concubine of Caleb
 bare Haran and Moza, and Gazez: Haran
 alſo begate Gazez.

47 The ſonnes of Jahdai were Regem,
 and Joſham, and Geſhan, and Peſer, and
 Ephah, and Shaaph.

48 Calibs concubine Maachab bare
 Sheber

Gen. 29. 32. and
 30. 5. and 35. 18.
 Gen. 38. 3 & 46.
 12 chap. 4. 1.

a Though Iudah
 was not Jaakobs
 eldeſt ſonne, yet
 he fiſt beginneth
 at him, becauſe
 he would come
 to the genea-
 o- gie of David of
 whom came
 Chriſt.

Gene 38. 29.
 math. 1. 3.
 Ruth. 4. 18.
 ¶ Or, Zabai.
 b Of theſe reade
 1. King. 4. 31.
 ¶ Or, Achan.
 2. oſh 7. 1.

c Whom Saint
 Matthew calleth
 Aram, Mat. 1. 3.
 d That is, chiefe
 of the family.

¶ Or, Jeſſe.
 1. Sam. 16. 19.
 and 17. 12.
 ¶ Or, Shammah.

e Who was cal-
 led Chelubai, the
 ſonne of Hezron,
 verſ. 9.

Exod. 31. 2.

f Who was
 prince of mount
 Gilead, reade
 Num. 32. 40.
 g That is, the
 Geſhurites, and
 Syrians tooke
 the townes from
 Iairs children.

Iosh. 15. 17.

|| Or, he that saw the halfe, because the prince ought to oversee his subjects.
n Meaning the chief and principall.
|| Or, the Zoritos, the halfe of the Manahithites.
o Which were men learned and expert in the law.
p Reade Numb. 10. 19. and iudg. 1. 16.

Sheber, and Tirhanah.
49 She bare also Saaph, the father of Madmannah, and Sheua the father of Nachbenah, and the father of Gibeon. * And Achlah was Caleb's daughter.
50 These were the sonnes of Caleb the sonne of Iur the eldest sonne of Ephraim, Shobal the father of Kiriath-icarim.
51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.
52 And Shobal the father of Kiriath-icarim had sonnes, and he || was the overseer of halfe Hammanoth.
53 And the families of Kiriath-icarim were the Jechites, and the Juchites, and the Shumarithes, and the Shihaites, of them came the Sarrathites, and the Elthaulites.
54 The sonnes of Salma of Beth-lehem, and the Metoparithite, the ° crownes of the house of Iacob, and || halfe the Manahithites and the Zorites.
55 And the families of the ° Scribes dwelling at Jabez, the Etrathites, the Shimeathites, the Shuchathites, which are the ° Kenites, that came of Hammanoth the father of the house of Rechab.

CHAP. III.

1 The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

These also were the sonnes of ° Dauid, which were borne vnto him in Hebron: the eldest Amnon of Abigail the Gileaditess: the second ° Daniel of Abigail the Carmelitess.
2 The third Absalom the sonne of Bathshah daughter of Talmai king of Gethur: the fourth Adoniah the sonne of Haggith:
3 The fifth Shephatiah of Abital: the first Ithram by Eglah his wife.
4 These five were borne vnto him in Hebron: and there hee reigned seven yere and sixe moneths: and in Ierusalem hee reigned thre and thirtie yere.
5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of ° Bathshah the daughter of Amiel:
6 Ithar also, and ° Elishama, and Elishaphat.

7 And Nogah, and Nepheg, and Japhiz,
8 And Elishama, and Elitad, and Elishaphat, nine in number.
9 These are all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.
10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Ahas his sonne, and Jehoahaphat his sonne,
11 And Joazam his sonne, and Ahaziah his sonne, and Joash his sonne,
12 And Azariah his sonne, and Azariah his sonne, and Jotham his sonne,
13 And Ahaz his sonne, and Hezekiah his sonne, and Manasse his sonne,
14 And Amon his sonne, and Josiah his sonne.

15 ¶ And of the sonnes of Josiah, the eldest was || Johanan, the second Jehoakim, the third Jeconiah, and the fourth Shallum.

16 And the sonnes of Jehoakim were Jeconiah his sonne, and Zedekiah his sonne.
17 And the sonnes of Jeconiah, Aisir, and Shealtiel his sonne:
18 Balchiram also and Gedaliah, and Shenazar, Jeconiah, Hosham, and Gedaliah.
19 And the sonnes of Gedaliah were Zerubbabel, and Shimai: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelumith their sister.
20 And Iashubab, and Del, and Berechiah, and Hazadiah, and Iushabbeled, five in number.
21 And the sonnes of Hananiah were Delaiah, and Ielaiah: the sonnes of Rephah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.
22 And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush, and Igeal, and Bariah, and Reiarah, and Shephat, sixe.
23 And the sonnes of Reiarah were Elieoenai, and Hezekiah, and Azrikam, thre.
24 And the sonnes of Elieoenai were Iodanah, and Eliashib, and Delaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

CHAP. IIII.

1 The genealogie of the sonnes of Iudah, 5 of Ashur, 9 of Jabez, and his prayer, 11 of Shelub, 24 and Simeon: their habitations, 34 and conquests.

These sonnes of Iudah were ° Shari, Hezion, and Carmi, and Iur, and Shobal.
2 And Reaiah the sonne of Shobal begate Japhath, and Japhath begate Ahumai, and Labad: these are the families of the Zorathites.
3 And these were of the father of Etam, Iseel, and Isma, and Iodab: and the name of their sister was Hazeleponi.
4 And Benual was the father of Gedon, and Ezer the father of Iudab: these are the sonnes of Iur the ° eldest sonne of Ephraim, the father of Beth-icheim.
5 But Ashur the father of Tekoa had two wives, Heseah, and Raarah.
6 And Raarah bare him Ahuzam, and Hopher, and Temen, and Haaharai: these were the sonnes of Raarah.
7 And the sonnes of Heseah were Zereth, Jezhar, and Echnan.
8 Also Coz begate Anub, and Zebrah, and the families of Aharel the sonne of Harum.

9 But Jabez was more honourable then his brethren: and his mother called his name ° Jabez, saying, Because I bare him in sorrow.
10 And Jabez called on the God of Israel, saying, If thou wilt blesse me in deede, and enlarge my coastes, and ° if thine hand bee with mee, and thou wilt cause me to be deliuered from euill, that I be not hurt. And God granted the thing that he asked.
11 ¶ And Elub the brother of Shuah begate Bechir, which was the father of Eshron.

f Saint Matthew saith that Zerubbabel was sonne of Zalachiel, meaning that he was his nephew according to the Hebrew speech: for he was Pedaias sonne.
g So that Shechaniah was Shechaniahs naturall sonne, and the other five his nephews, and in all were sixe.

a Meaning, they came of Iudah, as nephews and kinsmen: for onely Pharez was his naturall sonne.
Gen 38. 29. and 46. 12. chap. 3. 4.

b The first borne of his mother, & not the eldest sonne of his father.

c Otherwise called Othniel, Iudg. 1. 13.

d It is to be vnderstood, that then he would accomplish his vow which he made,

e The Lord of
that valley
where the Ar-
tificers worke.
f Called also
Efron,

12 And Eshon begate Beth-rapah, and
Paseah, and Eshinnah, the father of the ci-
tie of Rabah: these are the men of Rechab.
13 And the sonnes of Kenaz were Or-
tniel and Seraiah, and the sonne of Ortniel,
Barach.
14 And Beonothai begat Dphrah. And
Seraiah begate Joab the ^e father of the
valley of craftsmen: for they were craft-
men.

15 And the sonnes of Caleb the sonne
of Jephunneh were Iru, Elah, and Naam.
And the sonne of Elah was Kenaz.

16 And the sonnes of Iehaleel were Ziph,
and Ziphah, Tiria, and Asarel.

17 And the sonnes of Ezechab were Iether
and Obed, and Ephraim, and Jalon, and he
begat Biriam, and Shammai, and Ithbah
the father of Eshtemoa.

18 Also his wife Iehudiah bare Iered
the father of Gedor, and Heber the father of
Socho, and Jekuthiel the father of Zano-
ah: and these are the sonnes of Biriah
the daughter of Pharaoh, || which Obed
tooke.

19 And the sonnes of the wife of Bodi-
ah the sister of Raham the father of Keilah
were the Samrites: and Eshtemoa the Da-
achathite.

20 And the sonnes of Shimon were Am-
non and Rinnah, Ben-hanani and Tilon.
And the sonnes of Ithi were Zoheth, and
Ben-zoheth.

21 And the sonnes of Shelah, the sonne
of Judah were Er the father of Lerah, and
Laadah the father of Phares, and the fami-
lies of the households of them that wrought
fine linen in the house of Ahbea.

22 And Jokim and the men of Chozeba
and Joash, and Saraph, which had the do-
minion in Moab, || Ashubi Lehem. These
also are ancient things.

23 These were potters, and dwelt a-
mong plants and hedges: & there they dwelt
with the king for his worke.

24 And the sonnes of Simeon were Je-
muel, and Jamin, Jarib, Zerach, and Shaul.
25 Whose sonne was Shallum, & his son
Jehiam, and his sonne Jehiama.

26 And the sonnes of Jehiama, Hamuel
was his sonne, Jacchur his sonne, and Shi-
mei his sonne.

27 And Shimei had sixteen sonnes, and
five daughters, but his brethren had not ma-
ny children, neither was all their familie
like to the children of Judah in multitude.

28 And they dwelt at Beer-sheba, and
at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezer, and at
Tolan,

30 And at Bethuel, and at Horham, and
at Ziklag,

31 And at Beth-macaboth, and at Ha-
zar Shual, at Beth-birei, and at Shaara-
im: these were their cities vnto the reigne
of David.

32 And their townes were Etam, and
Ain, Rimmon, and Tochen, and Ahan, five
cities.

33 And all their townes that were round
about these cities vnto Baal. These are

their habitations, and the declaration of
their genealogie.

34 And Bethobab and Jamlech, and Jo-
shab the sonne of Amasaiab,

35 And Joel and Jehu the sonne of Jo-
shab, the sonne of Seraiah, the sonne of
Aziel,

36 And Elionah, and Jaakobah, and Je-
mohiah, and Aaiab, and Aziel, and Jelim-
el, and Benaiab,

37 And Ziza the sonne of Shiphai, the
sonne of Alion, the sonne of Jedaiab, the
sonne of Shimi, the sonne of Shemaiah.

38 These were famous Princes in their
families, and increased greatly their fathers
houses.

39 And they went to the entering in of
Gedor, euen vnto the East side of the valley,
to seek pasture for their sheepe.

40 And they found fat pasture and good,
and a wide land both quiet and fruitful: for
they of Ham had dwelt there before.

41 And these described by name, came
in the dayes of Iezekiah king of Iudah, and
saw their tents, and the inhabitants that
were found there, and destroyed them vete-
rly vnto this day, and dwelt in their house,
because there was pasture there for their
sheepe.

42 And besides these, five hundred men
of the sonnes of Simeon went to mount
Seir, and Pelatiah, and Peariah, and Ho-
phaiab, and Azziel the sonnes of Ithi were
their captiues.

43 And they saw the rest of Amalek
that had escaped, and they dwelt there
vnto this day.

1 For the tribe of
Simeon was so
great in number,
that in the time
of Iezekiah they
sought new
dwellings vnto
Gedor, which is
in the tribe of
Dan.

m And were not
slaine by Saul
and David.

CHAP. V.

1 The birthright taken from Reuben and given
to the sonnes of Joseph. 3 The genealogie of Reu-
ben, 11 and Gad, 23 And of the half tribe of
Manasseh.

THE sonnes also of Reuben the eldest
sonne of Israel (for hee was the eldest,
* but had defiled his fathers bed, therefore
his birthright was given vnto the sonnes
of Joseph the sonne of Israel, so that the
genealogie is not reckoned after his birth-
right.

2 For Iudah preailed aboue his bre-
thren, and of him came the Prince, but the
birthright was Josephs.)

3 The sons of Reuben the eldest sonne
of Israel, were Hanoch and Palli, Hezron
and Carmi.

4 The sonnes of Joel, Shemaiah his
sonne, Gog his sonne, and Shimei his sonne,

5 Jethah his sonne, Reaiah his sonne,
and Baal his sonne,

6 Beer his sonne, whom Elgath
Philistee king of Ashur carried away: he
was a Prince of the Reubenites.

7 And when his brethren in their fami-
lies reckoned the genealogie of their ge-
nerations, Jeiel and Zecharias were the
chiefe.

8 And Bela the sonne of Asaz, the sonne
of Shema, the sonne of Joel, which dwelt in
Aroer, euen vnto Arbo and Baal-meon.

Gen. 35 23.
and 49.4.

a Because they
were made two
tribes, they had
a double portion.

b That is, he was
the chiefe of all
the tribes, accord-
ing to Iacob's
prophecie, Gen.
49.8. & because
Christ should
come of him.

Gen. 46.9.
exod. 6. 14.

c To wit, in the
time of Vzziah
King of Israel,

2. King. 15. 29.

d These places
were beyond
Jordan toward
the East in the
land giuen to
the Reubenites.

f Or, she bare,
meaning the second
wife of Ezra.

f Or, of whom hee
had married.

Gen. 38 1, 3, 5.

f Or, of the inhabi-
tants of Lehem.

g They were
King Davids
gardeners, and
served him in
his workes.
Gen. 46 10.
exod. 6. 15.
h His sonne
Ochad is here
omitted.

i These cities
belonged to the
tribe of Iudah,
Josh. 19. 1. and
were giuen to
the tribe of Si-
meon.

k Then David
restored them
to the tribe of
Iudah.

Or, Euphrates.

e The Ishmaelites that came of Hagar Abrahams concubine.

f Both the whole country and one peculiar citie were called by this name Bashan.

g These twaine were the sonnes of Ishmael, Gen. 25. 15. h So wiche the Lord, that gaue them the victory.

i Ebr. Soales of 2700.

i Meaning, the captiuitie of the 28 tribes vnder Tilgath Pilnezer.

k Otherwise called Baal-gad.

l Thus God stirred vp the wicked, and vsed them as instruments to execute his iust iudgements against sinners, although they were led with malice and ambition.

9 Also Eastward he inhabited vnto the entering in of the wilderness from the riuer **H**erath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the **H**agarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 And the children of Gad dwelt ouer against them in the land of Bashan, vnto **S**alchab.

12 Joel was the chiefeft, and Shapham the second, but Jaani and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Shai, and Jacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Jorash, the sonne of Gilead, the sonne of Michael, the sonne of Ickihai, the sonne of Jahdo, the sonne of Bir.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in **B**ashan, and in the towines thereof, and in all the suburbs of Sharon, by their borders.

17 All these were reckoned by genealogies, in the dayes of Jorham king of Iudah, and in **h** dayes of Jeroboam king of Israel.

18 **T**he sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow, exercised in warre, were foure and fortie thousand seuen hundred and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with **J**etur, and **N**aphthi, and **N**odab.

20 And they were **h** holpen against them, and the Hagarims were distressed into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them because they trusted in him.

21 And they led away their cattell, even their camels fiftie thousand, and two hundred and fiftie thousand sheepe, and two thousand asses, and of **p**ersons a hundred thousand.

22 For many fell downe wounded, because the warre was of God And they dwelt in their heads vntill the **c**aptiuitie.

23 And the children of the halfe tribe of Manasseh dwell in the land, from Bashan vnto **B**aal Hermon, and **S**enir, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, euen Ephraim and Issi, and Eliel and Azriel, and Jeremias, and Hodanias, and Abdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land whom God had destroyed before them.

26 And the God of Israel stirred by the spirit of Pul king of Assur, and the spirit of

Tilgath Pilnezer king of Assur, and hee caried them away: euen the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto **P**alab, and **H**abor, and **P**ara, and to the riuer **G**ogan, vnto this day.

2 King. 18. 12.

CHAP. VI.

1 The genealogie of the sonnes of Levi. 21 Their order in the ministry of the Tabernacle. 49 Aaron and his sonnes Priests. 54. 57 Their habitations.

The sonnes of Levi were Gershom, Kohath, and Merari.

2 And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

Gen. 46. 11.

Exod. 6. 16.

chap. 23. 12.

3 And the children of Amram, Aaron, and Moses, and Miriam. And the sonnes of Aaron, Nadab, and Abihu, and Eleazar, and Ithamar.

Leuit. 10. 1.

Numb. 20. 25.

4 Eleazar begate Phinehas, Phinehas begate Abihua,

5 And Abihua begate Bukki, and Bukki begate Uzzi,

6 And Uzzi begate Zerabiah, and Zerabiah begate Merari,

7 Merari begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Johanan,

10 And Johanan begate Azariah (it was he that was **P**riest in the house that Solomon built in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Wilkiah, and Wilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Jechosadak,

15 And Jechosadak departed, when the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchad-nezzar.

16 **T**he sonnes of Levi were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni and Shimri.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron and Uzziel.

19 The sonnes of Merari. Nahbi, and Gushi: and these are the families of Levi concerning their fathers.

20 Of Gershom, Libni his sonne, Jahath his sonne, Zimmah his sonne,

21 Joah his sonne, Iddo his sonne Zerah his sonne, Iaterai his sonne.

22 The sonnes of Kohath, Aminadab his sonne, Kezab his sonne, Asir his sonne,

23 Elkanah his sonne, and Ebiathaph his sonne, and Asir his sonne,

24 Tahath his sonne, Azriel his sonne, Uziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah. the sonnes of Elkanah, Shaphai his sonne, and Nahath his sonne,

27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne,

a Which was hie Priest after that Ahi-thar was deposed according to the prophesie of Eli the Priest, 1. Sam. 2.

31. 35.

b And did valiantly resist king Vzziah, who would haue vsurped the Priests office, 2 Chron.

26. 17. 18.

c That is, he was led into captiuitie with his father Seraiah the high Priest, 2.

King. 25. 18.

d Who seemeth to be called Izhar, Exod. 6. 21.

Numb. 16. 1.

^a Who is also called Iael, 1, Sam. 8. 3. and the 33. verse of this chapter.

^f After it was brought to that place where the Temple should be built, and was no more carried to and fro. ^g Rom. Exod. 27. 21.

^h Or, nephew.

^j Or, cousin. ^k Meaning the cousin of Heiman, Ver. 33.

ⁱ The Levites are called the fingers brethren, because they came of the same stock. ^k Reade Num. 44.

28 And the sonnes of Shemuel, the eldest ^e Gashui, then Abiah.

29 ¶ The sonnes of Merari were Mahli Libni his sonne, Shimeci his sonne, Uziah his sonne.

30 Shimea his sonne, Haggiath his sonne, Alatah his sonne.

31 And these be they whom David set for to sing in the house of the Lord, after that the Arke had ^e rest.

32 And they ministered before the Tabernacle, when the tabernacle of the Congregation with singing, until Salomon had built the house of the Lord in Jerusalem: then they continued in their office, according to their custome.

33 And these ministered with their children: of the sonnes of Kohath, Heman a singer, the sonne of Joel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the son of Joel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tahath, the ^h sonne of Amir, the sonne of Obialaph, the sonne of Kohath,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Levi, the sonne of Israel.

39 And his ^h brother ^a Alaph stood on his right hand: and Alaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseth, the sonne of Balchath,

41 The sonne of Ethyn, the sonne of Zerach, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimnah, the sonne of Shimri,

43 The sonne of Jahath, the son of Gerson, the sonne of Levi,

44 And their brethren the sonnes of Merari were on the left hand, even Ethan the sonne of Bithi, the sonne of Abdi, the sonne of Dallach,

45 The sonne of Hashabiah, the sonne of Amasiah, the sonne of Hilkiah,

46 The sonne of Amzi, the sonne of Bani, the sonne of Shamer,

47 The sonne of Mahli, the son of Buzki, the sonne of Merari, the sonne of Levi.

48 ¶ And their brethren ^j Levites were appointed unto all the service of the tabernacle of the house of God.

49 But Aaron and his sonnes burnt incense upon the Altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihu his sonne,

51 Buzki his sonne, Uzzi his sonne, Zephaniah his sonne,

62 Merari his son, Amariah his sonne,

Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 ¶ And these are the dwelling places of them throughout their townes and coasts, even of the sonnes of Aaron for the family of the Kohathites, for their lot was theirs.

55 So they gave them ^m Hebron in the land of Judah, and the suburbs thereof round about it:

56 But the field of the citie, and the villages thereof they gave to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gave the cities of Iudah for ^o refuge, even Hebron and Libna with their suburbs, and Jattir, and Eshtemoa with their suburbs,

58 And ^r Hebron with her suburbs, and Debir with her suburbs,

59 And Ashan and her suburbs, & Bethshemesh and her suburbs.

60 And of the tribe of Benjamin, Gebai and her suburbs, and ^a Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirtene cities by their families.

61 And unto the sonnes of ^r Kohath the remnant of the familie of the tribe, even of the halfe tribe of the halfe of Manasseh, by lot ten cities.

62 And to the sonnes of Gerson, according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Basan, thirtene cities.

63 Unto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gave to the Levites cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath had cities, and their coasts out of the tribe of Ephraim.

67 And they gave unto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gazer and her suburbs,

68 Tokmeam also and her suburbs, and Beth-horon with her suburbs,

69 And Aialon and her suburbs, & Gath-rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, ^h Anar and her suburbs, and ^h Bileam and her suburbs for the families of the remnant of the sonnes of Kohath.

71 Unto the sonnes of Gerson out of the familie of the halfe tribe of Manasseh Golan in Basan, and her suburbs, and ^h Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, ^h Kedeth and her suburbs, Daberath and her suburbs,

73 ^h Ramoth also and her suburbs, and ^h Arcim.

^l Or, cities which were given to the Levites.

^m They were first appointed and prepared for.

ⁿ Which was also called Kiriath-arba Gen. 23. 2.

^o Josh. 21. 11.

^p That he that had killed a man might flee thereunto for succour

til his cause were tried, Deut. 19. 2.

^q Which Joshua calleth Holon, Josh. 15. 51. and 21. 15.

^r Or, Almon, Josh. 21. 18.

^s That is, they gave a portio to the Kohathites, which were the remnant of the tribe of Levi, out of the halfe tribe of Manasseh, and out of Ephraim, verse 66.

^t Josh. 21. 25.

^u Or, Gath-rimmon.

^v Who in the first verse is called alto Gerson.

^w Or, Ephraim.

^x Josh. 21. 27.

^y Or, Kishon, Josh. 21. 28.

^z Or, Iarmuth, Josh. 21. 29.

|| Or, Enganim.
Iosb. 21. 29.

|| Anem with her suburbs.

74 And out of the tribe of Asher, Basal and her suburbs, and Abdon and her suburbs,

75 And || Dukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and || Hammon and her suburbs, and || Kiriat-haim and her suburbs.

77 Unto the rest of the children of Manasse were given out of the tribe of Zebulun, || Rimmon and her suburbs, || Taboz and her suburbs.

78 And on the other side Jordan, by Jericho, even on the East side of Jordan, out of the tribe of Reuben, * Beyer in the wilderness with her suburbs, and Labzah with her suburbs.

79 And Kedemoth with her suburbs, and Ephraim with her suburbs,

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Bahanaim with her suburbs.

81 And Heshbon with her suburbs, and Jaazar with her suburbs.

CHAP. VII.

1 The genealogy of Issachar, 6 Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 and Asher.

A And the sonnes of Issachar were Tola and || Duah, * Jahub, and Shimron, four.

2 And the sonnes of Tola, Uzi, and Rephaiah, and Jeriel, and Rahmah, and Iibsam, and Shemuel, heads in the households of their fathers. Of Tola were valiant men of warre in their generations, ^b whose number was in the dayes of David two & twenty thousand and five hundred.

3 And the sonne of Uzi was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Joel, and Ishiah, * five men all pynces.

4 And with them in their generations after the household of their fathers were bands of men of warre for battell, five and thirtie thousand: for they had many wives and children.

5 And their || brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies foure score and seven thousand.

6 || The sonnes of Beniamin were Bela, and Becher, and * Jediael, * three.

7 And the sonnes of Bela, Ezbon, and Uzi, and Uzziel, and Jeremoth, and Iri, five heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two & twenty thousand and thirty and foure.

8 And the sonnes of Becher, Zemirah, and Joash, and Elizer, and Elstomai, and Omri, and Jeremoth, and Abiah, and Anathoth, * Alameh: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twenty thousand and two hundred.

10 And the sonne of Jediael was Bilhan, and the sonnes of Bilhan, Ieuth, and Beniamin, and Chud, and Chemanah, and Zethan, and Eharishih, and Ahishahar.

11 All these were the sonnes of Jediael, chiefe of the fathers, valiant men of warre, seuentene thousand and two hundred, marching in battell aay to the warre.

12 And Shuppim, and Huppim were the sonnes of || Ir, but Hulhim was the sonne of || another.

13 || The sonnes of Naphtali, Jaziel, and Guni, and Iezer, and || Shalum of the sonnes of Bilhah.

14 The sonnes of Manasseh, was Ashiel, whom she bare unto him, but his concubine of Arah bare Machir the * father of Gilead.

15 And Machir took to wife the sister of Huppim and Shuppim, and the name of their sister was Baachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

16 And Baachah the wife of Machir bare a sonne, and called his name || Deresh, and the name of his brother was Shereph: and his sonnes were Alam and Rakem.

17 And the sonne of Alam was Bedan. These were the sonnes of Gilead the sonne of Machir the sonne of Manasseh.

18 And ^b his sister Molecheth bare J. I. I. and Abiezer, and Mahalah.

19 And the sonnes of Shemida were Abian, and Shechem, and Likhi, and Antam.

20 || The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabab his sonne, and Shuthelah his sonne, and Ezer, * a Lead: and the men of || Gath that were borne in the land, slew them, because they came down to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his || brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his || daughter was Sherah, which built Beth-horon the nether, and the bypper, and Azzan Sherah.

25 And Reppah was his * sonne, and Re. I. I. and Telah his sonne, and Tahan his sonne,

26 Laadan his sonne, Ammihud his son, Elihamah his sonne,

27 Non his sonne, Tehosna his sonne.

28 And their possessions and their habitations were Beth-el and the villages thereof, and Eastward Naaran, and Westward Gzer with the villages thereof, Shechem also and the villages thereof, unto || Azzah, and the villages thereof.

29 And by the places of the children of Manasseh, Beth-mean and her villages, Taanach and her villages, Megiddo and her villages, Doz and her villages. In those dwelt the children of Joseph the sonne of Israel.

|| Or, Iri.
f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen. 46. 23.
|| Or, of Aher.
|| Or, Shullim, Gene 46. 24.

g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23. 24. 25.
Num. 26. 29, 31. Iosb. 17. 1.
|| Or, Iezer, Num. 26. 30.

h Meaning the sister of Gilead.

i Which was one of the five principal cities of the Philistines, slew the Ephraimites.
|| Or, kinsfolkes.

|| Or, neece.

k To wit, of Ephraim.

|| Or, Adaiab.

|| Or, Phurah.
a Who also is called Iob, Gen. 46. 13.

b That is, their number was found thus great when David numbred the people, 2. Sam. 24. 1.

c Meaning, the foure sonnes and the father.

|| Or, kinsmen.

d Called also Adhel, Gen. 46. 21. Num. 26. 38.
e Which were the chiefe: for els there were seven in all, as appeareth, Gen. 46. 21.

Gen. 46. 17.

20 ¶ The sonnes of Asher were Imnah, and Ihuah, and Ithuah, and Beriah, and Serah their sister.

21 And the sonnes of Beriah, Heber, and Balchiel, which is the father of Birzaiuth.

22 And Heber begat Naphtali, and Shomer, and Hotham, and Shuah their sister.

23 And the sonnes of Naphtali were Basach, and Bimbal, and Ashnath: these were the children of Naphtali.

24 And the sonnes of Shamar, Ahi, and Rohgab, and Jehubbah, and Aram.

25 And the sonnes of his brother Helem were Zophah, and Imma, and Sheleth, and Amal.

26 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah.

27 Beyer, and Hod, and Shamma, and Shilthah, and Ithzan, and Beera.

28 And the sonnes of Iether, Jephunneh, and Hishah, and Ara.

29 And the sonnes of Ulla, Parah, and Haniel, and Kista.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chiefe princes, and they were reckoned by their genealogies for warre and for battell, to the number of fixe and twenty thousand men.

CHAP. VIII.

1 The sonnes of Beniamin, 33 and race of Saul.

Beniamin also begat Bela his eldest son, Balbelchesecond, and Ahara the third,

2 Nobah the fourth, and Naphtali the fifth.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abihua, and Naaman, and Ahoah.

5 And Gera, and Shephuphan, and Huram.

6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Gaba: and they were carried away captiues to Honabath.

7 And Naaman, and Ahiah, and Gera, he carried them away captiues: and he begat Uzza, and Abihud.

8 And Shabaraïm begat certaine in the country of Moab, after he had sent away Hushim and Baara his wiues.

9 He begat, I say, of Hodeh his wife, Tobah and Zibia, and Beshia, and Balcham,

10 And Jez, and Shachia, and Birma: these were his sonnes and chiefe fathers.

11 And of Hushim he begate Abitub and Elpaal.

12 And the sonnes of Elpaal were Eber, and Hisham, and Shamed (which built Dano, and Lod, and the villages thereof)

13 And Beriah, and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath.)

14 And Ahio, Shashak, and Jerimoth,

15 And Sebadiab, and Arod, and Ader,

16 And Michael, and Ithab, and Toba, the sonnes of Beriah,

17 And Zebadiab, and Meshullam, and Hiskai, and Heber.

18 And Ishmerai, and Ithiah, and Tobah, the sonnes of Elpaal.

19 Jakim also, and Zichri, and Sabdi,

20 And Elienai, and Zilletah, and Eliel,

21 And Adaiab, and Beratah, and Shimelech the sonnes of Shimelech,

22 And Jishpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanaan,

24 And Panantab, and Elam, and Antothitah,

25 Jphedekah and Penuel the sonnes of Shashak.

26 And Shamsherai, and Shechariah, and Athaliah,

27 And Jaareeshiah, and Eliab, and Zichri, the sonnes of Iecobah.

28 These were the chiefe fathers according to their generations, euery prince which dwelt in Ierusalem.

29 And at Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah.

30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Madab,

31 And Edoz, and Ahio, and Zacher,

32 And Hikeloth begate Shimea: these also dwelt with their brethren in Ierusalem, euen by their brethren.

33 And Mer begat Kish, and Kish begat Saul, and Saul begate Jonathan, and Balchithua, and Abinadab, and Elbaal.

34 And the sonne of Jonathan was Merib baal, and Merib baal begate Micah.

35 And the sons of Micah were Pithon, and Melech, and Tarca, and Ahaz.

36 And Ahaz begate Jehoabab, and Jehoabab begate Almereth, and Azmauerth, and Zimri, and Zimri begate Moza.

37 And Moza begate Wineah, whose son was Raphah, and his sonne Elcalah, and his sonne Azel.

38 And Azel had six sonnes, whose names are these, Artkam, Bocheru, and Ishmael, and Sheariah, and Dadiab, and Hanaan: all these were the sonnes of Azel.

39 And the sonnes of Ehek his brother were Elam his eldest sonne, Jebusi the second, and Eliphezer the third.

40 And the sonnes of Elam were valiant men of warre which shot with the bow, and had many sonnes and nephewes, an hundred and fiftie: all these were of the sonnes of Beniamin.

CHAP. IX.

1 All Israel and Iudah numbered. 10 Of the Priests and Leuites. 11. 18 And of their offices.

¶ Thus all Israel were numbered by these genealogies: and behold, they are written in the booke of the Kings of Israel ann of Iudah, and they were carried away to Babel for their transgression.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euen Israel, the Priests, the Leuites, and the Bethinims.

3 And in Ierusalem dwelt the children of Iudah, and of the children of Beniamin, and of the children of Ephraim and Manasseh.

4 Athai the sonne of Amihud the sonne of Omri, the sonne of Iuri, the sonne of Bani, of the children of Ipharez, the son of Iudah.

5 And Shiloni, Alatah the eldest, and his sonnes.

[Or, Arahah.]

e The chiefe of the tribe of Beniamin that dwelt in Ierusalem. Chap. 9. 35.

f Who in the 1. Sam. 9. 1. is called Abiel.
g He is also named Ishboeth, 2. Sam. 2. 8.
h He is likewise called Mephibosheth, 2. Sam. 9. 6.

a He continueth in the description of Beniamin, because his purpose is to set forth the genealogie of Saul.

b Meaning the inhabitants of the citie Gaba.
c To wit, Ehud.
d After he had put away his two wiues,

a Hitherto he hath described their genealogies before they went into captiuitie, and now he describes their historie after their returne.

b Meaning, the Gibeonites, which serued in the temple, eade Iosh. 9. 23.

6 And of the sonnes of Zerach, Jemel, and their brethren five hundred and ninety.

7 And of the sonnes of Benjamin, Shallu the sonne of Meshullam, the sonne of Hodanah, the sonne of Hashnah,

8 And Jibniah the sonne of Jeroham, and Eliah the sonne of Uzzi, the sonne of Bichai, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Jibniah.

9 And their brethren according to their generations, nine hundred fiftie and five, all these men were // chief fathers in the households of their fathers.

10 ¶ And of the Priests, Jedajah, and Jehoiarib, and Jachin,

11 And Azariah the sonne of Bilkiyah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Abitub, the // chief of the house of God,

12 And Adajah the son of Jeroham, the sonne of Baphur, the son of Balchiah, and Maasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.

13 And their brethren the chiefs of the households of their fathers, a thousand seven hundred and threecore valiant men, for the // worke of the service of the house of God.

14 ¶ And of the Levites, Shemaiah the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, of the sonnes of Berai,

15 And Bakbakkar, Bereki, and Galah, and Harranah the sonne of Michah, the son of Bichai, the sonne of Alaph,

16 And Badaiah the son of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechia the sonne of Ala, the sonne of Elkanah, that dwelt in the villages of the // Rephathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, & Ahiman, and their brethren : Shallum was the chief.

18 For they were porters to this time by companies of the children of Levi unto the // Kings gate Eastward.

19 And Shallum the sonne of Kore, the sonne of Ebiasaph the sonne of Korah, and his brethren the Kohathites (of the house of their father) were over the work and office to keepe the gates of the // Tabernacle : so their families were over the holte of the Lord, keeping the entrie.

20 And Binnahs the sonne of Eleazar was their guide, and the Lord was with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates two hundredth and twelue, which were numbred according to their genealogies by their towns. David established these and Samuel the Seer // in their perpetuall office.

23 So they and their children had the oversight of the gates of the house of the Lord, even of the house of the Tabernacle by wards.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren which were in their

townes, came at a seven dayes from time to time with them.

26 For these foure chief porters were in perpetuall office, and were of the Levites, and had charge of the // chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they caused it to be opened every morning.

28 And certaine of them had the rule of the ministring vessels : for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed over the instruments, and over all the vessels of the Sanctuary, and of the // flour, and the wine, and the oyle, and the incense, and the sweet odours.

30 And certaine of the sons of the Priests made oymments of sweet odours.

31 And Martthiah one of the Levites which was the eldest sonne of Shallum the Kohathite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath, had the oversight of the // shewbread to prepare it every Sabbath.

33 And these are the singers, the chief fathers of the Levites, which dwelt in // chambers, and had none other charge : for they had to doe in that businesse day and night.

34 These were the chief fathers of the Levites according to their generations, and the principall which dwelt at Jerusalem.

35 * And in Gibeon dwelt // the father of Gibeon, Jziel, and the name of his wife was Maachah.

36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Ber, and Nadab,

37 And Gedoz, and Abio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam : they also dwelt with their brethren at Jerusalem, even by their brethren.

39 And * Ber begat Kish, and Kish begat Saul, and Saul begat Jonathab, and Hashubua, and Abinadab, and Esbaal.

40 And the son of Jonathab, was Meribbaal : and Meribbaal begat Micah.

41 And the sons of Micah were Pithon, and Melch, and Tahen.

42 And Abaz begat * Jarah, and Jarah begate Aleneth, and Azmauerh, and Zimri, and Zimri begate Moza,

43 And Moza begat Binea, whose sonne was Rephaiah, and his sonne was Elealah and his sonne Azel.

44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, & Jinnah, and Shearlah, and Badaiah, and Hanan : these are the sonnes of Azel.

CHAP. X.

1 The battell of Saul against the Philistims, 4 In which he dieth, 6 and his sonnes also, 13 The cause of Sauls death.

Then * the Philistims fought against Israel : and the men of Israel fledde before the Philistims, and fell downe flaine

g They served weekly, as Eze. 4.10.

¶ Or, opening of the doores.

h Whereof the meate offering was made, Leui. 2.1.

Exod. 25.30.

i But were continually occupied in singing praises to God.

¶ Chap. 8.29. ¶ Or, Abigibeon.

1. Sam. 14.51. chap. 8.33.

k Who was also called Ichodah, Chap. 8.36.

¶ Or, chief of the families.

c That is, he was the hie Priest.

d To serve in the Temple, every one according to his office.

e So called, because the King came into the Temple thereby, and not the common people.

f Their charge was that none should enter into those places which were only appointed for the Priests to minister in.

¶ Or, for their families.

1. Sam. 31.1.

slaine in mount Gilboa.

2 And the Philistims purloined after Saul and after his sonnes, and the Philistims smote Jonathan and Abinadab, and Hachishua the sonnes of Saul.

† Ebr. found.

3 And the battell was sore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour bearer, Drawe out thy sword, and thrust me thorow therewith, lest there vncircumcised come and mocke at me: but his armour bearer would not, for he was sore afraid: therefore Saul toke the sword, and fell vpon it.

5 And when his armour bearer saw that Sauls was dead, hee fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

† Ebr. fallen.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes lying in mount Gilboa.

9 And when they had stript him, they toke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they layd by his armour in the house of their god, and let by his head in the house of Dagon.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and toke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an Oke in Iabesh, and fasted seven dayes.

13 So Saul died for his transgression, that he committed against the Lord, * euen against the word of the Lord, which he kept not, and in that hee sought and asked counsell of a * familiar spirit,

14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Ithai.

CHAP. XI.

3 After the death of Saul a Dauid anoyned in Hebron. 5 The Jebusites rebell against Dauid, from whom he taketh the tower of Zion. 6 Iosab made captaine. 10 His valiant men.

¶ Then * all Israel * gathered themselves to Dauid, vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was king, thou didst Israel out and in: and the Lord thy God sayd vnto thee, Thou shalt feede my people Israel, and thou shalt bee captaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a coveniant with them in Hebron, before the Lord. And they anoyned Dauid king ouer Israel, * according to the word of the Lord

by the hand of Sammel.

4 ¶ And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Iebus sayd to Dauid, Thou shalt not come in hither. Nevertheless Dauid tooke the tower of Zion, which is the city of Dauid.

6 And Dauid sayd, * Whosoever smiteth the Jebusites sick, shall bee the chiefe and captaine. So Iosab the sonne of Zeruah went first by, and was captaine.

2 Sam. 5. 8.

7 And Dauid dwelt in the tower: therefore they called it the city of Dauid.

8 * And hee built the city on euery side, from Billo euen round about: and Iosab repaired the rest of the city.

2 Sam. 5. 9.

9 And Dauid prospered, and grew: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and incorporated their force with him in his kingdome with all Israel, to make him king ouer Israel, according to the word of the Lord.

2 Sam. 23. 8.

11 And this is the number of the valiant men whom Dauid had, Ishobeam the son of Nachmoni, the chiefe among thirty: hee lift vp his speare against thre hundred, whom he slew at one time.

b Meaning, the most excellent and best esteemed for his valiantnesse: some reade, the chiefe of the Princes. || Or, his oncle.

12 And after him was Eleazar the sonne of Dodo the Ahobite, which was one of the thre valiant men.

13 Hee was with Dauid at Bat-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the mids of the field, and * slew it, and slew the Philistims: so the Lord gaue a great victory.

15 ¶ And thre of the thirtie captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

16 And when Dauid was in the hold, the Philistims garrison was at Beth-lehem.

17 And Dauid longed, and sayd, * Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

18 Then these thre brake thorow the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but poured it for an oblation to the Lord.

19 And sayd, Let not my God suffer mee to do this: should I drinke the blood of these mens liues? for they haue brought it with the jeopardy of their liues: therefore hee would not drinke it: these things did these thre mighty men.

20 ¶ And Abisai the brother of Iosab, he was chiefe of the thre, and hee lift vp his speare against thre hundred, & slew them, and had the name among the thre.

21 Among the thre he was more honourable then the two, and hee was their captaine: * but hee attained not vnto the first thre.

c That is, this water for the which they ventured their blood.

2 Sam. 23. 19.

22 Benaiah the sonne of Iehoiada (the

a Which was the idole of the Philistims and from the belly downward had the forme of a fish, and vprward of a man.

1 Sam. 15. 23.

|| Or, witch and sorceresse. 1 Sam. 28. 8.

2 Sam. 5. 1.

a This was after the death of Ishoboths Sauls sonne, when Dauid had reigned ouer Iudah seven yeres and sixe monthes in Hebron, 2 Sam. 5. 5.

1 Sam. 16. 13.

Or, Lions.

sonne of a valiant man) which had done many actes, and was of Kabzeel, he slew two strong men of Hoab: he went downe also and slew a Lion in the mids of a pit in time of snow.

23 And he slew an Egyptian, a man of great stature, even five cubits long, and in the Egyptians hand was a speare like a weavers beame: and hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaiash the sonne of Ichoiada, and had the name among the these worthies.

25 Behold, hee was honourable among thirtie, but hee attained not vnto the first thre. And Dauid made him of his counsell.

26 These also were valiant men of war, Alahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,

27 Shammoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkezh the Tekoite, Abiezer the Anothite,

29 Sibbecai the Husathite, Ithai the Gohite,

30 Baharai the Netophathite, Heled the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeah, of the children of Benjamin, Benaiash the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azinaeth the Baharumite, Eliahba the Shaalbonite,

34 The sonnes of Vashem the Gizonite, Jonathan the sonne of Shageh the Harite,

35 Ahiham the sonne of Sacar the Hararite, Eliphal the sonne of Ur,

36 Hopher the Becherathite, Ahiash the Pelonite,

37 Hozro the Carmelite, Baarai the sonne Ezrai,

38 Joel the brother of Nathan, Obihar the sonne of Haggeri,

39 Zelek the Ammonite, Nahshai the Beerothite, the armour bearer of Ioab, the sonne of Seruiab,

40 Ira the Iethite, Sarish the Iethite,

41 Uriah the Hyrite, Sabas the sonne of Ahlai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the sonne of Baachah, and Josaphat the Meithite,

44 Uzai the Acherathite, Shama and Jiel the sonnes of Draham the Aroerite,

45 Jedaiel the sonne of Shimri, and Ioha his brother the Gizzite,

46 Eliel the Mahanite, and Jeribai and Josaniah the sonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Jaakiel the Mesobaitte.

CHAP. XII.

1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantnesse. 23 They

that came vnto him vnto Hebron out of sennary tribe to make him king.

These also are they that came to Dauid to Ziklag, while he was yet kept close, because of Saul the sonne of Kish: and they were among the valiant and helpers of the battell.

2 They were weaponed with bowes, and could vlie the right and the left hand with stones and with arrowes and with bowes, and were of Sauls brethren, euen of Benjamin.

3 The chiefe were Abiezer, and Joash the sonnes of Shemaah a Gibeathite, and Jeziel, and Delet the sonnes of Almuaeth, Brachah and Jehu the Anothite,

4 And Ithimath the Gibeonite, a valiant man among thirtie, and aboute the thirtie, and Jeremiaah, and Ichaziel, and Iohanan, and Joshabab the Gederothite,

5 Eluzai, and Gerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Ishia, and Azariel, and Jozer, Ishobeam of Bokozehim,

7 And Joeliah, and Zebadiah, the sonnes of Ieroham of Gedor.

8 And of the Gadites there separated themselves some vnto Dauid into the holde of the wilderness, valiant men of warre, and men of armes, & apt for battell, which could handle speare and shield, and their faces were like the faces of lions, and were like the roes in the mountaines in swiftnesse,

9 Ezer the chiefe, Obadiah the second, Eliab the third,

10 Dishmanah the fourth, Jeremiaah the fift,

11 Attai the sirst, Eliel the seventh,

12 Iohanan the eight, Elzabad the ninth,

13 Jeremiaah the tenth, Nachbannai the eleventh.

14 These were the sonnes of Gad, Captaines of the hoste: one of the least could resist an hundred, and the greatest a thousand.

15 These are they that went ouer Jordan in the first moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Benjamin, and Judah to the hold vnto Dauid.

17 And Dauid went out to meete them, and answered, and sayd vnto them, If ye be come peaceably vnto mee to helpe mee, mine heart shall be knit vnto you, but if you come to betray me to mine aduersaries, seeing there is no wickednesse in mine hands, the God of our fathers beholde it, and re-buoke it.

18 And the spirit came vpon Amasai, which was the chiefe of thirtie, and he said, Thine are wee, Dauid, and with thee, O sonne of Ithai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them Captaines of the garrison.

a To take his part against Saul who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings, Iudges 20.16.

Or, Gedra.

Or, buckler. c Meaning, fierce and terrible.

Or, Mashman-nah.

d Which the Ebrewes called Nisan and Abid, containing halfe March and halfe April, when Iordan was wont to ouerflow his bankes, reade Iosh. 3.15.

e The spirit of boldnesse and courage moued him to speake thus,

f They came only to helpe David, and not to succour the Philistims, which were enemies to their country.

1. Sam. 29. 4.

|| Or, on the scapardie of our heads.

g To wit, of the Amalekites, which had burned the citie Ziklag, 1. Sam. 30. 1, 9.

h Meaning, mightie or strong: for the Ebrewes say a thing is of God, when it is excellent.

|| Or, buckler.

i Of the Lewites which came by descent of Aaron.

k That is, the greatest number tooke Sauls part.

l Men of good experience, which knew at all times what was to be done. || Or, set themselves in aray. † Ebr, heart and hearts.

m So that his whole host were three hundred twenty and two thousand, two hundred, twenty and two. || Or, fight in their aray.

|| Or, wish a good courage.

19 ¶ And of Manasseh some fell to David, when he came with the Philistims against Saul to battell, but they helpe them not: for the spines of the Philistims by aduilement lent him away, saying, he will fall to his master Saul || for our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabab, and Gedial, and Michael, and Jozabab, and Elihu, and Ziltai, heads of the thousands that were of Manasseh.

21 And they helpe David against s that band: for they were all valiant men, and were captaines in the hoste.

22 For at that time day by day there came to David to helpe him, until it was a great hoste, like the hoste of ^u God.

23 And these are the numbers of the captaines that were armed to battell, and came to David to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and || speare, were fixe thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seven thousand & an hundred.

26 Of the children of Leui foure thousand and fixe hundred.

27 And Jehoiada was the chiefe of them of Aaron: and with him thre thousand and seven hundred.

28 And Zadok a yong man very ballant, and of his fathers houshold, came two and twenty captaines.

29 And of the children of Benjamin the brethren of Saul thre thousand: for a great part of them vnto that time ^k kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundred valiant men and famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasse eightene thousand, which were appointed by name to come and make David King.

32 And of the children of Issachar, which were men that had vnderstanding of the times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandement.

33 Of Zabulon that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand || which could set the battell in aray: they were not of a double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seven and thirti thousand.

35 And of Dan expert in battell, eight and twenty thousand and fixe hundred.

36 And of Asher that went out to the battell, and were trained in the warres, fourtie thousand.

37 And of the other side of Jordan of the Reubenites, and of the Gadites, and of the halfe tribe of Manasse with instruments of warre to fight with, an hundred and twenty thousand.

38 ¶ All these men of warre || that could leade an armie, came with || vp right heart to

Hebron to make David king ouer all Israel: and all the reit of Israel was of one accord to make David King.

39 And there they were with David thre dayes, eating and drinkeing: for their ⁿ brethren had prepared for them.

40 Moreover they that were nere them vntill Issachar, and Schulun, and Naphtali brought bread vpon asses, and on camels, and on mules, and on oren, euen meat, flour, figges, and raisins, and wine and oyle, and beecus, and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

7 The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth because hee toucheth it.

AND David counsellled with the captaines of thousands and of hundredths, and with all the gouernours.

2 And David said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Lewites in the citie and their suburbs) that they may assemble themselves vnto vs.

3 And wee will bring againe the ^a Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So David gathered all Israel together from || Shihor in Egypt, euen vnto the entering of Hamath, to bring the Arke of God from Kiriath iearim.

6 And David went vp and all Israel to || Baalath, in Kiriath iearim, that was in Judah, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Uzza and Ahio guided the cart.

8 And David and all Israel played before God with all their might, both with songs and with harpes, and with viols, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threstriding flaxe of Gudon, Uzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Uzza, and hee smote him, because he layd his hand vpon the Arke: so hee died there ^c before God.

11 And David was angry, because the Lord had made a breach in Uzza, and he called the name of that place Perez Uzza vnto this day.

12 And David feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore David brought not the Ark to him into the citie of David, but caused

Num. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

n The rest of the Israelites.

a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected.

2. Sam. 6. 3.

|| Or, Nilus.

b That is, from Gibeaz, where the inhabitants of Kiriath iearim had placed it in the house of Abinadab, 1. Sam. 6. 3.

|| Or, Baale, reader

2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke, where God shewed him selfe: so that the signe is taken for the thing signified, which is

common to all Sacraments both in the olde and new Testament.

e Called also Nachon, 2. Sam. 6. 6.

f Before the Arke, for vlturping that which did not appertaine to his vocation: for this charge was giuen to the Priests,

g Who was a
Leuite, and cal-
led Gittite, be-
cause he had
dwelt at Gath.

it to turne into the house of S Obed Edom
the Gittite.

14 So the Arke of God remained in the
house of Obed Edom, even in his house thre
moneths: and the Lord blessed the house of
Obed Edom, and all that he had.

CHAP. XIII.

1 Hiram sendeth wood and workmen to David.
2 The names of his children. 3. 14 By the coun-
sell of God he goeth against the Philistims, and over-
cometh them. 15 God fighteth for him.

T HEN sent Hiram the king of Ty-
nus messengers to David, and cedar trees,
with masons and carpenters to build him an
house.

2 Therefore David knew that the Lord
had confirmed him king over Israel, and
that his kingdom was lift up on high, be-
cause of his people Israel.

3 Also David took more wives at Je-
rusalem, and David begate more sonnes and
daughters.

4 And these are the names of the chyl-
dren which he had at Jerusalem, Shammua, and
Shobab, Nathan, and Salomon,

5 And Ithar, and Elisua, ^b Eliyalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elisama, and Beeliada, and
Eliphalet.

8 But when the Philistims heard that
David was appointed king over Israel, all
the Philistims came up to seeke David. And
when David heard, hee went out against
them.

9 And the Philistims came and spread
themselves in the valley of Rephaim.

10 Then David asked counsell at God,
saying, Shall I goe up against the Philis-
tims, and will thou deliver them into mine
hand? And the Lord said unto him, See up:
for I will deliver them into thine hand.

11 So they came up to Baal-perazim,
and David smote them there: and David
said, God hath divided mine enemies with
mine hand, as waters are divided: therefore
they called the name of that place, 'Baal-
perazim.

12 And there they had left their gods:
and David said, Let them even be burnt
with fire.

13 Again the Philistims came and spread
themselves in the valley.

14 And when David asked againe coun-
sell at God, God said to him, Thou shalt not
goe up after them, but turne away from them,
that thou mayest come vpon them over a-
gainst the mulberry trees.

15 And when thou hearest the noise of
one going in the tops of the mulberry trees,
then goe out to battell: for God is gone forth
before thee, to smite the hoste of the Philis-
tims.

16 So David did as God had comman-
ded him: and they smote the host of the Philis-
tims from Gibeon even to Gazer.

17 And the same of David went out into
all lands, and the Lord brought the feare of
him vpon all nations.

CHAP. XV.

1 David prepareth an house for the Arke.
2 The number and order of the Levites. 16 The

fingers are chosen out among them. 25 They bring
against the Arke with 107. 29 David dancing before
it, in despoils of hurrys Michal.

20 David made him houses in the citie
A of David, and prepared a place for the
Arke of God, and pitched for it a tent.

2 Then David said, None ought to car-
rie the Arke of God but the Levites: for the
Lord hath chosen them to beare the Arke of
the Lord, and to minister vnto him for ever.

3 And David gathered all Israel to-
gether to Jerusalem to bring up the Arke
of the Lord vnto his place, which he had or-
dered for it.

4 And David assembled the sonnes of
Aaron, and the Levites.

5 Of the sonnes of Kohath, Ariel the
chiefe, and his brethren three score.

6 Of the sonnes of Merari, Alajah the
chiefe, and his brethren two hundred and
twenty.

7 Of the sonnes of Gershom, Joel the
chiefe, and his brethren an hundred and
thirty.

8 Of the sonnes of Elizaphan, Shema-
tah the chiefe, and his brethren two hundred.

9 Of the sonnes of Iedion, Eliel the
chiefe, and his brethren four score.

10 Of the sonnes of Uzziel, Amminadab
the chiefe, and his brethren an hundred and
twelve.

11 And David called Zadok and Abia-
thar, the Priests, and of the Levites, Ariel,
Alajah, and Joel, Shematah, and Eliel, and
Amminadab.

12 And hee said vnto them, Ye are the
chiefe fathers of the Levites: sanctifie your
selves, and your brethren, and bring up the
Arke of the Lord God of Israel vnto the
place that I haue prepared for it.

13 For because ye were not there at the
first, the Lord our God made a breach among
vs: for we fought him not after due order.

14 So the Priests and the Levites sanc-
tified themselves to bring up the Arke of the
Lord God of Israel.

15 And the sonnes of the Levites bare
the Arke of God vpon their shoulders with
the barres, as Moyses had commanded,* ac-
cording to the word of the Lord.

16 And David spake to the chiefe of the
Levites, that they should appoint certaine of
their brethren to sing with instruments of
musicke, with viols and harpes, and cym-
bals, that they might make a sound, and lift
up their voice with joy.

17 So the Levites appointed Heman the
sonne of Joel, and of his brethren Asaph the
sonne of Berechiah, & of the sons of Merari
their brethren, Ethan the sonne of Kuthiah.

18 And with them their brethren in the
second degree, Zechariah, Ben and Jaaziel,
and Shemiramoth, and Jichiel, and Ami-
ciab, and Benaiab, and Maaseiah, and
Mattithiah, and Eliphaleh, and Adikneah,
and Obed Edom, andziel the porters.

19 So Heman, Asaph, and Ethan were
singers to make a sound with cymbales of
brasse,

20 And Zechariah, and Aziel, and She-
miramoth, and Jichiel, and Ami, and
Eliab

a That was in
the place of the
city called Zion,
2 Sam. 5. 7, 9,
Num. 4. 2, 20.

b From the
house of Obed
Edom, 2 Sam.
6. 10, 12.

Or, his brethren.

c Who was the
sonne of Uzziel,
the fourth sonne
of Kohath, Exo.
6. 18, 21, and
numb. 3. 30,
d The third
sonne of Ko-
hath, Exo. 6. 18.

e Prepare your
selves and be
pure, abstaine
from all things
wherby ye might
be polluted, and
so not able to
come to the Ta-
bernacle.
Chap. 13. 10.
f According as
he hath appoint-
ed in the Law.
Exod. 25. 14, 15.

g These instru-
ments and other
ceremonies,
which they ob-
served, were in-
structions of their
infancie, which continued
to the coming
of Christ.
h Which were
inferiour in dig-
nitie.

2 Sam. 5. 11.
1 Ebr. Zor.

Because of
Gods promise
made to the
people of Israel.

b Elpalet and
Nogah are not
mentioned, 2.
Sam. 5. 14. fo
there are but ele-
uen, and here
thirteene.
Or, Eliada.

c That is, the
valley of diuisi-
ons, because the
enemies were
dispersed there
like waters.

i This was an instrument of musicks, or a certaine tune, wherunto they accustomed to sing Psalmes.
k Which was the eight tune, over the which he that was most excellent had charge.
l To wit, to appoint Psalmes and songs to them that sung.
m With Berechiah and Elkanah, verse 23.
n That is, gave them strength to execute their office.
o Besides the bullocke and the fat beast, which David offered at every fixe pale.
p Reade 2. Sam. 6. 14.
q It was so called because it put the Israelites in remembrance of the Lords covenant made with them.
2. Sam. 6. 16.

2. Sam. 6. 17.

a He called vpon the Name of God, desiring him to prosper the people, and give good successe to their beginnings.
b To wit, Gods benefits toward his people,

Eliah, and Maasiah, and Benajah with viols on Alamoth.

21 And Barchiah, and Eliphelah, and Melanah, and Obed Edom, and Jeiel, and Azariah, with harpes vpon Sheminith Tenazzrah.

22 But Chenaniah the chiefe of the Levites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shemaniah, and Jehohaphat, and Jerahmeel, and Amasai, and Zechariah, and Benajah, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obed Edom and Jeitah were porters for the Arke.

25 So David and the Elders of Israel and the captains of thousands went to bring by the Arke of the covenant of the Lord from the house of Obed Edom with joy.

26 And because that God helped the Levites that bare the Arke of the covenant of the Lord, they offered seven bullocks and seven rammes.

27 And David had on him a linen garment, as all the Levites that bare the Arke, and the fingers, and Chenaniah that had the chiefe charge of the fingers: and vpon David was a linen Ephod.

28 Thus all Israel brought by the Arke of the Lords covenant with shouting, and sound of corynet, and with trumpets, and with cymbales, making a sound with viols and with harpes.

29 And when the Arke of the Covenant of the Lord came into the citie of David, Michal the daughter of Saul looked out at a window, and saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 David ordaineth Asaph and his brethren to minister before the Lord. 8 Hee appointeth a metable Psalmes to be sung in praise of the Lord.

¶ D they brought in the Arke of God, and set it in the mids of the Tabernacle that David had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord.

3 And hee dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And hee appointed certaine of the Levites to minister before the Ark of the Lord, and to rehearse and to thank and praise the Lord God of Israel.

5 Asaph the chiefe, and next vnto him Zechariah, Jeiel, and Sheminamoth, and Jehiel, and Barchiah, and Eliah, and Benajah, and Obed Edom, even Jeiel with instruments, viols and harpes, and Asaph to make a sound with cymbales,

6 And Benajah and Jahaziel Priests, with trumpets continually before the Arke

of the covenant of God.

7 Then at that time David did appoint at the beginning to give thanks to the Lord by the band of Asaph and his brethren.

8 Praise ye Lord, & call vpon his Name: Declare his workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord & his strength: seeke his face continually.

12 Remember his marvellous workes that he hath done, his wonders, and the iudgements of his mouth.

13 O seede of Israel his servant, O the children of Iakob his chosen.

14 Hee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his covenant for ever, and the word, which hee commanded to a thousand generations:

16 Which hee made with Abraham, and his oath to Izhak:

17 And hath confirmed it to Iakob for a Law, and to Israel for an everlasting covenant,

18 Saying, To thee will I give the land of Canaan, the lot of your inheritance,

19 When yee were few in number, pea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong: but rebuked kings for their sakes, saying,

22 Touch not mine anointed, and doe my Prophets no harme,

23 Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glorie among the nations, and his wonderfull workes among all people.

25 For the Lord is great and much to be praised, and hee is to be feared aboue all gods.

26 For al the gods of the people are idols, but the Lord made the heauens.

27 Praise and glorie are before him: power and beantie are in his place.

28 Give vnto the Lord, ye families of the people: give vnto the Lord glory and power.

29 Give vnto the Lord the glorie of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuary.

30 Tremble ye before him, all the earth: surely the world shall bee stable and not mooue.

31 Let the heauens reioyce, and let the earth bee glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roare, and all that therein is: let the field be toyfull and all that is in it.

33 Let the trees of the wood then reioyce

c David gave them this Psalmes to praise the Lord, signifying that in all our enterprises the Name of God ought to be praised and called vpon.
Psal. 105. 1.
1/2. 1, 2, 4.
d Whereof this is the chiefe, that he hath chosen himselfe a Church to call vpon his Name.
e Who of his wonderfull providence hath chosen a few of the stocke of Abraham to be his Children.
f In overcoming Pharaoh, which iudgements were declared by Gods mouth to Moyses.
g Meaning hereby that the promise of adoption onely appertained to the Church.
Gen. 22. 16, 17
1/2. Luke 1. 73.
hebr. 6. 17.
h Meaning, whereby parcels of lands were measured.
i As Pharaoh and Abimelech.
k Micael & people, and them whom I haue sanctified.
l To whom God declared his word, & they declared it to their posteritie.
Psal 95. 1.
m His strong faith appeareth herein, that though all the world would follow idol, yet he would cleave to the living God.
n Humble your selves vnder the mightie hand of God.
o Hee exhorteth the dumme creatures to reioyce with him in considering the greatnes of the grace of God.

p To restore all things to their estate.

q Hee esteemeth this to bee the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these praises,

f With Zadok and the rest of the Priests.

g Declaring that after our dutie to God wee are chiefly bound to our owne house, for the which as for all other things we ought to pray vnto God and instruct our families to praise his Name.

a Sam. 7. 2.

a Well built and faire,

b That is, in tents covered w skins
c As yet God had not requited to y prophet, what he purposed concerning Dauid therefore seeing God fauoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which removed to & fro.
f Meaning, wherefoeuer his arke went, which was a signe of his presence.

at the presence of the Lord: for hee cometh to iudge the earth.

24 Praise the Lord, for he is good, for his mercie endureth for euer.

25 And say ye, *Sue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that wee may praise thine holy Name, and i glozie in thy praise.*

26 Blessed be the Lord God of Israel for euer and euer: and let all people say, *So be it, and praise the Lord.*

27 ¶ Then hee left there before the Arke of the Lords Covenant *Asaph* and his brethren to minister continually before the Arke, that which was to be done every day:

28 And *Obed Edom* and his brethren theeleose and right: and *Obed Edom* the sonne of *Ieduthan*, and *Holab* were porters.

29 And *Zadok* the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at *Gerboon*,

40 To offer burnt offerings vnto the Lord vpon the burnt offering altar continually, in the morning and in the evening, euen according vnto all that is written in the Law of the Lord, which hee commanded Israel.

41 And with them *¶* were *Heman*, and *Ieduthan*, & the rest that were chosen (which were appointed by names) to praise the Lord, because his mercie endureth for euer.

42 Euen with them were *Heman* and *Ieduthan*, to make a sound with the cornets and with the cymbals, with excellent instruments of musike: and the sonnes of *Ieduthan* were at the gate.

43 And all the people departed, every man to his house: and *Dauid* returned to *¶* blesse his house.

CHAP. XVII.

3 *Dauid* is forbidden to build an house vnto the Lord. 12 *Christ* is promised vnder the figure of *Salomon*. 18 *Dauid* giueth thanks, 23 and prayeth vnto God.

NOW *¶* afterward when *Dauid* dwelt in his house, he said to *Nathan* the Prophet, Behold, I dwell in an house of cedars trees, but the Arke of the Lords covenant remaineth vnder *¶* curtains:

2 Then *Nathan* said to *Dauid*, Do *¶* all that is in thine hart: for God is with thee.

3 And the same *¶* night euen the word of God came to *Nathan*, saying,

4 See, and tell *Dauid* my seruant, Thus saith the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bene from *¶* tent to tent, and from habitation to habitation.

6 Wherefoer I haue *¶* walked with all Israel, (saie I one word to any of the Iudges of Israel (whom I commanded to feed my people) saying, Why haue ye not built me an house of Cedars trees?

7 Now therefore thus shalt thou say vnto my seruant *Dauid*, Thus saith the Lord of hostes, I tooke thee from the sheepe-

coat, and s from following the sheepe, that thou shouldest bee a Prince ouer my people Israel.

8 And I haue bene with thee whitherfoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue *¶* made thee a name, like the name of the great men that are in the earth.

9 (Also I will appoint a place for my people Israel, and *¶* will plant it, that they may dwell in their place, and in mine no more: neither shall the *¶* wicked people *¶* beere them any more, as at the beginning.

10 And since the time that I commaunded Iudges ouer my people Israel.) And I will subdue all thine enemies: therefore I say vnto thee, that the Lord will *¶* build thee an house.

11 And when thy dayes shall be fulfilled, to goe with thy fathers, then will I raise vp thy seed after thee, which shall be of thy sons, and will establish his kingdome.

12 He shall build me an house, and I will stablish his throne for *¶* euer.

13 I will be his father, and hee shall be my sonne, and I will not take my mercy away from him, as I tooke it from him that was before *¶* thee.

14 But I will establish him in mine house, and in my kingdome for euer, and his throne shall be established for euer.

15 According to all these wordes, and according to all this vision. So *Nathan* spake to *Dauid*.

16 ¶ And *Dauid* the King went in, and late before the Lord, and said, *¶* *Am I, O Lord God, and what is mine house, that thou hast brought mee *¶* hitherto?*

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of *¶* hie degree. O Lord God.

18 What can *Dauid* desire more of thee for the honor of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine *¶* heart: hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we heard with our eares.

21 Wherefoer, what one nation in the earth is like thy people Israel, whose God went to redeme them to bee his people, & to make thy selfe a Name, and to doe great and terrible things by calling out nations from before thy people, whom thou hast deliuered out of *¶* Egypt?

22 For thou hast ordeined thy people Israel to bee thine owne people for euer, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and doe as thou hast said,

24 And let thy Name bee stable and magnified for euer, that it may bee sayd, The Lord of hostes, God of Israel, is the God

g Of a shep- head of sheepe I made thee a shepherd of men, so that thou camest not to this dignity thorough thine owne merites, but by my pure grace.

¶ Or, gotten thee fame.
h Make them sure that they shall not renoue.
¶ Ebr, Iohnes of iniquitie.
¶ Or, consume.
i Will giue thee great posterity.

k That is, vnto the coming of Christ: for then these figures should cease.
l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.

¶ Or, remained.
n Meaning, to this kingh estate
o Thou hast promised a kingdome that shall continue to me & my posterity, and that Christ shall proceed of me.

p Freely, and according to the purpose of thy will, without any deservng.

q That is, hee sheweth himselfe indeede to bee their God, by deliuering them from dangers, and preferring them.
r Thou hast declared vnto me by Nathan the Prophet.
s Eor, hath found.
t And canst not breake promise.

God of Israel, and let the house of Dauid thy seruant be established before thee.
25 For thou, O my God, hast reuelled vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath bene bold to pray before thee.
26 Therefore now Lord, (for thou art God, and hast spoken this goodnesse vnto thy seruant)
27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zobab, 5 Aram, 12 and Edom.

And after this Dauid smote the Philistims, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistims.

2 And hee smote Moab, and the Moabites became Dauids seruants, & brought gifts.

3 And Dauid smote Hadarzer king of Zobab, vnto Hamath, as hee went to stablish his border by the river Euphrat.

4 And Dauid tooke from him a thousand charrets, and seven thousand horsemen, and twenty thousand footmen, and destroyed all the charrets, but hee reserued of them an hundred charrets.

5 Then came the Aramites of Damascus to succour Hadarzer king of Zobab but Dauid slew of the Aramites two and twentieth thousand.

6 And Dauid put a garrison in Aram of Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord preferred Dauid wheresoeuer he went.

7 And Dauid tooke the shields of gold that were of the seruants of Hadarzer, and brought them to Ierusalem.

8 And from Elbath, and from Chun (cities of Hadarzer) brought Dauid exceeding much brasse, wherewith Salomon made the brazen Sea, and the pillars and the vessels of brasse.

9 Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarzer king of Zobab:

10 Therefore hee sent Hadarham his sonne to meete Dauid to salute him, and to reioyce with him, because hee had fought against Hadarzer, and beaten him (for Tou had warre with Hadarzer) who brought all vessels of gold, and silver, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the silver and gold that hee brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 And Abisai the sonne of Neriah smote of Edom in the salt valley eighteen thousand.

13 And he put a garrison in Edom, and all

the Edomites became Dauids seruants: and the Lord preferred Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Joab the sonne of Neriah was ouer the hoste, and Jehohaphat the sonne of Achilur Recorder.

16 And Zadok the sonne of Abiath, and Abimelech the sonne of Abiath were the Priests, and Shaul the Scribe.

17 And Benaiab the sonne of Jehoiada was ouer the Cherethites and the Pelishtites: and the sonnes of Dauid were chiefe about the king.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid, 15 and is overcome.

After this also Nabath the king of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nabath, because his father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that Dauid doth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke, and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and shaued them, and cut off their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine and told Dauid concerning the men: and hee sent to meete them (for the men were exceedingly ashamed) and the King said, Carry at Iericho vntill your beards be growen: then returne.

6 When the children of Ammon saw that they stank in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of silver to hire them charrets and horsemen out of Aram Nabathaim, and out of Aram Maachab, and out of Zobab.

7 And they hired them two and thirtie thousand charrets, and the king of Maachab and his people which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

8 And when Dauid heard, he sent Joab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselves in the field.

10 When Joab saw that the front of the battell was against him before and behind, then he chose out of all the chiefe of Israel, and set himselfe in aray to meete the Aramites.

|| Or, Seruah.
2 Sam. 8. 17, 18.
g Reade 2 Sam. 8. 18.

2 Sam. 10. 2.

a Because Nabath received Dauid and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malicious euer interpret the purpose of the godly in the worst sense.

c They shaued off the halfe of their beards,

2 Sam. 10. 4.

d To put them to shame and villenie, whereas the ambassadors ought to haue bene honoured:

and because the lewes vsed to weare side garments and beards, they thus disfigured them, to make them odious to others.

|| Or, had made themselves to be abhorred of Dauid.

2 Sam. 10. 6, 8.

e Which were sue in all.

f Which was a cite of the tribe of Reuben beyond Iorden.

11 And

a Which 2 Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the country round about in subiection.
|| Or, paid tribute.
|| Or, Hadadezer.
|| Or, Euphrates.
2 Sam. 8. 4.

|| Or, Darneseck.

b That is, in all things that he enterprised.

c Which 2 Sam. 8. 8. are called Berach and Berothai.
1 King. 7. 23.
iere. 5. 2. 20.

d Called also Ioram, 2 Sam. 8. 10
e Because the Edomites and the Syrians ioyned their powers together, it is said, 2 Sam. 8. 12, that the Aramites were spoiled.
f Which is vnderstood that Joab slew twelue thousand, as is in the title of the 60 Psalme, and Abisai the rest,

11 And the rest of the people he belsured vnto the hand of Abihai his brother, and they put themselves in aray against the children of Ammon.

12 And he says, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Joab and the people that was with him, came nere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abihai his brother, and entered into the citie: so Joab came to Ierusalem.

16 And when the Aramites saw that they were discomfited before Israel, they sent messengers & cauted the Aramites to come forth that were beyond the riuer: and Shophach the captaine of the hoste of Hadarzer went before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iordan, and came vnto them, and put himselfe in aray against them: and when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seuen thousand charers, and fortie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarzer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistins are thrise overcome with their giants.

And when the yere was expired, in the time that Kings goe out a warfare, Joab caried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged Rabbah (but Dauid caried at Ierusalem) and Joab smote Rabbah and destroyed it.

2 Then Dauid tooke the crowne of their King from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and hee brought away the spoyle of the citie exceeding much.

3 And hee caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 And after this also, there arose warre at Gzer with the Philistins: then Sibbechai the Gusharhite slew Gippai, of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistins: and Elhanan the sonne of Jaire slew Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weavers beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by sixes, euen foure and twentie, and was also the sonne of Haraphah.

7 And when he reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were bozne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to bee numbred, 14 and there die senentei thousand men of the pe-silence.

And Satan stood by against Israel, and prouoked Dauid to number Israel.

2 Therefore Dauid said to Joab, and to the rulers of the people, Goe, and number Israel from Beer-sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Joab answered, The Lord increase his people an hundred times so many as they be, My lord the king: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of trespass to Israel?

4 Nevertheless the kings word preuailed against Joab. And Joab departed and went thorow all Israel, and returned to Ierusalem.

5 And Joab gaue the number and summe of the people vnto Dauid: and all Israel were eleuen hundred thousand men that drew sword: and Iudah was foure hundred and twentie thousand men that drew sword.

6 But the Leuites and Benjamin counted he not among them: for the Kings word was abominable to Joab.

7 And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now I beseech thee, remove the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids seer, saying,

10 Soe and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse ther one of them, that I may doe it vnto thee.

11 So Gad came to Dauid, and said vnto him, Thus saith the Lord, Take to thee Either three yeres famine, or three moneths to be destroyed before thine aduersaries, and the sword of thine enemies to take thee, or else the sword of the Lord and pestilence in the lande three dayes, that the Angel of the Lord may destroy thorowout all the coastes of

Israel:

c Reade 2.Sam. 21.19.

d Meaning, that hee had fixe a piece on hands and feete.

a He tempted Dauid in setting before his eyes his excellencie and glory, his power and victories: read 2.Sam. 24.1.

b That is, from South to North,

c It was a thing indifferent and vsuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Joab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Hebrews write, here the chiefe and princes are left out.

Or, Prophet. Or, smite thee.

g He declareth that where the cause is iust, the courage cannot be valiant, and that in good causes men ought to be courageous, and commit the successe to God.

h That is, Euphrates.

i For this place reade 2.Sam. 10. 18.

2.Sam. 11.1.

a Which was the chiefe citie of the Ammonites.

2.Sam. 12. 29, 30 b Which mounteth about the value of seuen thousand and seuentie crownes, which is about threescor pound weight.

2.Sam 21.18. ||Or, Goliath, 2.Sam. 21.18. ||Or, Goliath, 2.Sam. 21.18. ||Or, Rephaim, or the giants.

Israel: Now therefore advise thee, what word I shall bring againe to him that sent me.

12 And David said vnto God, I am in a wonderfull strait: let mee now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuen thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And as he was destroying, the Lord beheld, and repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floor of Ornan the Jebusite.

16 And David lift vp his eyes, and saw the Angel of the Lord stand betwene the earth and the heauen with his sword drawn in his hand, and stretched out toward Ierusalem. Then David and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And David said vnto God, Is it not I that commanded to number the people? It is euill I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand be on mee, and on my fathers house, and not on thy people for their destruction.

18 ¶ Then the Angel of the Lord commanded God to say to David, that David should goe vp, and let by an altar vnto the Lord in the threshing floor of Ornan the Jebusite.

19 So David went vp according to the saying of God, which hee had spoken in the Name of the Lord.

20 And Ornan turned about, and saw the Angel, and his foure sonnes that were with him, hid themselves, and Ornan threshed wheate.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himselfe to David with his face to the ground.

22 And David said to Ornan, Give mee the place of thy threshing floor, that I may build an altar therein vnto the Lord: give it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto David, Take it to thee, and let my lord the king doe that which seemeth him good: for, I give thee bullockes for burnt offerings, and threshing instruments for wood, and wheat for meate offering, I give it all.

24 And King David said to Ornan, Not so; but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So David gaue to Ornan for that place five hundred shekels of gold by weight.

26 And David built there an altar vnto the Lord, & offered burnt offerings & peace offerings, and called vpon the Lord and hee

answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time, when David saw that the Lord had heard him in the threshing floor of Ornan the Jebusite, then he sacrificed there.

29 ¶ But the tabernacle of the Lord which Moyses had made in the wilderness, and the altar of burnt offering were at that season in the hie place at Gibeon.

30 And David could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

2 David prepareth things necessarie for the building of the Temple. 6 Hee commandeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

And David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And David commanded to gather together the strangers that were in the land of Israel, and beset masons to hew and polish stones to build the house of God.

3 David also prepared much yron for the nails of the doores and of the gates, and for the topnings, and abundance of brasse passing weight.

4 And cedar trees without number: for the Sidonians and they of Tyrus brought much cedar wood to David.

5 And David sayd, Salomon my sonne is young and tender, and we must build an house for the Lord, magnificent, excellent, and of great fame and dignitie throughout all countreys. I will therefore now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David sayd to Salomon, My sonne, I purposed with my selfe to build an house to the Name of the Lord my God.

8 But the word of the Lord came to me, saying, ¶ Thou hast shedde much blood, and hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest: for I will give him rest from all his enemies round about: there fore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 ¶ He shall build an house for my Name, and he shall be my sonne, and I will be his father, and I will establish the throne of his kingdom vpon Israel for euer.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt prosper, thou shalt build an house to the Lord thy God, as he hath spoken of thee.

n God declared that he heard his request in that he sent downe fire from heauen: for else they might vie no fire in sacrifice, but of that which was referred still vpon the altar, Leuit. 6. 13. and came downe from heauen: Leuit. 9. 24. as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

a That is, the place wherein he will be worshipped.

b Meaning, cunning men of other nations.

c Among the Lewites. To wit, which weighed fiftie shekels of golde, 2. Chron. 3. 2.

2. Sam. 7. 13.

Chap. 28.

This declareth how greatly God

desireth the shedding of blood, feeling David for this

cause is stayed to build the Temple of the Lord, albeit hee enterprised no warre, but by Gods commandement, and against his enemies.

2. Sam. 7. 13.

1. King. 5. 5.

c Hee sheweth

that there can be no prosperitie, but when the Lord is with vs.

f These are one-ly the meanes whereby kings governe their subjects aright, and whereby the realmes do prosper and flourish.

12 Onely the Lord giue thee wisdom and understanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heede to obserue the statutes and the iudgements which the Lord commanded Moyses for Israel: be strong and of good courage: feare not, neither be afraid,

14 For behold, according to my power, I haue prepared for thee a house, and a thousand thousand talents of gold, and a thousand thousand talents of silver, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest prouide more thereto.

15 Moreover, thou hast workemen with thee enow, hewers of stone, and workemen for timber, and all men expert in euery worke.

16 Of gold, of silver, and of brasse, and of yron, there is no number: b ^h Up therefore, and be doing, and the Lord will be with thee.

17 David also commaunded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now set your hearts and your soules to seeke the Lord your God, and arise, and build the Sanctuarie of the Lord God, to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the name of the Lord.

CHAP. XXIII.

1 David being old, ordeineth Salomon King 3 He causeth the Levites to be numbered, 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moyses.

15 When David was old, and ful of dayes, he made Salomon his sonne King ouer Israel.

16 And he gathered together all the princes of Israel with the Priests and the Levites.

17 And the Levites were numbered from the age of thirtie yeere and aboue, and their number according to their summe, was eight and thirtie thousand men.

18 Of these, four and twenty thousand were set ^h to aduance the worke of the house of the Lord, and six thousand were onelsters and Iudges.

19 And foure thousand were porters, and foure thousand praised the Lord with instruments which he made to praise the Lord.

20 So David diuided offices vnto them, to wit, to the sonnes of Leui, to * Gershon, Kohath, and Merari.

21 Of the Gershonites were Laadan and Shimei.

22 The sonnes of Laadan, the chiefe was Jehiel, and Zetham, and Joel, three.

23 The sonnes of Shimei, Shemomith

and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

24 Also the sonnes of Shimei were Jahath, Zina, Jeush, and Beriath: these foure were the sonnes of Shimei.

25 And Jahath was the chiefe, and Zizah the second, but Jeush and Beriath had not many sonnes: therefore they were in the families of their father, counted but as one.

26 The sonnes of Kohath were Amram, Izhar, Hebron, and Gizzel, foure.

27 The sonnes of Amram, Aaron and Moyses: and Aaron was separated to sanctifie the most holy place, hee and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his name for euer.

28 Moyses also the man of God, and his children were named with the tribe of Leui.

29 The sonnes of Moyses were Gershom, and Eliezer.

30 Of the sonnes of * Gershom was Shebuel the chiefe.

31 And the sonne of Eliezer was Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were verie many.

32 The sonne of Izhar was Shelomith the chiefe.

33 The sonnes of Hebron were Jeriah the first, Amariah the second, Jahaziel the third, and Jekamiah the fourth.

34 The sonnes of Gizzel were Michah the first, and Elthiah the second.

35 The sonnes of Merari were Mahli and Mushl. The sonnes of Mahli, Eleazar and Kish.

36 Eleazar died, and had no sonnes, but daughters, & their brethren the sonnes of Kish tooke them.

37 The sons of Mushl were Mahli, and Eder, and Jerimoth, three.

38 These were the sonnes of Leui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names and their summe that did the worke for the seruice of the house of the Lord from the age of twentie yeeres and aboue.

39 For David sayd, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

40 And also the Levites shall no more beare the Tabernacle and all the vessels for the seruice thereof.

41 Therefore according to the last words of David, the Levites were numbered from twentie yeere and aboue,

42 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courts, and chambers, & in the purifying of all holy things, and in the worke of the seruice of the house of God,

43 Both for the shewbread, and for the fine flour, for the meate offering and for the unleavened cakes, and for the fyled things, and for that which was roasted, and for all measures and fixe,

44 And for to stand euery morning, to

|| Or, Zina.

Exod. 3. 2. and 6, 20. hebr. 5. 4. 5.

a That is, to serue in the most holy place, and to consecrate the holy things.

b They were but of the order of the Levites, and not of the Priests, as Aarons sonnes.

Exod. 3. 2. and 18. 3.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Matth. 23. 5.

d Meaning, their cousins.

e David did chuse the Levites twice, first at the age of thirtie, as verse 3. and againe afterward at twentie, as the necessitie of the office did require: at the beginning they had no charge in the Temple, before they were five and twenty yeere olde, and had none after fiftie, Num. 4. 3.

f In washing and cleansing all the holy vessels.

g For David was poore in respect of Salomon.

|| Or, masons and carpenters.

h That is, goe about it quickly.

i The nations round about.

k For else hee knew that God would plague them, and not prosper their labours, except they fought with all their hearts to set forth his glory.

3. King. 1. 30.

|| Or, to haue care only.

1 Es. I made, meaning David, Chap. 6. 1. Exod. 6. 17. || Or, Libui, Chap. 6. 17.

give thanks and to praise the Lord, and likewise at even,

21 And to offer all burnt offerings unto the Lord, in the Sabbaths, in the monthes, and at the appointed times, according to the number and according to their custom continually before the Lord,

22 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIII.

David assigneth offices unto the sonnes of Aaron.

These are also the divisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priests office.

3 And David distributed them, even Zadok of the sons of Eleazar, and Abimelech of the sonnes of Ithamar according to their offices in their ministracion.

4 And there were found moe of the sons of Eleazar by the number of men, then of the sonnes of Ithamar, and they divided them, to wit, among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so to the rulers of the Sanctuary, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Shemalah the sonne of Bethameel the Scribe of the Levites, wrote them before the King & the Princes, and Zadok the Priest, and Abimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Levites, one family being referred for Eleazar, and another referred for Ithamar.

7 And the first lot fell to Jehoiarib, and the second to Jedaiab,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchiah, the sixt to Abiathin,

10 The seventh to Hakkoz, the eight to Abiath,

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Juppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezer, the eighteenth to Hapizzzer,

16 The nineteenth to Bethabiah, the twentieth to Jeshbekel,

17 The one and twentieth to Jachin, the two and twenty to Samul,

18 The three and twenty to Deliah, the four and twenty to Maaziah.

19 These were their orders according to their offices, when they entered into the house of the Lord according to their custom under the hand of Aaron their father, as the Lord God of Israel had commanded him.

20 And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael of the sonnes of Shubael, Jediah.

21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Jshiah,

22 Of Jshari, Shelomoth, of the sonnes of Shelomoth, Jahath,

23 And his sonnes Jeriah the first, Amariah the second, Jahaziel the third, and Jehameam the fourth.

24 The sonne of Uzziel was Michah, the sonne of Michah was Shamir,

25 The brother of Michah, was Jshiah, the sonne of Jshiah, Zechariah.

26 The sonnes of Merari were Bahli, and Buzi, the sonne of Baaziah, was Beno.

27 The sonnes of Merari, of Jahaziah were Beno, and Shoham, and Zaccur, and Ibi.

28 Of Bahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Jerahmeel,

30 And the sonnes of Buzi were Bahli, and Ezer, and Jerimoth: these were sonnes of the Levites after the household of their fathers.

31 And these also cast lottes with their brethren the sonnes of Aaron before King David, and Zadok and Abimelech and the chiefe fathers of the Priests, and of the Levites, euen the chiefe of the families against their younger brethren.

CHAP. XXV.

The fingers are appointed, with their places and lots.

David and the captaines of the armie separated for the ministry the sonnes of Alaph, and Heman, and Jeduthun, who should sing propheties with harpes, with viols, and with cymbals, and their number was euen of the men for the office of their ministry, to wit,

2 Of the sonnes of Alaph, Zaccur, and Joseph, and Bethaniah, and Aharelah the sonnes of Alaph were under the hand of Alaph, which sang propheties by the commission of the king.

3 Of Jeduthun, the sonnes of Jeduthun, Gedaliah, and Zeri, and Jekaiab, Abiath, and Mattithiah, six, under the hands of their father: Jeduthun sang propheties with an harpe, for to give thanks and to praise the Lord.

4 Of Heman, the sons of Heman, Buziah, Mattaniah, Uzziel, Shubael, and Jerimoth, Hemanah, Hanani, Eliahah, Gedalti, and Romamti-zer, Joshbekathah, Mallorhi, Muthir and Mahazioth.

5 All these were the sonnes of Heman the Kings Ser in the words of God to lift up the house: and God gave to Heman fourteen sonnes and three daughters.

6 All these were under the hand of their father,

d By the dignity that God gaue to Aaron,

e Which was the second sonne of Merari.

f That is, every one had that dignity which fell vnto him by lot.

a The fingers were divided into 24. courses, so that every course or order contained twelue, and in all there were 288. as verse 7.

g Ebr. hands.

b Whereof one is not here numbered.

c Meaning, Psalmes & songs to prayse God.

Or, Prophetes. Or, power, meaning of the king. Or, government.

Leuit. 10. 4, 6. num. 3. 4. and 26. 60. a Whiles their father yet liued,

Or, consins.

Ebr. heads.

b This lot was ordeined to take away all occasion of euill or grudging of one against another.

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1. 5.

4 Ebr. hand.

father, singing in the house of the Lord with cymbals, viols and harpes, for the service of the house of God, and Alaph, and Jedathun, and Heman were at the Kings & commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundred and fourscore and eight.

8 And they cast lots, & charge against charge, as well small as great, the cunning man as the schooler.

9 And the first lot fell to Joseph, which was of Alaph, the second to Gedaliah, who with his brethren & his sonnes were twelve.

10 The third to Zaccur, hee, his sonnes, and his brethren, were twelve.

11 The fourth to Issi, hee, his sonnes, and his brethren twelve.

12 The fifth to Bethaniah, hee, his sonnes, and his brethren twelve.

13 The sixt to Bukkiah, hee, his sonnes, and his brethren twelve.

14 The seventh to Jesharelah, hee, his sonnes, and his brethren twelve.

15 The eight to Jeshaiab, hee, his sonnes, and his brethren twelve.

16 The ninth to Mattaniah, hee, his sonnes, and his brethren twelve.

17 The tenth to Shimci, hee, his sonnes, and his brethren twelve.

18 The eleventh to Azazel, hee, his sons, and his brethren twelve.

19 The twelfth to Ashabiah, hee, his sons, and his brethren twelve.

20 The thirteenth to Shubael, hee, his sonnes, and his brethren twelve.

21 The fourteenth to Mattithiah, hee, his sonnes, and his brethren twelve.

22 The fifteenth to Jerinoth, hee, his sonnes, and his brethren twelve.

23 The sixteenth to Hananiah, hee, his sonnes, and his brethren twelve.

24 The seventeenth to Joshebekiah, hee, his sonnes, and his brethren twelve.

25 The eighteenth to Hanani, hee, his sonnes, and his brethren twelve.

26 The nineteenth to Hillothi, hee, his sonnes, and his brethren twelve.

27 The twentieth to Eliashah, hee, his sonnes, and his brethren twelve.

28 The one and twentieth to Bothir, hee, his sonnes, and his brethren twelve.

29 The two and twentieth to Siddalti, hee, his sonnes, and his brethren twelve.

30 The three and twentieth to Nabazib, hee, his sonnes, and his brethren twelve.

31 The foure and twentieth to Romamti-zer, hee, his sonnes, & his brethren twelve.

CHAP. XXVI.

1 The porters of the Temple are ordained every man to the gate, which hee should keepe, 20 And over the treasure.

Concerning the divisions of the porters, of the Kohites, Bethelmeiah the sonne of Koz of the sonnes of Alaph.

2 And the sonnes of Bethelmeiah, Zechariah the eldest, Jedai the second, Zebadiah the third, Jathiel the fourth,

3 Elam the fifth, Jehohanan the sixth, and Eliehoenai the seventh.

4 And of the sonnes of Obed Edom, Shemaiah the eldest, Jehosabad the second, Joah the third, and Sacar the fourth, and Bethaneel the fifth,

5 Amiel the sixth, Issachar the seventh, Benishai eighth: for God had blessed him.

6 And to Shemaiah his sonne, were sonnes borne that ruled in the house of their father: for they were men of might.

7 The sonnes of Shemaiah were Othni and Rephael, and Obed, Elzabad and his brethren, strong men: Othni also, and Semachiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren mighty & strong to serve, even threescore and two of Obed Edom.

9 And of Bethelmeiah sonnes and brethren, eighteen mighty men.

10 And of Holah of the sonnes of Herari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Beskiah the second, Zebaliah the third, and Zechariah the fourth: all the sons and the brethren of Holah were thirtene.

12 Of these were the divisions of the porters of the chiefe men, having the charge against their brethren, to serve in the house of the Lord.

13 And they cast lots both small and great for the house of their fathers, for every gate.

14 And the lotte on the East side fell to Bethelmeiah: then they cast lots for Zechariah his sonne, a wise counsellor, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of Aluphim:

16 To Shuphim, and to Holah Westward with the gate of Shallecheth by the paved street that goeth upward, ward over against ward.

17 Eastward were six Levites, and Northward foure a day, and Southward foure a day, and toward Aluphim, two and two.

18 In Parbar toward the West were foure by the paved street, and two in Parbar.

19 These are the divisions of the porters of the sonnes of Koz, and of the sonnes of Herari.

20 And of the Levites Ashiah was over the treasures of the house of God, and over the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunites descending of Laadan, the chiefe fathers of Laadan were Gershunim and Jehieli.

22 The sonnes of Jehieli were Zethan and Joel his brother appointed over the treasures of the house of the Lord.

23 Of the Amranites, of the Isharites, of the Wezonites, and of the Ziphites.

24 And Shubael the son of Gershon the sonne of Moses, a ruler over the treasures.

25 And of his brethren, which came of Eliezer, was Berchiah his sonne, and Zethaiyah

b In giving him many children.

c Or, like their fathers house,

d meaning, worthy men and valiant.

|| Or, nephews.

d And meete to serve in the office of the porter-ship.

|| Or, courses.

e According to their turnes, as well the one as the other.

|| Or, Meshelemiah.

f One expert and meete to keepe that gate.

g This was an house where they vied to resort to consist of things concerning the Temple, as a Conuocation house.

h Whereat they vied to cast out the filth of the citie.

i Meaning, two one day, and two another,

k Which was an house wherein they kept the instruments of the Temple.

l These also had charge over the treasures.

|| Or, cousins.

d Who should be in every company, and course.

e Without respect to age or cunning.

f So that he served in the first turne, and the rest every one as his turne followeth orderly.

|| Or, the Zerites.

|| Or, courses and shynes.

a This Asaph was not the notable musician, but another of that name

called also Ebiasaph, Chap. 6. 23, 37. and 9. 19. and also Asaph.

Jethaiab his sonne, and Joazm his sonne, and Zichri his sonne, and Shetomith his sonne.

26 Which Shetomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the King, & the chiefe fathers, the captaines ouer thousands, and hundreds, and the captaines of the army had dedicated

27 (For of the battels and of the spoiles they did dedicate to maintaine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Joab the sonne of Zeruiab, and whosoever had dedicate any thing, it was vnder the hand of Shetomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without, ouer Israel for officers and for iudges.

30 Of the Hebronites, Ashabiah and his brethren, men of actiuitie, a thousand & seuen hundred were officers for Israel beyond Jordan Westward, in all the businesse of the Lord, and for the seruice of the King.

31 Among the Hebronites was Jedithah the chiefeft, euen the Hebronites, by his generations according to the families. And in the fortieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.

32 And his brethren men of actiuitie, two thousand and seuen hundred chiefe fathers, whom King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter, pertaining to God, and for the Kings businesse.

CHAP. XXVII.

Of the Princes and rulers that ministered vnto the King.

THE childzen of Israel also after their number, euen the chiefe fathers and captaines of thousands and of hundreds, and their officers that serued the king by diuers courses, which came in and went out moneth by moneth, throughout all the moneths of the yeere: in euery course were foure and twenty thousand.

2 Ouer the first course for the first moneth was Jashobeam the sonne of Zabdiel: and in his course were foure & twenty thousand.

3 Of the sonnes of Perez was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the second moneth was Dodai an Aholite, and this was his course, and Bithor was a captaine, and in his course were foure & twenty thousand.

5 The captaine of the third hoste for the third moneth was Benaiab the sonne of Jehotada the chiefe Priest, & in his course were foure and twenty thousand.

6 This Benaiab was mighty among thirty & aboue the thirty, and in his course

was Amizabad his sonne.

7 The fourth for the fourth moneth was Ahabel the brother of Joab, and Zebadiah his sonne after him: and in his course were foure and twenty thousand.

8 The fift for the fift moneth was prince Shambuch the Izrahite: and in his course foure and twenty thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkezh the Tekoite: and in his course foure and twenty thousand.

10 The seuenth for the seuenth moneth was Helez the Idelonite, of the sonnes of Ephraim, and in his course foure and twenty thousand.

11 The eight for the eight moneth was Sibbecai the Buzathite of the Zabites: and in his course foure and twenty thousand.

12 The ninth for the ninth moneth was Abizer the Anethothite of the sons of Benjamin: and in his course foure and twenty thousand.

13 The tenth for the tenth moneth was Baharai the Netophathite of the Zabites: and in his course foure and twenty thousand.

14 The eleuenth for the eleuenth moneth was Benaiab the Pirathonite of the sonnes of Ephraim: and in his course foure and twenty thousand.

15 The twelft for the twelft moneth was Heldai the Netophathite, of Beniel, and in his course foure and twenty thousand.

16 (Whereouer the rulers ouer the tribes of Israel were these: ouer the Reubenites was sibe these twelve ruler, Elisei the sonne of Zichri: ouer the captains. Shimeonites, Shephattah the son of Baachab:

17 Ouer the Leuites, Vashabiah the son of Kimeel: ouer them of Aharon, and Zadok:

18 Ouer Judah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the son of Azriel:

20 Ouer the sonnes of Ephraim, Doshea the sonne of Azariah: ouer the halfe tribe of Manasseh, Joel the sonne of Pedabiah:

21 Ouer the other halfe of Manasseh in Gilead, Issachar, Issachar the sonne of Zechariah: ouer Benjamin, Jaakiah the sonne of Abner:

22 Ouer Dan, Azriel the sonne of Jerobeam: these are the Princes of the tribes of Israel.

23 But Dauid took not the number of them from twenty yeere olde and vnder, because the Lord had said that he would increase Israel like vnto the starres of the heauen.

24 And Joab the son of Zeruiab began to number: but he finished it not, because there came wrath for it against him: neither was the number put into the bookes of King Dauid.

25 And ouer the Kings treasures was Amazeiah the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the townes was

Jeho-

m According as the Lord commanded, Numb. 31. 28.

n Meaning, of things that were out of the citie.

o That is, for the Kings house.

p To wit, the cousins of Issachar.

q Both in spiritual and tempo- rall things,

r Ebr. diuisions, or bands.

a Which executed their charge and office, which is meant by coming in and going out.

b That is, Dodai Lieutenant.

3. Sam. 23. 20, 23, 23.

Or, Benjamin.

c Meaning, be- yond Iorden, in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

Chap. 21. 7.

e And the com- mandement of the King was a- bominable to

Joab, chap. 21. 6. f The Ebrewes make both these bookes of Chro- nicles but one, and at this verse

the book, as tow- ching the num- ber of verses,

Jehonathan the sonne of Azizah :

26 And ouer the workemen in the field that tilled the ground, was Ezer the sonne of Chelub :

27 And ouer them that dressed the vines, was Shimeï the Ramathite : and ouer that which appertained to the vines, and ouer the store of the wine was Shabbai the Shiphmitite :

28 And ouer the olive trees and mulberry trees that were in the valleys, was Baal Hanan the Gederite : and ouer the store of the oyle was Joab :

29 And ouer the oven that fed in Sharon was Shebati the Sharonite : and ouer the oven in the valleys was Shabbat the sonne of Adai :

30 And ouer the Camels was Obel the Jthmalite : and ouer the asses was Jehoiada the Meronothite :

31 And ouer the sheepe was Jaziz the Gargarite : all these were the rulers of the substance that was king Dauids.

32 And Jehonathan Dauids vncle a man of counsel and of vnderstanding (for he was a scribe) and Jehiel the sonne of Pachmoni were with the kings^h sonnes.

33 And Ahitophel was the kings counsellor, and Buzai the Archite the kings friend.

34 And after Ahitophel was Jehoiada the sonne of Benaiab, and Abiathar : and captaine of the kings armie was Joab.

CHAP. XXVIII.

3 Because Dauid was forbidden to build the Temple, he wilth Salomon and the people to performe it, 9 exhorting him to feare the Lord.

NOW Dauid assembled all the princes of Israel : the princes of the tribes, and the captaines of the bands that serued the king, and the captaines of thousands, and the captaines of hundreds, and the rulers of all the substance & possession of the king, and of his sonnes, with the eunuches, and the mighty, and all the men of power, vnto Jerusalem.

2 And king Dauid stood by vpon his feet, and said, Heare ye me, my brethren & my people : I purposed to haue built an house of rest for the Arke of the Couenant of the Lord, and for a^a footstool of our God, and haue made ready for the building.

3 But God layd vnto mee, Thou shalt not build an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to bee king ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of^b Iudah is the house of my father, and among the sons of my father he delighted in me to make me king ouer all Israel)

5 So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And he layd vnto mee, Salomon thy sonne, he shall build mine house & my courts : for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if hee endeavour himselfe to doe my commandements, and my iudgements, as^c this day.

8 Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that ye may possesse this^d good land, & leaue it for an inheritance for your children after you^e for euer.

9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, & with a willing mind : For the Lord searcheth all hearts, & vnderstandeth all the imaginations of thoughts : If thou seeke him, he will be found of thee : but if thou forsake him, he will cast thee off for euer.

10 Take heed now, for y^f Lord hath chosen thee to build the house of the sanctuary : be strong therefore and doe it.

11 Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the Mercyleat,

12 And the paterne of all that^g he had in his mind for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue of gold by weight, for the vessels of gold for all the vessels of all manner of seruice, and al the vessels of silver by weight, for all manner of vessels of all manner of seruice.

15 The weight also of gold for the^h candlesticks, and gold for their lamps, with the weight for euery candlestick, and for the lampes thereof, and for the candlesticks of silver by the weight of the candlestick, and the lampes thereof, according to the vse of euery candlestick,

16 And the weight of the gold for the tables of shewbread, for euery table, and silver for the tables of silver,

17 And pure gold for the fleshhookes, and the bowles, and plates, and for basins, gold by weight for euery basin, and for silver basins, by weight for euery basin,

18 And for the altar of incense pure gold by weight, and gold for the paterne ofⁱ the charret of the Cherubs that spread themselves, and couered the Arke of the couenant of the Lord :

19 All, said he, by writing sent to me^k by the hand of the Lord, which made mee vnderstand all the workmanship of the paterne.

20 And Dauid sayde to Salomon his sonne, Be strong & of a valiant courage, and doe it : feare not, nor be afraid : for the Lord God, euen my God is with thee : hee will not leaue thee nor forsake thee, till thou hast finished all the worke for the seruice of the house

c If he continue to keepe my law and depart not therefrom, as he doeth hitherto, d To wit, of Canaan,

e He declareth that nothing can separate them from the commodity of this land, both for themselves and their posteritie, but their finnes and iniquitie.

f Sam. 16. 7. psal. 7. 9. ierem. 11.

g 20. and 17. 10. and 20. 12.

h Meaning, for his Arke.

i Put in execution.

k Ebr. that were in his spirit with him.

g That is, a man learned in the word of God. h To be their schoolemasters and teachers. i After that Ahitophel had hanged himselfe, 2. Sam. 17. 23. Iehoiada was made counsellour.

Or, chief servants. Gen. 37. 36.

a Where the Arke should remaine and remove no more to and fro. 2. Sam. 7. 5. 13. chap. 22. 8.

b According to the prophesie of Iakob, Gen. 49. 8. 13. 14. 9. 7.

h That is, the ten Candlesticks, 1. King. 7. 49.

i Meaning, of the mercyleat which couered the arke, which was called the charret, because the Lord declared himselfe there.

k For al this was left in writing in the booke of the Law, Exo. 25. 40. which booke the king was bound to put in execution, Deut. 17. 19.

1 That is, every one will be ready to help thee with those gifts that God hath given him.
† Ebr. at all thy words.

house of the Lord.

21 Behold also, y^e companies of the priests and the Levites for all the service of the house of God, even they shall bee with thee for the whole worke, ¹ with every free heart that is thistfull in my manner of service. The princes also and all the people will be ² wholly at thy commandment.

CHAP. XXIX.

2 The offering of David and of the princes for the building of the Temple. 10 David giveth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Salomon is created king. 23 David dieth, and Salomon his sonne reigneth in his stead.

Moreover David the King said unto all the Congregation, God hath chosen Salomon mine only sonne young and tender, and the worke is great: for this house is not for man, but for the^a Lord God.

2 Nowe I have prepared with all my power for the house of my God, gold for vessels of gold, and silver for them of silver, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onix stones, and stones to be set, and carbuncle stones, and of divers colours, and all precious stones, and marble stones in abundance.

3 Moreover, because I have^b delight in the house of my God, I have of mine owne golde and silver, which I have given to the house of my God, beside all that I have prepared for the house of the Sanctuary,

4 Even three thousand talents of gold of the gold of Egypt, and seven thousand talents of fined silver to overlay the walls of the houses.

5 The gold for the things of gold, and the silver for things of silver, and for all the worke by the hands of artificers: and who is^c willing ¹ to fill his hand to day unto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands, and of hundreds, with the rulers of the Kings worke, offered willingly.

7 And they gave for the service of the house of God five thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eightene thousand talents of brasse, and one hundred thousand talents of yron.

8 And they with whom precious stones were^d found, gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershunite.

9 And the people reioyced when they offered willingly: for they offered willingly unto the Lord with a^e perfect heart. And David the King also^f reioyced with great ioy.

10 Therefore David blessed the Lord before all the Congregation, and David said, Blessed be thou, O Lord God of Israel our Father for ever and ever.

11 Thine, O Lord, is greatnesse, and power, and glory, and victory, and praise: for all that is in heauen and in earth is thine: thine

is the kingdome, O Lord, and thou excellest as head over all.

12 Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength, ² in thine hand it is to make great, and to give strength unto all.

13 Now therefore our God, wee thanke thee, and praise thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort: for all things^h come of thee: and of thine owne hand we have given thee:

15 For we areⁱ strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow upon the earth, and there is none^j abiding.

16 O Lord our God, all this abundance that we have prepared to build thee an house for thine holy Name, is of thine hand, and all is thine.

17 I know also my God, that thou^k triest the heart and hast pleasure in righteousness: I have offered willingly in the uprightness of mine heart all these things: now also have I sent thy people which are found here, to offer unto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for ever in the^l purpose, and the thoughts of the heart of thy people, and prepare their hearts unto thee.

19 And give unto Salomon my sonne a perfect heart to keepe thy commandments, thy testimonies and thy statutes, and to doe all things, ² to build the house whiche I have prepared.

20 ¶ And David said to all the Congregation, Nowe bless the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord, and the King.

21 And they offered sacrifices unto the Lord, and on the morrowe after that day, they offered burnt offerings unto the Lord, even a thousand young bullocks, a thousand rammes, and a thousand sheepe, with their^m drink offerings, and sacrifices in abundance for all Israel.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of David King the second time, and anointed him Prince before the Lord, and Zadok for the high Priest.

23 So Salomon sat on theⁿ throne of the Lord as King in stead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes and men of power, and all the sonnes of King David ² submitted themselves unto King Salomon.

25 And the Lord magnified Salomon in dignity, in the sight of all Israel, and gave him so glorious a kingdome, as no king had before him in Israel.

26 ¶ Thus David the sonne of Ithai reigned over all Israel.

27 And the space that hee reigned over Israel, was forty yere: seven yere reigned hee in Hebron, and thre and thirty yere reigned

h We give thee nothing of our owne, but that which we have received of thee: for whether the gifts be corporall or spirituall, we receive them all of God, & therefore must give him the glory.
i And therefore have this land but lent to vs for a time.
j Ebr. waiting for them to returne.
l Sam. 16. 7. chap. 28. 9.
k Continue them in this good mind, that they may serve thee willingly.

l That is, did reverence to the king.

m Meaning all kind of liquour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the kings of Iudah were figures of Christ, who was the true anointed, and to whom God gave the chiefe government of all things.

† Ebr. gave the hand.
1. King. 2. 11.

a And therefore it ought to be excellencie in all points.

b His great zeale toward the furtherance of the Temple made him to spare no expences, but to bestow his owne peculiar treasure.
c He sheweth what he had of his owne store for the Lords house.
d He was not only liberal him selfe, but prouoked others to set forth the worke of God.
e Or, to offer.

e Meaning, them that had any.

f That is, with a good courage, and without hypocrisie.
Psal. 122. 1.
g Which didst reueale thy selfe to our father Iakob.

reigned he in Jerusalem:

28 And hee died in a good age, full of daues, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the King, first and last, behold, they are writt in

in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and times that went ouer him, & ouer Israel, and ouer all the kingdome of the earth.

o The bookes of Nathan and Gad are thought to haue bene lost in the captivity. p Meaning the troubles and griefes.

The second booke of Chronicles.

THE ARGUMENT.

THis second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this story are certain things declared & set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstandig of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings, when they saw the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and profess his Religion, should ioyne in amity with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his Religion throughout all their dominions, and contrariwise the wicked hated his ministers, depoyed them, and for the true religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yere of Darius, and conteine in the whole, three thousand five hundred threescore and eighteene yeeres, and fixe monthes.

CHAP. I.

6 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him Wisdome: 11 Which hee giueth him and more. 14 The number of his charrets and horsemen. 15 And of his riches.



Dauid Salomon the sonne of Dauid was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israel, to the captains of thousandes, and of hundredes, and to the Iudges and to all the gouernours in all Israel, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had Dauid brought vp from Kirith-searim: when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

5 Moreover the brazen Altar that Bezalel the sonne of Uri, the sonne of Hur had made, did hee set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brazen Altar that was in the Tabernacle of the Congregation: euen a thousand burnt offerings offered he vpon it.

7 At the same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made mee to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father bee true:

for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue mee now wisdome and knowledge, that I may goe out and goe in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the likes of thine enemies, neither yet hast asked long life, but hast asked for thee wisdome and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King.

12 Wisdome and knowledge is granted vnto thee, and I will giue thee riches, and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there bee the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the tabernacle of the Congregation, and reigned ouer Israel.

14 And Salomon gathered the charrets and horsemen: and hee had a thousand and foure hundred charrets, and twelue thousand horsemen, whome hee placed in the charret cities, and with the King at Ierusalem.

15 And the King gaue silver and gold at Ierusalem as stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and fine linnen: the Kings merchants recrued the fine linnen for a price.

17 They came by also and brought out of Egypt some charret, worth fixe hundred shekels of silver, that is, an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Brittaines, and to the kings of Aram by thirtie & fourscore.

f That I may gouerne this people, reade 1. Chron. 27. 1. and 1. King. 3. 7.

g That is, to be reuenged on thine enemies.

1 King. 10. 26.

h Which were cities appointed to keepe and maintaine the charrets.

i He caused so great plenty, that it was no more esteemed then Rome.

16a. 19. 9: 22. 27. k Reade 1. King. 10. 28.

4 Chr. hands.

CHAP.

Or, established and strong, reade 1. King. 2. 46.

a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

b Keade 1. King. 3. 4.

c So called, because that God thereby shewed certaine signes to the Congregation of his presence.

d Which was for the burnt offerings, Exod. 27. 1 Exod. 38. 1, 2.

1. King. 3. 4.

e Performe thy promise made to my father concerning me.

CHAP. II.

2 The number of Solomons workmen to build the Temple. 3 Solomon sendeth to Hiram the king of Tyre for wood and workmen.

Then Salomon determined to build an house for the name of the Lord, and an house for his king dome.

¶ Or, palace.

2 And Salomon told out seventy thousand that bare burdens, & fourscore thousand men to hew stones in the mountaine, and three thousand and five hundred to oversee them.

a Which is to be understood of all sorts of officers, and overseers: or els the chiefe officers were but 3300. as 1. King 5. 16.

¶ Or, Hiram. 2 Sam. 5. 11.

3 And Salomon sent to Hiram the king of Tyre, saying, As thou hast done to David my father, and diddest send him Cedar trees to build him an house to dwell in, so do to me.

4 Beholde, I build an house unto the name of the Lord my God to sanctifie it unto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning, and evening, on the Sabbath dayes, and in the new moones, and in the iolenne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God above all gods.

6 Who is he then that can be able to build him an house, when the heaven, and the heaven of heauens cannot contain him? who am I then that I should build him an house? but I doe it to burne incense before him.

b That is, to do service which he hath commanded, signifying, that none is able to honour and serue God in that perfection, as his maiestie deserueth.

¶ Or, karles.

c Some take it for brasill, or the wood called Edenum, others for corall.

¶ Or, Almuggim.

¶ Ebr. Corim.

d Of Bath reade

1. Kin. 7. 26. it is called also Ephraim: but Ephraim is to measure dry things, as bath is a measure for liquors.

e The very heathen confessed that it was a singular gift of God, when he gave to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

7 Send mee now therefore a cunning man that can worke in golde, in siluer, and in brasill, and in yxon, and in purple, & crimson, and blue silke, & that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom David my father hath prepared.

8 Send me also cedar trees, firre trees, and Algummin trees from Lebanon: for I know thy seruants can skill to hew timber in Lebanon: and behold my seruants shal be with thine.

9 That they may prepare me timber in abundance: for the house which I do build, is great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber, twentie thousand measures of beaten wheate, and twentie thousand measures of barley, and twentie thousand baths of wine, and twenty thousand bathes of oyle.

11 Then Hiram king of Tyre answered in writing which he sent to Salomon, Because the Lord hath loued his people, he hath made the king ouer them.

12 Hiram said moreover, Blessed be the Lord God of Israel, which made the heaven and the earth, & that hath giuen unto David the king a wise sonne, that hath discretion, prudence and vnderstanding to builde an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hiram.

14 The sonne of a woman of the tribe of Dan: and his father was a man of Tyre, and he can skill to worke in gold, in siluer, in brasill, in yxon, in stone, and in timber, in purple, in blue silke, and in fine linen, and in crimson, and can graue in all grauen worke, and broyde in all broyded worke that shall be giuen him, with thy cunning men, and with the cunning men of my lord Dadas thy father.

15 Nowe therefore the wheate and the barley, the oyle, and the wine, which my lord hath spoken of, let him send unto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt need, & will bring it to thee in cassettes by the sea, to Japho, so thou mayest carie them to Ierusalem.

17 And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father David had numbred them: and they were found an hundred and three and fiftie thousand, and six hundred.

18 And he set twenty thousand of them to the burden, and fourscore thousand to hew stones in the mountaine, and three thousand and six hundred overseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things thereto belonging.

2 Salomon began to build the house of the Lord in Ierusalem, in mount Ephraim which had bene declared unto David his father, in the place that David prepared in the threshing floore of Ornan the Iebusite.

3 And he began to builde in the second moneth & the second day, in the fourth yere of his reigne.

4 And these are the measures, wheron Salomon ground to build the house of God: the length of cubites after the first measure was therscore cubites, and the breadth twentie cubites.

5 And the porch, that was before the length in the front of the breadth was twenty cubites, and the height was an hundred and twenty, and he overlaid it within with pure gold.

6 And the greater house hee filled with firre tree which hee overlaid with good golde, and graued thereon palme trees and chaires.

7 And he ouerlayde the house with precious stone for beautie: and the golde was foundation of gold of Paraim.

8 The house, I say, the beames, postes, and walles thereof, and the doores thereof overlaid he with gold, and graued Cherubims vpon the walles.

9 He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubites: and the breadth thereof twenty cubites: and he overlaid it with the best gold, of six hundred talents.

10 And the weight of the nayles was fifty shekels of gold, and he overlaid the chambers with gold.

f It is also written that he was of the tribe of Naphthali. 1. Ki. 7. 14. which may be understood that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father he might be of Dan, and by her mother of Naphthali. ¶ Or, shippe. ¶ Or, Ioppe.

1. King. 6. 1. a Which is the mountain where Abraham thought tohaue sacrificed his sonne, Gen. 22. 2. 2. Sam. 24. 16. 31

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the breadth of the Temple, 1. King 6. 3.

d From the famous stone for beautie: the golde was foundation to the top: for in the booke of Kings mention is made from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

1 King. 6:24.

10 **C** And in the house of the most holy place hee made two Cherubims wrought like children, and overlaid them with gold.

11 **A** And the wings of the Cherubims were twenty cubits long: the one wing was five cubits, reaching to the wall of the house, and the other wing five cubits, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites, joining to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubits: they stood on their feet, and their faces were toward the house.

14 **H**e made also the vail of blue silke, and purple, and crimosin, and fine linnen, and wrought Cherubims thereon.

15 **C** And he made before the house two pillars of fine and thirte cubites hie: and the chapter that was upon the top of each of them, was five cubites.

16 **H**e made also chaines for the Dacle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chaines.

17 And he set up the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of brass. 2 The molten Sea. 6 The candlesticks, &c.

A And he made an altar of brass twenty cubites long, and twenty cubits broad, and ten cubites high.

2 And he made a molten Sea of ten cubits from brim to brim, round in compass, and five cubits high: and a line of thirty cubits did compass it about.

3 And under it was the fashion of oven, which did compass it round about, ten in a cubite compassing the Sea about: two rows of oven were cast when it was molten.

4 It stood upon twelve oven: three looked toward the North, and three looked toward the West, and three looked toward the South, & three looked toward the East, and the Sea stood above upon them, and all their hinder parts were inward.

5 And the thickness thereof was an hand breadth, and the brim thereof was like the work of the brim of a cup, with flowers of lillies: it contained three thousand baths.

6 **H**e made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them that which appertaineth to the burnt offerings: but the Sea was for the Priests to wash in.

7 **C** And he made ten candlesticks of gold, (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 **C** And he made ten tables and put them in the temple, five on the right hand,

and five on the left: and hee made an hundred basins of gold.

9 And he made the court of the Priests, and the great Court, and doores for the Court, and overlaid the doores thereof with brass.

10 And he set the Sea on the right side Eastward toward the South.

11 And Huram made pots and basins, and balens, and Huram finished the worke that he should make for king Salomon for the house of God.

12 To wit, two pillars, and the bowles and the chapters on the top of the two pillars, & two grates to cover the two bowles of the chapters, which were upon the top of the pillars.

13 And four hundred pomegranates for the two grates, two rows of pomegranates for every grate to cover the two bowles of the chapters, which were upon the pillars.

14 **H**e made also basins, and made caldrons upon the basins.

15 And a Sea and twelve bulls under it:

16 Dore also and basins, and fleshhooks, and all these vessels made Huram his father to king Solomon for the house of the Lord, of Shilim brass.

17 In the plaine of Jordan did the King cast them in clay between Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brass could not be reckoned.

19 And Solomon made all the vessels that were for the house of God: the golden altar also, & the tables whereon the shewbread stood.

20 Moreover the candlesticks, with their lamps to burne them after the manner, before the Dacle of pure gold:

21 And the flowers, and the lampes, and the snuffers of gold, which was fine gold:

22 And the hooks, and the basins, and the spoons, and the ashpans of pure golde: the entry also of the house and doores thereof within, even of the most holy place: and the doores of the house, to wit, of the Temple, were of gold.

CHAP. V.

1 The things dedicated by David, are put in the Temple.

2 The Arke is brought into the Temple.

10 What was within it.

12 They sing prayes to the Lord.

So was all the worke finished that Salomon made for the house of the Lord: and Solomon brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel unto Jerusalem, to bring up the Arke of the Covenant of the Lord from the city of David, which is Zion:

3 And all the men of Israel assembled unto the king at the feast: it was in the twentieth

f Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Mat. 21. 23.

|| Or, caldrons.

g Whom Salomon reuerenced for the gifts that God had given him as a father: he had the same name also that Huram the king of Tyrus had: his mother was a Jewesse, and his father a Tyrian. Some reade, for his father, the author of this worke.

h In Ebrew the bread of the faces, because they were set before the Arke where the Lord shewed his presence.

|| Or, instruments of musick.

i That is, covered with plates of gold.

1. King. 7. 51. and 8. 2.

a Reade 2. Sam. 6. 12.

b When the things were dedicated & brought into the Temple.

f Which separated the Temple from the most holy place.

g Every one was eighteen cubits long, but f halfe cubite could not be seene: for it was hid in the roundnes of the chapter, and therefore he giuech to euery one but seenteene and an halfe.

h For every pillar an hundred, reade 1. King. 7. 30.

a A great vessell of brass so called because of f great quantitie of water, which it contained,

1. King. 7. 23.

b Meaning, vnder the brimme of the vessell, as

1. King 7. 24.

c In the length of euery cubite wereten heads or knops which in all are 300.

|| Or, fleur-de-lies.

d In the first booke of Kings, chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measure proued afterward, is declared.

e Euen as they should be made.

e Called in E-brew Ethanim, containing part of September, & part of October, 1. King 8. 2. which moneth the Iewes called the first moneth, because they lay that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is vncertaine, wee make March euer the first as best writers doe.

f Or, without the Oracle.

g For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serue the Lord.

f They agreed all in one tune.

g This was the effect of their songs, as Psal. 118. 1. and psal. 136. 1.

frequently moneth.

4 And all the Elders of Israel came, and the Leuites took vp the Arke.

5 And they caried vp the Arke, and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

6 And King Salomon and all the Congregation of Israel that were assembles vnto him, were before the Arke, offering sheepe and bullockes, which could not bee told nor numbered for multitude.

7 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the Oracle of the house, into the most holy place, euen vnder the wings of the Cherubims,

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Ark, and the barres thereof aboue.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

10 Nothing was in the Arke, save d the two Tables, which Moyses gaue at Horeb, where the Lord made a Couenant with the children of Israel, when they came out of Egypt.

11 And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified and did not wait by course.

12 And the Leuites the fingers of all sorts, as of Flaph, of Hernan, of Jeduthan, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with viols and harpes at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets:

13 And they were e as one blowing trumpets, and singing, and made one sound to bee heard in praising and thanking the Lord, and when they lift vp their voice with trumpets and with cymbals, and with instruments of musick, and when they praised the Lord, singing, s for he is good, because his mercy lasteth for euer) then the house, euen the house of the Lord was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesseth the people. 4 Hee praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

Then * Salomon * said, The Lord hath said, that hee would dwell in the darke cloud:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the Congregation of Israel, (for all the Congregation of Israel stood there)

4 And he said, Blessed bee the Lord God of Israel, who spake with his mouth vnto

Dauid my father, and hath with his || hand || fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no cite of all the tribes of Israel to build an || house, || Or, Temple. that my Name might be there, neither chose I any man to bee a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

8 But the Lord said to Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well that thou wast so minded.

9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that he spake: & I am risen vp in the roume of Dauid my father, and am set on the throne of Israel, as the Lord promised, and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the b Couenant of the Lord, that hee made with the children of Israel.

12 ¶ And the king stood before the altar of the Lord in the presence of all the Congregation of Israel, and stretched out his hands,

13 (For Salomon had made a brazen scaffold, and set it in the mids of the court, of five cubites long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneled downe vpon his knees before all the Congregation of Israel, and d stretched out his hands toward heauen)

14 And said, O Lord God of Israel, * there is no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart,

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine || hand, as appeareth this day.

16 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heed to their waies, to walke in my Lawe, as thou hast walked before mee.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deed that God will dwell with man on earth? Behold, the * heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house, which I haue built?)

19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crye and prayer

|| Or, power.

2. Sam 7. 5.

* Ebr. that it was in thine heart.

b Meaning, the two Tables

wherein is contained the effect of the Couenant that God made

with our fathers,

c On a scaffold that was made

for that purpose, that he praying

for the whole people might be

heard of all, as

1. King. 8. 22.

d Both to giue thanks for the

great benefits of God bestowed

vpon him, and also to pray for

the perseverance and prosperitie

of his people.

2. Mac. 2. 8.

|| Or, in effect, or by the power,

* Ebr. a man shall not be cut off.

1. King. 8. 27.

1. King 8. 12.

a After that he had seene the glory of the Lord in the cloude.

e That thou mayest declare in effect, that thou hast a continual care over this place.

1. King 8:31.
f By retaining any thing from him, or els by denying y which he hath left him to keep, or doe him any wrong.
g Ebr. oath.
h Meaning to give him that which he hath desired.
i Or, praise.

which thy servant prayeth before thee,

20 That thine eyes may be open toward this house, day and night, even toward the place wherof thou hast said, that thou wouldest put thy name there: that thou mayest hearken vnto the prayer which thy servant prayeth in this place.

21 Heare thou therefore the supplication of thy servant, & of thy people Israel, which they pray in this place, and heare thou in the place of thine habitation, even in heauen, and when thou hearst, be mercifull.

22 ¶ When a man shall sinne against his neighbour, and he lay vpon him an oath to cause him to sweare, and the sweare shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants in recompensing the wicked to bring his way e vpon his head, and in iudging the righteous, to giue him according to his righteousness.

24 ¶ And when thy people Israel shall bee overthrowen before the enemy, because they haue sinned against thee, and turne againe, and i confesse thy name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land, which thou gauest to them and to their fathers.

26 ¶ When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy name, and i turne from their sinne when thou dost afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel, (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land which thou hast giuen vnto thy people for an inheritance.

28 ¶ ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grasshopper, or caterpillar, when their enemies shall besiege them in the cities of their land, or any plague, or any sickness,

29 Then what prayer and supplication soeuer shall be made of any man or of all thy people Israel, when euery one shall knowe his owne plague and his owne disease, and shall stretch forth his handes toward this house,

30 Heare thou then in heauen, thy dwelling place, and bee mercifull, and giue euery man according vnto all his wayes, as thou dost know his heart (for thou only knowest the hearts of all the children of men)

31 That they may feare thee, and walke in thy wayes as long as they line in the land, which thou gauest vnto our fathers.

32 ¶ ¶ Whereouer, as touching the stranger which is not of thy people Israel, who shall come out of a farr country for thy great names sake, and thy mighty hand, and thy stretched out arme: when they shall come and i pray in this house,

33 Heare thou in heauen thy dwelling place, and doe according to all that the stran-

ger calleth for vnto thee: that all the people of the earth may know thy name, and feare thee, like thy people Israel: and that they may know that thy name is called vpon in this house which I haue built.

34 ¶ ¶ When thy people shall goe out to battell against their enemies by the way that thou shalt send them, and they pray to thee, in the way toward this citie, which thou hast cholen, euen toward the house which I haue built to thy name,

35 Then heare thou in heauen their prayer, and their supplication, and iudge their cause.

36 ¶ If they sinne against thee (for there is no man that sinneth nor) and thou be angry with them, and deliuer them vnto the enemies, and they take them and carry them away captiue vnto a land farr off, or nere,

37 If they turne againe to their heart in the land whither they bee carried in captiues, and turne and pray vnto thee in the land of their captivity, saying, We haue sinned, wee haue transgressed, and haue done wickedly,

38 If they turne againe vnto thee with all their heart, and with all their soule in the land of their captivity, whither they haue carried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast cholen, and toward the house which I haue built for thy name,

39 Then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and iudge their cause, and be mercifull vnto thy people which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place.

41 ¶ Now therefore arise, O Lord God, to come into thy rest, thou and the Ark of thy strength: O Lord God, let thy Priests bee clothed with saluation, and let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of thyne anointed: remember the mercies promised to Dauid thy servant.

CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 3 Hee heareth his prayer, 17 And promisseth to exalt him and his throne.

¶ Now when Salomon had made an end of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped, and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 ¶ Then the king & all the people offered

k Meaning, that none ought to enterpriise any warre, but at the Lords commandement; that is, which is lawfull by his word.

l Or, according to the manner of this citie.

1. King. 8. 46.

eccles. 7. 2.

1. iohn 1. 8.

l Or, repent.

l Or, maintaine their right.

Psal. 132. 8.

l That is, inro

thy Temple.

m Let them be preferred by thy power and made vertuous & holy.

n Heare my prayer, which am thy anoynted King.

2. Macc. 2. 10.

a Hereby God declareth that he was pleased with Salomons praier.

1. King 8. 62. 65.

facti-

l Or, toward this place.

Chap. 20 9.

g Ebr. in the land of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them which pray vnto God with an vnfeined faith and in true repentance.
i Hee sheweth that before God there is no acception of person, but all people that feareth him, and worketh righteousness, is accepted, Acts 10. 35.

sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twenty thousand bullocks, and an hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Levites with the instruments of musicks of the Lord, which king David had made to praise the Lord, Because his mercy lasteth for ever: when David praised God & by them, the Priests also blew trumpets over against them; and all they of Israel stood by.

7 Moreover, Salomon hallowed the middle of the court that was before the house of the Lord: for there hee had prepared burnt offerings, and the fat of the peace offerings, because the brazen altar which Salomon had made, was not able to receive the burnt offering and the meate offering and the fat.

8 And Salomon made a feast at that time of seven daies, and all Israel with him, a very great congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they had made the dedication of the altar seven daies, and the feast seven daies.

10 And the three and twentieth day of the seventh month, he sent the people away into their tents, joyous and with glad heart, because of the goodness that the Lord had done for David and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart, to make in the house of the Lord: and he prospered in his house.

12 And the Lord appeared to Salomon by night, and said to him, I have heard thy prayer, and have chosen this place for my selfe, to be an house of sacrifice.

13 If I shut the heaven that there be no raine, or if I command the grasshopper to devour the land, or if I send pestilence among my people,

14 If my people among whom my Name is called upon, doe humble themselves and pray, and seeke my presence, and turne from their wicked waies, then will I heare in heaven, and be mercifull to their sinne, and will heale their land:

15 Then mine eyes shall be open, and mine eares attent unto the prayer made in this place.

16 For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commanded thee, and shalt observe my statutes, and my judgements,

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my statutes and my commandements which I

have set before you, and shall goe and serve other gods, and worship them,

20 Then will I plucke them ry out of my land which I have given them, and this house which I have sanctified for my Name will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shall be an astonishment to every one that passeth by it, so that hee shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answer, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and turned them, therefore hath he brought all this evil upon them.

CHAP. VIII.

2 The cities that Salomon built. 7 People that were made tributarie unto him. 12 His sacrifices. 17 He sendeth to Ophir.

And after twentie yeere, when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram gave to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobab, and overcame it.

4 And he built Tadmor in the wilderness, and repaired all the cities of itoze which he built in Hamath.

5 And he built Beth-horon the upper, and Beth-horon the nether, cities defended with walles, gates and barres:

6 Also Baalath, and all the cities of itoze that Salomon had, and all the charer cities, and the cities of the horsemen, and every pleasant place that Salomon had a minde to build in Jerusalem, and in Lebanon, and throughout all the land of his Dominion,

7 And all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Ididites, and the Jebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make tributaries until this day.

9 But of the children of Israel did Salomon make no servants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charres and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen two hundred and thirtie that bare rule over the people.

11 Then Salomon brought up the daughter of Pharaoh out of the city of David, into the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel: for it is holy, because that the Arke of the Lord came into it.

12 Then Salomon offered burnt offerings unto

f Which thing declareth that God had more respect to their situation, then to the advancement of his owne glory: and whereas men abuse civill things, which God hath appointed to let forth his praise, he doeth withdraw his graces thence.

7. King 9. 10. a Signifying, that he was twenty yeere in building them.

b That is, which Hiram gave again to Salomon because they pleased him not: and therefore called them Cabul, that is, dirt or filth, 1. King. 9. 13. c Meaning, of munitions and treasures for the warre.

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim 1. Chro. 6. 68. and 7. 24. e Reade 1. king. 7. 2.

f Ebr. to come up to tribute.

f For in all there were 33000 men here he meaneth of them that had the principall charge, reade 1. King. 9. 23.

f Ebr. by their hands.

a The feast of the Tabernacles which was kept in the seventh moneth.

c They assembled to heare the word of God after that they had remained seven daies in the booths or Tabernacles.

d They had leave to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day.

1 King 9. 1. N 1178. 1. 2. 6.

e I will cause the pestilence to cease, & destroy the beasts that hurt the fruits of the earth, and send raine in due season,

Chap. 4. 1.

Exod. 29. 39.

|| Or, after the man-
ner of every day.g Reade Levit.
23.

unto the Lord, on the * altar of the Lord
which he had built before the porch,

13 To * offer according to the command-
ment of Moles || every day, in the Sab-
baths, and in the newe moone, and in the
solemnne feasts, 8 three times in the yeere,
that is, in the feast of the unleavened bread,
and in the feast of the weekes, and in the
feast of the Tabernacles.

14 And he set the courses of the Priests to
their offices, according to the order of Da-
uid his father, and the Levites in their war-
ches, for to praise and minister before the
Priests every day, and the porters by * their
courses, at every gate: for so was the com-
mandment of David the man of God.

15 And they declined not from the com-
mandment of the King, concerning the
Priests and the Levites, touching all things,
and touching the treasures.

16 Now Salomon had made provision
for all the ^h worke, from the day of the foun-
dation of the house of the Lord, untill it was
finished: so the house of the Lord was perfite.

17 Then went Salomon to Ezion-
geber, and to Elath by the sea side in the land
of Edom.

18 And Huram lent him by the hands of
his servants, shippes, and servants that had
knowledge of the sea: and they went with
the servants of Salomon to Ophir, and
brought thence ^k foure hundred and fiftie
talents of gold, and brought them to King
Salomon.

CHAP. IX.

1. 9. The Queene of Sheba cometh to see Sal-
omon, and bringeth gifts. 13 His yeerely rekenings.
30 The time of his reigne. 31 His death.

And * when the Queene of Sheba heard
of the fame of Salomon, shee came to
* prooue Salomon with hard questions at
Jerusalem, with a very great traine, and
camels that bare sweet odours, and much
golde, and precious stones: and when shee
came to Salomon, shee communed with him
of all that was in her heart.

2 And Salomon declared her all her
questions, and there was ^b nothing hid from
Salomon, which he declared not unto her.

3 Then the Queene of Sheba sawe the
wisdomme of Salomon, and the house that
he had built,

4 And the meat of his table, and the sit-
ting of his servants, and the order of his
waiters, and their apparell, and his butlers,
and their apparell, and his ^{||} burnt offerings,
which hee offered in the house of the Lord,
and he was [†] greatly astonished.

5 And he said to the King, it was a true
word which I heard in mine owne land of
thy ^{||} sayings and of thy wisdomme:

6 Howbeit I beleueed not their report,
untill I came, and mine eyes had seene it:
and behold, the one halfe of thy great wis-
domme was not told mee: for thou exceedest
the fame that I heard.

7 Happy are thy men, and happye are
these thy servants which stand before thee
allway and heare thy wisdomme.

8 Blessed bee the Lord thy God, which
loued thee, to set thee on his ^c throne as
King, in the stead of the Lord thy God:
because thy God loueth Israel, to establish
it for ever, therefore hath hee made thee
King ouer them, to execute iudgement and
iustice.

9 Then thee gaue the King sixscore ta-
lents of gold, and of sweet odours exceeding
much, and precious stones: neither was
there such sweet odours since, as the Queene
of Sheba gaue vnto King Salomon.

10 And the seruants also of Huram, and
the seruants of Salomon which brought
gold from Ophir, brought ^d Algummin
wood and precious stones.

11 And the king made of the Algummin
wood ^e staires in the house of the Lord, and
in the Kings house, and harpes and viols
for singers, and there was no such scene be-
fore in the land of Iudah.

12 And King Salomon gaue to the
Queene of Sheba, euery pleasant thing that
shee asked, besides for that which shee had
brought vnto the king: so shee returned and
went to her owne countrey, both she, and her
seruants.

13 Also the weight of gold that came
to Salomon in one yeere, was sixe hundred
threescore and fire talents of gold,

14 Besides that which chapmen & mer-
chants brought: and all the kings of Ara-
bia, and the princes of the countrey brought
gold and siluer to Salomon.

15 And king Salomon made two hun-
dred targets of beaten gold, and ^f sixe hun-
dred shekels of beaten golde went to one
target.

16 And three hundred shields of beaten
gold: three hundred ^h shekels of gold went
to one shield, and the King put them in the
house of the wood of Lebanon.

17 And the king made a great throne of
vnuoy, and overlaid it with pure gold.

18 And the throne had sixe steps, with
a footstool of gold: ⁱ fastened to the throne,
and staires on either side on the place of the
seate, and two Lions standing by the
^k staires.

19 And twelue Lyons stood there on the
sixe steps on either side: there was not the
like made in any kingdome.

20 And all King Salomons drinking
vessels were of gold, and all the vessels of the
house of the wood of Lebanon were of pure
gold: for siluer was nothing esteemed in the
dayes of Salomon.

21 For the kings ships went to Tarshish
with the seruants of Huram, euery three
yeere once came the ships of ^l Tarshish, and
brought gold, and siluer, vnuoy, and apes,
and peacocks.

22 So King Salomon excelled all the
kings of the earth in riches and wisdomme.

23 And all the kings of the earth sought
the presence of Salomon, to heare his wis-
domme that God had put in his heart.

24 And they brought euery man his pre-
sent, vessels of siluer, and vessels of gold, and
raiment, armour, and sweete odours, horses,
and mules from yeere to yeere.

c Meaning, that
the Israelites
were Gods pecu-
liar people, and
that Kings are
the lieutenants
of God, which
ought to graunt
vnto him the su-
perioritie, and
minister iustice
to all.

d Reade Chap.
2. 8. and 1. King.
10. 11.

e Or, pillars:
meaning, the
garnishing and
trimming of the
staires or pillars.

f That is, which
the King gaue
her for recom-
pence of that
treasure which
she brought.

g Which summe
mounteth to
2400. crownes
of the sunne.

h Budeus de asse.

i Or, pounds,
called mina,

whereof euery
one seemed to
make an hun-
dred shekels.

j That is, the
steps and the
footstool were

fastened to the
throne.

k Vpon the
pommels, or
knops.

l Which coun-
trie of the best
writers, is
thought to be
Cilicia, reade
1. King. 10. 22.

h Both for the
matter, and also
for the worke-
manship.

i Meaning, the
red sea.

k Which summe
is thought to
mount to three
millions and sixe
hundred thou-
sand crownes:
for here is men-
tion made of
chirtie mo, then
are spoken of,
1. King. 9. 28.

1. King. 10. 1.
match. 12. 42.

luke 11. 31.

a To know whe-
ther his wisdomme
were so great as
the report was.

b There was no
question to hard
that he did not
solue.

|| Or, galleries
whereby he
went up.

† Ebr there was
no more spirits
in her.

|| Or, asses.

m That is, ten
horses in every
stable, whi h in
all mount to for-
tie thousand, as
1. King. 4. 36.
¶ Or, Euphrates.

n The abun-
dance of these
temporall trea-
sures in Salo-
mons kingdom,
is a figure of the
spirituall trea-
sures, which the
elect shall enjoy
in the heavens
vnder the true
Salomon Christ.
[Or, Iddo
o That is, which
prophefied a-
gainst him.
1. King. 11. 42,
43.]

25 And Salomon had ^u foure thousand
stalles of hoxes and charets, and twelue
thousand hoxemen, whom he bestowed in
the charet cities, and with the king at Je-
rusalem.

26 And hee reigned ouer all the kings
from the || River euen vnto the land of the
Philistims, and to the border of Egypt.

27 And the king gaue siluer in Jerusa-
lem, ^v as stones, and gaue cedar trees as the
widde figge trees that are aboundant in the
plaine.

28 And they brought vnto Salomon hoz-
ses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Sa-
lomon first and last, are they not written in
the booke of Nathan the Prophet, and in
the prophesie of Ahitah the Shilonite, and
in the visions of || Iedee the Seer, ^w against
Jeroboam the sonne of Nebat?

30 And Salomon reigned in Jerusalem
ouer all Israel fortie yeeres.

31 And Salomon slept with his fathers,
and they buried him in the city of Dauid his
father: and Rehoboam his sonne reigned in
his stead.

CHAP. X.

4. 14 The rigor of Rehoboam. 13 He follow-
eth lewd counsell. 16 The people rebell.

Then ^x Rehoboam ^y went to Shechem:
for so to Shechem came all Israel to make
him king.

2 And when Jeroboam the sonne of Ne-
bat heard it, (which was in Egypt, whither
hee had fled from the pience of Salomon
the king) he returned out of Egypt.

3 And they sent and called him: so came
Jeroboam and all Israel, and communed
with Rehoboam, saying,

4 Thy father ^z made our yoke greivous:
now therefore make thou the greivous serui-
tude of thy father, and his loze yoke that he
put vpon vs, lighter, and we will serue thee.

5 And hee said to them, Depart yet three
dayes, then come againe vnto me. And the
people departed.

6 And king Rehoboam tooke counsell
with the olde men that had stood before Sa-
lomon his father, while he yet liued, saying,
What counsell giue ye that I may answere
this people?

7 And they spake vnto him, saying, If
thou be kind to this people, and pleate them
and speake louing words to them, they will
be thy seruants for euer.

8 But he left the counsell of the ancient
men that they had giuen him, and rooke
counsell of the yong men that were brought
vp with him, and ^a waited on him.

9 And he said vnto them, What counsell
giue ye, that we may answere this people,
which haue spoken to me, saying, Make the
yoke which thy father did put vpon vs, lig-
hter?

10 And the yong men that were brought
vp with him, spake vnto him, saying, Thus
shalt thou answere the people that spake to
thee, saying, Thy father made our yoke hea-
uie, but make thou it lighter for vs: thus
shalt thou say vnto them, My ^b least part

shall be bigger then my fathers loynes.

11 Now whereas my father did burden
you with a greivous yoke, I will yet in-
crease your yoke: my father hath chastised
you with rodde, but I will correct you with
|| scourges.

¶ Or, scorpions.

12 ¶ Then Jeroboam and all the people
came to Rehoboam the third day, as the
king had appointed, saying, Come againe
to me the third day.

13 And the king answered them sharply:
and king Rehoboam left the counsell of the
ancient men,

14 And spake to them after the counsell of
the yong men, saying, My father made your
yoke greivous, but I will increase it: my fa-
ther chastised you with rods, but I will cor-
rect you with scourges.

15 So the king hearkened not vnto the
people: for it was the ordinance of God,
that the Lord might performe his saying,
which he had spoken ^c by Ahitah the Shilo-
nite to Jeroboam the sonne of Nebat.

16 So when all Israel saw that the king
would not heare them, the people answered
the king, saying, ¶ What port ^d haue we in
Dauid? for wee haue no inheritance in the
sonne of Ithab. ¶ Israel, every man to pour
tent: now let to thine owne house, Dauid.
So all Israel departed to their tents.

17 Howbeit Rehoboam reigned ouer the
children of Israel, that dwelt in the cities of
Judah.

18 Then king Rehoboam sent Hadarai
that was || ouer the tribute, and the chil-
dren of Israel stoned him with stones, that
he died: then king Rehoboam ^e made speed
to get him vp to his charet, to flee to Jeru-
salem.

19 And Israel rebelled against the house
of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Iero-
boam. 5 Cities which he built. 11 He hath neigh-
teene wives, and threescore concubines, and by them
eight and twenty sonnes, and threescore daughters.

Add ^f when Rehoboam was come to Je-
rusalem, he gathered of the house of Iuda
and ^g Benjamin ninecore thousand cho-
sen men of warre to fight against ^h Israel,
and to bring the kingdome againe to Reho-
boam.

2 But the worde of the Lord came to
Shematah the man of God, saying,

3 Speake vnto Rehoboam the sonne of
Salomon king of Iudah, and to all Isra-
el, that are in Iudah, and Benjamin, say-
ing,

4 Thus sayth the Lord, Ye shall not goe
vp, nor fight against your brethren: returne
every man to his house: for this thing is
done of me. They obeyed therefore the word
of the Lord, & returned from going against
Jeroboam.

5 And Rehoboam dwelt in Jerusalem,
and ⁱ built strong cities in Iudah.

6 He built also Beth-lehem, and Gath,
and Tekoa,

7 And Beth-zur, & Shoco, and Adullam, resist Ieroboam.

8 And

e Gods will im-
posed such a ne-
cessitie to the se-
cond causes, that
nothing can be
done but accord-
ing to the same,
and yet mens wil
worketh as of it
selfe, so that it
can not be excu-
sed in doing euil,
by alledging
that it is Gods
ordinance.
¶ Ebr. by the hand
of.

1. King 12. 16.
¶ Or, receiver.
¶ Ebr. strengthen-
ed himselfe.

1. King. 12. 20,
21.

a That is, the
halfe tribe of
Benjamin: for
the other halfe
was gone after
Jeroboam.

b Meaning, the
ten tribes which
rebelled.

c Or, repaired
them, and made
them strong, to
be more able to

1. King. 12. 1.
a After the death
of Salomon.

b That is, hand-
led vs ruely.
It seemeth, that
God hardened
their hearts, so
that they thus
murmured with-
out cause: which
declareth also
the inconstancie
of the people.

c Or, that stood
by him, that is,
which were of
his counsell and
secrets.

d Or, little finger,
meaning, that he
was of far greater
power then
was his father.

8 And Sath, and Baretha, and Ziph,
9 And Abisai, and Achish, and Zekah,
10 And Zorab, and Atalon, and Hephon,
which were in Judah and Benjamin, strong
cities.

¶ Or strengthened.

11 And hee repaired the strong holds
and put capitaines in them, and store of vi-
taille, and oyle and wine.

12 And in all cities hee put shields
and speares, and made them exceeding strong:
so Judah and Benjamin were his.

¶ Ebr. flood.

13 ¶ And the Priests & the Levites that
were in all Israel, & resorted vnto him out
of all their coasts.

Chap. 13. 9.

14 For the Levites left their suburbs,
and their possession, and came to Judah and
to Jerusalem: * for Ieroboam & his sonnes
had cast them out from ministering in the
Priests office vnto the Lord.

1. King. 12. 31.
d Meaning,
idoles, reade
Isa. 44. 15.

15 * And he ordained him priests for the
hie places, and for the ^d deuils, and for the
calues which he had made.

e Which were
zealous of true
religion, and sea-
red God.

16 And after the Levites there came to
Jerusalem of all the tribes of Israel, such as
let their hearts to seeke the Lord God of
Israel, to offer vnto the Lord God of their
fathers.

f So long as
they feared God,
and set forth his
word, they profes-
pered.

17 So they strengthened the kingdome
of Judah, and made Rehoboam the sonne of
Salomon mighty, three yere long: for three
yere they ^t walked in the way of Dauid and
Salomon.

18 ¶ And Rehoboam tooke him Mahath
the daughter of Jerinoth the sonne of
Dauid to wife, and Abihail the daughter of
Eliab the sonne of Ithai.

19 Which bare him sonnes, Teush, and
Shemariah, and Zabam.

20 And after her hee tooke Maakah the
daughter of Abisalom, which bare him Abi-
iah, and Atthai, and Ziza, and Shelemith.

21 And Rehoboam loned Maakah the
daughter of Abisalom aboute all his wiues
and his concubines: for he tooke eightene
wiues, and threescore concubines, and begat
eight and twentie sonnes, and threescore
daughters.

g Cal'ed also
Abijam, who
reigned three
yeres, 1. King.
15. 2.

22 And Rehoboam made ^e Abiiah the
sonne of Maakah the chiefe ruler among his
brethren: for he thought to make him king.

h He gaue him-
selfe to haue ma-
ny wiues.

23 And he taught him, and dispersed all
his sonnes throughout all the countreyes of
Judah and Benjamin vnto every strong citie:
and he gaue them abundance of vitaille,
and ^b desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished
by Shishak. 5 Shemaiah reprooueth him. 6 He
humbleth himselfe. 7 God sendeth him succour.
9 Shishak taketh his treasures. 13 His reigne and
death. 16 Abijah his sonne succeedeth him.

¶ Or, when the
Lord had esta-
blished Reho-
boams king-
dome.

¶ And when Rehoboam had established
the kingdome and made it strong, hee
forsooke the Law of the Lord, and ^a all Is-
rael with him.

a For such is
the inconstancie
of the people,
that for the
most part they follow the vices of their gouernours.

2 Therefore in the fift yere of king Re-
hoboam, Shishak the king of Egypt came
by against Jerusalem (because they had
transgressed against the Lord)

3 With twelue hundred charrets, and
threescore thousand horsemen, and the peo-
ple were without number, that came with
him from Egypt, even the Lubims, ^b Shu-
kitims, and the Ethiopians.

b Which were a
people of Africa,
called the Tro-
glodites, because
they dwelt in
holes.

4 And hee tooke the strong cities which
were of Judah, and came vnto Jerusalem.

¶ Or, blacke
Mores.

5 ¶ Then came Shematah the Prophet
to Rehoboam, and to the princes of Judah,
that were gathered together in Jerusalem,
because of Shishak, and sayd vnto them,
Thus saith the Lord, Ye haue forsaken me,
therefore haue I also left you in the hands
of Shishak.

c Signifying, that
no calamitie can
come vnto vs ex-
cept we forsake
God, and that he
neuer leaueth vs,

6 Then the princes of Israel, and the
king humbled themselves, and said, The
Lord is ^a iust.

d And therefore
doth iustly pun-
ish you for your
sinnnes.

7 And when the Lord saw that they
humbled themselves, the word of the Lord
came to Shematah, saying, They haue
humbled themselves, therefore I will not
destroy them, but I will send them deliue-
rance shortly, and my wrath shall not ^b be
poured out vpon Jerusalem by the hand of
Shishak.

¶ Ebr. drop downe.

8 Nevertheless they shall be his seruants:
so shall they know my seruice, and the ser-
uice of the kingdomes of the earth.

e He sheweth
that Gods pun-
ishments are
not to destroy
his vicerly, butto
chastise them, to
bring them to
the knowledge
of themselves, &
to know how
much better it is
to serue God
then tyrants,

9 ¶ Then Shishak king of Egypt came
by against Jerusalem, and tooke the trea-
sures of the house of the Lord, and the trea-
sures of the kings house: hee tooke even all,
and hee caried away the shieldes of golde,
* which Salomon had made.

Chap. 9. 15.

10 In stead wherof King Rehoboam
made shieldes of brasse, and committed them
to the hands of the chiefe of the guard, that
waited at the doore of the kings house.

11 And when the king entred into the
house of the Lord, the guard came and bare
them & brought them againe vnto the guard
chamber.

f Which decla-
reth that God
seeketh not the
death of a sinner,
but his conuer-
sion, Ezek. 18. 32.
and 33. 11.

12 And because he ^f humbled himselfe, the
wrath of the Lord turned from him, that he
would not destroy all together. And also in
Judah the things were perserued.

1. King. 14. 21.
g That is, welue
yeres after that
he had bene o-
uercome by Shi-
shak, verse 2.

13 * So king Rehoboam was strong in
Jerusalem and reigned: for Rehoboam was
one and fortie yere olde, when he began to
reigne, and reigned seuentene yeres in Je-
rusalem, the citie which the Lord had chosen
out of all the tribes of Israel to put his
name there. And his mothers name was
Maamah an Ammonitess.

14 And hee did euill: for he prepared not
his heart to seeke the Lord.

¶ Ebr. saying.

15 The acts also of Rehoboam first and
last, are they not written in the booke of
Shematah the Prophet, and Iddo the Seer,
in rehearsing the genealogie: and there
was warre alway betwene Rehoboam and
Ieroboam.

¶ Or, Abijam.

16 And Rehoboam slept with his fathers,
and was buried in the citie of Dauid, and
¶ Abiiah his sonne reigned in his stead.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4 He
sheweth the occasion. 12 Hee trusteth in the Lord,
and ouercometh Ieroboam. 21 Of his wiues and
children.

a He meaneth
Judah and Ben-
iamin.

b Or, Maacha,

i. King. 15. 2.

c Called also

Abshalom, for

Abshalom was

her grandfather,

i. King. 15. 2.

d Which was one

of the tops of

mount Ephraim.

e And therefore

whosoever doth

vsup it, or take it

from that stone,

transgresseth the

ordinance of the

Lord: thus like

an hypocrite he

alleged f word

of God for his

advantage.

f That is, perpet-

ually, because the

thing which is

fasted, is prefer-

red from corrup-

tion: he meaneth

also that it was

made solemnely,

and confirmed

by offering of sa-

crifices, whereas

they vsed fast, ac-

cording as was

ordained, Num.

18. 19.

i. King. 11. 26.

g This word in

the Chaldee

tongue is Racha,

which our Sau-

our vseth, Matt.

5. 22.

h Ebr. children of

Belial.

i Meaning in

heart & courage.

|| Or, faine hearted.

i. Sam. 26. 36.

i. King. 12. 31.

chap. 11. 14.

j Ebr. fill his hand.

k He sheweth

f nature of ido-

lators which take

no triall of the

vocation, life, &

doctrine of their

ministers, but

thinke the most

vilest & greatest

At the eighteenth yeere of king Ieroboam,

began Abijah to reigne ouer Judah.

2 He reigned three yeere in Ierusalem: his mothers name also was b Michah the daughter of c Uziel of Gilead, and there was warre betwene Abijah and Ieroboam.

3 And Abijah set the battell in aray with the army of valiant men of warre, euen foure hundred thousand chosen men. Ieroboam also set the battell in aray against him with eight hundred thousand chosen men, which were strong and valiant.

4 And Abijah stood vp vpon mount d Zemaraim, which is in mount Ephraim, & said, O Ieroboam, and all Israel, heare you me.

5 Might you not to know that the Lord God of Israel hath giuen the kingdome ouer Israel to c Dauid for euer, euen to him and to his sonnes by a couenant f of salt?

6 And Ieroboam the sonne of Sebat the seruant of Salomon the sonne of Dauid is risen vp, & hath rebelled against his lord:

7 And there are gathered to him s vatine men and t wicked, & made themselves strong against Rehoboam the sonne of Salomon: for Rehoboam was h but a childe and i tender hearted, and could not resist them.

8 Now therefore thinke ye that ye bee able to resist against the kingdom of the Lord which is in the hands of the sons of Dauid, and ye be a great multitude, and the golden calves are with you which Ieroboam made you for gods.

9 k Haue ye not drinen away the Priests of the Lord the sonnes of Aaron and the Leuites, and haue made you priests like the people of other countreys: whosoever cometh to f consecrate with a i young bullocke and seven rammes, the same may bee a priest of them that are no gods.

10 But we belong vnto y Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord eueri morning and eueri evening burnt offerings and sweet incense, and the bread is set in order vpon the pure table, and the candlelike of golde with the lampes thereof, to burne eueri evening: for wee keepe the watch of the Lord our God: but ye haue forsaken him.

12 And behold, this God l is with vs as a captain, and his Priests with the sounding trumpets, to cry an alarme against you. O yee children of Israel, fight not against the Lord God of your fathers: for yee shall not prosper.

13 m But Ieroboam caused an ambushment n to compass, and come behind them, when they were before Judah, and the ambushment behind them.

14 Then Judah looked, and behold, the vilest & greatest battell was before and behind them, and they beastes sufficient to serue their turne.

k As it was appointed in the Law, Exod. 29. 39. l Because their cause was good and approved by the Lord, they doubted not of the successe and victory. m Concerning the good counsell which came of the Spirit of God, he thought to haue overcome by deceit,

15 And the men of Judah gaue a shout: and euen as the men of Judah shouted, God || smote Ieroboam and also Israel before Abijah and Judah.

16 And y children of Israel fled before Judah, & God deliuered them into their hand.

17 And Abijah & his people slew a great slaughter of them, so that there fell downe wounded of Israel five hundred thousand chosen men.

18 So y children of Israel were brought vnder at that time: and the children of Judah prevailed, because they stayed vpon the Lord God of their fathers.

19 And Abijah pursued after Ieroboam, and toke cities from him, euen Bethel, and the t villages thereof, and Teshnah with her villages, and Ephron with her villages, and confidence in the Lord.

20 And Ieroboam recovered no strength againe in the dayes of Abijah, but the Lord plagued him, and he dyed.

21 So Abijah waxed mighty, and married foureteen wiuers, and begare two and twenty sonnes, and fiteene daughters.

22 The rest of the acts of Abijah, and his maners, and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIII.

3 Asa destroyeth idolatry, and commandeth his people to serue the true God. 11 Hee prayeth vnto God when he should goe to fight. 12 Hee observeth the victory.

4 * Abijah slept with his fathers, and they buried him in the city of Dauid, and Asa his sonne reigned in his stead: in whose dayes the land was quiet ten yeere.

2 And Asa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the altars of the strange gods, & the high places, & brake downe the images, and cut downe the grous, & the Lord commanded Judah to seeke the Lord God of their fathers, and to doe according to the Law and the commandment.

5 And hee tooke away out of all the cities of Judah the high places, & the images: therefore the kingdome was quiet before him.

6 Hee built also strong cities in Judah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore he sayd to Judah. Let vs build these cities & make walles about, and towres, gates, and barres, whils the land is before vs: because wee haue fought the Lord our God, we haue fought him, and he hath giuen vs rest on euery side: so they built and prospered.

8 And Asa had an armie of Judah that bare shields & speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred & fourscore thousand: all these were valiant men.

9 And there came out against them Zerah q of Ethiopia with an host of ten hundred thousand, and three hundred charrets, and came vnto d Marethah.

10 Then Asa went out before him, and they set the battell in aray in the valley of Zephathah beside Marethah.

11 And Asa cried vnto the Lord his God,

|| Or, gaue him the victory.

n He sheweth that the stay of all kingdomes and assurance of victories depend vpon our trust

in the Lord.

t Ebr. daughters.

i. King. 15. 8.

a Which were planted contrary to the Law, Deut. 16. 21.

b He sheweth that the rest and quietnesse of kingdomes standeth in abolishing idolatry, and aduancing true Religion. c Whiles wee haue the full gouernement thereof.

d The king of Ethiopia or Egypt. e Which was a cite in Iudah. f Josh. 15. 44. where Mithah the Prophet was borne.

1 Sam. 14. 6.
 || Or, against many
 without power.
 f Thus the chil-
 dren of God nei-
 ther trust in their
 owne power or
 policie, neither
 feare the strength
 and subtiltie of
 their enemies,
 but confide the
 cause & see whe-
 ther their enter-
 prises tend to
 Gods glory, and
 thereupon assure
 themselves of the
 victory by him,
 which is only al-
 mighty, and can
 turn all flesh into
 dust wth the breath
 of his mouth.
 g The Lord had
 smitten them
 with feare.

and said, Lord, * it is nothing with thee to helpe || with many, or with no power: helpe vs, O Lord our God: for wee rest on thee, and in thy name are we come against this multitude: O Lord, thou art our God, * let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Ala, and before Judah, and the Ethiopians fled.

13 And Ala and the people that was with him, pursued them vnto Gerar. And the Ethiopians holde was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his holte: and they caried away a mighty great spoyle.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Pea, and they smote the tents of cattel, and caried away plenty of sheep and camels, and returned to Ierusalem.

CHAP. XV.

1 The exhortation of Azariah 8 Ala purgeth his country of idolatry. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He doposeth his mother for her idolatry.

¶ Then the Spirit of God came vpon * Azariah the sonne of Obed.

2 And he went out to meet Ala, and said vnto him, O Ala, and all Judah, and Benjamin, heare ye mee. The Lord is with you, while ye be with him: and if ye forsake him, he wil be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the true God, and without Priest to teach, and without Law.

4 But whoeuer returned in his affliction to the Lord God of Israel, and sought him, he was found of them.

5 And in that time there was no peace to him that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and cite of cite: for God troubled them with all aduersitie.

7 We ye strong therefore, and let not your hands be weaker: for your worke shall haue a reward.

8 ¶ And when Ala heard these wordes, and the prophetic of Obed the Prophet, hee was encouraged, and toke away all the abominations out of all the land of Judah, and Benjamin, and out of the cities which hee had taken of mount Ephraim, and he remued the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Judah & Benjamin, & the strangers wth them out of Ephraim, and Manasse, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was wth him.

10 So they assembled to Ierusalem in the third moneth, in the sixteenth yeere of the reigne of Ala.

11 And they offered vnto the Lord the same time of the spoile, which they had brought, euen seuen hundred bullocks, and seuen thousand sheepe.

12 And they made a covenant to seeke the Lord God of their fathers, with all their heart and with all their soule.

13 And whoeuer will not seeke the Lord God of Israel, shall be blame, whether he were small or great, man or woman.

14 And they were vnto the Lord with a sonde voyce, and with shouting and with trumpets, and with cornets.

15 And all Judah reioyced at the oke, for they had twome vnto the Lord with all their heart, and fought him with a whole desire, and he was found of them. And the Lord gaue them rest round about.

16 ¶ And king Ala depose^d Baachah his mother from her regencie, because shee had made an idole, in a groue: And Ala brake downe her idole, and stamped it, and burne it at the broke Kidron.

17 But the hie places were not taken away out of Israel: yet the heart of Ala was perfect all his dayes.

18 Also hee brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fine and thirtieth yeere of the reigne of Ala.

¶ Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. 1 Because that God was called the God of Israel by reason of his promise to Iaakob: therefore Israel is sometimes taken for Iudah, because Iudah was his chiefe people. m In respect of his predecessors.

CHAP. XVI.

2 Ala for feare of Baahah king of Israel, maketh a covenant with Benhadad king of Aram. 7 He is reproued by the Prophet. 10 Whom hee putteth in prison. 12 Hee putteth his trust in the Phisicians. 13 His death.

¶ In the fire and thirtieth yeere of the reigne of Ala came * Baachah king of Israel vpon against Iudah, and built Ramah to let none passe out or goe in to Ala king of Iudah.

2 Then Ala brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a covenant betwene me and thee, and betwene my father, and thy father: behold, I haue sent thee siluer and gold: come, & breake thy league with Baachah king of Israel, that hee may depart from mee.

4 And Benhadad hearkened vnto king Ala, and sent the capitaines of the armies which hee had, against the cities of Israel. And they smote Tiron, and Dan, and Abelmaim, and all the store cities of Naphtali.

5 And when Baahah heard it, hee left building of Ramah, and let his worke cease.

6 Then Ala the king tooke all Iudah, and carryed away the stones of Ramah, and

f Which they had taken of the Ethiopians.

g These were the words of seche covenant, which commended all idolaters to be put to death according to the Law of God, Deu. 13. 5, 9, 15. h So long as they serued him aright, so long did hee preferre, & prosper them.

i King 15. 13. j Or, grandmother: and herein he shewed that he lacked zeale, for she ought to haue died, both by the Law of God: but hee gaue place to foolish pitie, and would also seeme after a sort to satisfy the

a Who reigned after Nadab the sonne of Ieroboam.

1. King 15. 17. b He fortified with walles and ditches: it was a cite in Benjamin nere to Gibeon.

Or, Darnesek.

c He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselves more strong.

a Who was called Obed as his father was, ver. 8. b For the space of twelue yeeres vnder Rehobom, and three yeeres vnder Asaiah, religion was neglected, and idolatry planted. c Hee sheweth that notwithstanding wickednes of tyrants and their rage, yet God hath his whom hee heareth in their tribulation as hee deliuered his from Zerah king of y^e Ethiopians, Chap. 14. 9. 12. d Out of all other dangers, when they called vpon the Lord. e Your confidence and trust in God shall not be frustrate.

e Called Shivan, containing part of M. y, and part of Iune.

and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the seer came to Asa King of Judah, and said unto him, Because thou hast rested upon the King of Aram, and not rested in the Lord thy God, therefore is the bolt of the King of Aram escaped out of thine hand.

8 ¶ The Ethiopians and the Lubims, were they not a great host with charres and horsemen, exceeding many? yet because thou diddest rest upon the Lord, hee deliuered them into thine hand.

9 ¶ For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the seer, and put him into a prison: for hee was displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, loe, they are written in the booke of the Kings of Judah and Israel.

12 ¶ And Asa in the nine and thirtieth yere of his reigne was diseased in his feete, and his disease was extreme: yet he sought not the Lord in his disease, but to the Physicians.

13 So Asa slept with his fathers, and dyed in the one and fourtieth yere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the cite of David, and layd him in the bed, which they had filled with sweete odours and diuers kindes of spices made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

CHAP. XVII.

5 Ichohaphat trusting in the Lord, prospereth in riches and honour. 6 He aboliseth idolatry, 7 and causeth the people to bee taught. 11 Hee receiveth tribute of strangers. 13 His munition, and men of warre.

And Ichohaphat his sonne reigned in his stead, and prevailed against Israel.

2 And hee put garisons in all the strong cities of Judah, and let bands in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Ichohaphat, because he walked in the first wayes of his father David, and fought not Baalim.

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Judah brought presents to Ichohaphat, so that hee had of riches and honour in abundance.

6 And hee lift up his heart unto the wayes of the Lord, and hee tooke away

moreouer the hie places and the grones out of Judah.

7 ¶ And in the third yere of his reigne he sent his princes, Ben-hail, and Obadiah, and Sechariah, and Bethaneel, and Michai, that they should teach in the cities of Judah.

8 And with them Leuites, Shemalah, professe religion, and Bethaniah, and Sebadiah, and Abiel, except such were and Shemiramoth, and Iehonathan, and appointed which Adonitah, and Tobitah, & Tob-adonitah, could instruct Leuites, and with them Elisama and Jehoram Priests.

9 And they taught in Judah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.

10 And the feare of the Lord fell upon all the kingdoms of the lands that were round about Judah, and they sought not against Ichohaphat.

11 And some of the Philistines broughte Ichohaphat gifts, and tribute silver, & the Arabians brought him flockes, seven thousand and seven hundred rammes, and seven thousand and seven hundred hee goates.

12 So Ichohaphat prospered and grew up on hie: and hee built in Judah palaces and cities of store.

13 And he had great workes in the cities of Judah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Judah were captaines of thousandes, Adnah the captaine, and with him of valiant men three hundred thousand.

15 And at his hand Iehohanan a captaine, and with him two hundred & fourescore thousand.

16 And at his hand Amasiah the sonne of Zebai, which willingly offered himselfe unto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Elitah a valiant man, and with him armed men with bow and shield two hundred thousand.

18 And at his hand Iehozabab, and with him an hundred and fourescore thousand armed to the warre.

19 These waited on the king, besides that is, they thole which the king put in the strong cities were as his ordinary guard.

CHAP. XVIII.

1 Ichohaphat maketh affinitie with Ahab. 10 Four hundred prophets counsell Ahab to go to warre. 16 Michajah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophesie.

And Ichohaphat had riches and honour in abundance, but hee was ioyned in affinitie with Ahab.

2 And after certaine yeres hee went downe to Ahab to Samaria: & Ahab slew married Ahabs thre & oren for him in great number, and daughter, for the people that he had with him, and enrised him to goe up into Ramoth Gilead.

3 And Ahab king of Israel sayd unto Ichohaphat king of Judah, Will thou goe with mee to Ramoth Gilead? And hee answered him, I am as thou art, and my people

¶ Or, Prophet.

Chap. 14. 9.

2. Macc. 9. 5. and 12. 22.

1 Ebr. prison house.

d Thus in stead

of turning to

God by penitence,

he disdaineth

the admonition

of the Pro-

phet, and puni-

shed him as the

wicked do when

they be tolde of

their fautes.

¶ Or, gentle, or

swollen.

1. King. 15. 23.

¶ Or, to the top of

his head.

e God plagued

his rebellion, and

hereby declareth

that it is nothing

to begin wel, ex-

cept we to continue

to the ende,

that is, zealous

of Gods glory,

and put our

whole trust in

him.

f Hee sheweth

that it is in vaine

to seeke to the

Physicians, ex-

cept first wee

seeke to God to

purge our finnes,

which are the chiefe

cause of all our diseases,

and after vse the helpe

of the Physician,

as a meane by whom

God worketh.

people as thy people, and we will ioyne with thee in the warre.

4 And Jehohaphat sayd vnto the king of Israel, Alke counsell, I pray thee, at the word of the Lord this day.

5 Therefore the king of Israel gathered of Prophets foure hundred men, and sayd vnto them, Shall we goe to Ramoth Gilead to battell, or shall I cease? And they sayd, Goe vp: for God shall deliuer it into the kings hand.

6 But Jehohaphat said, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel sayd vnto Jehohaphat, There is yet one man, by whom we may aske counsell of the Lord, but I hate him: for he doeth not prophesie good vnto me, but alway euil: it is Michaiah the sonne of Imia. Then Jehohaphat said, Let not the king say so.

8 And the king of Israel called an Eumuch, and said, Call quickly Michaiah the sonne of Imia.

9 And the king of Israel, and Jehohaphat king of Iudah late either of them on his throne clothed in their apparell: they late euen in the cheselling floze at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him houses of yron, and sayd, Thus saith the Lord, With these shalt thou punish the Aramites, vntill thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and preper: for the Lord shall deliuer it into the hand of the king.

12 And the messenger that went to call Michaiah, spake to him, saying, Behold, the wordes of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, bee like one of theirs, and speake thou good.

13 And Michaiah sayd, As the Lord lieth, whatsoeuer my God saith, that will I speake.

14 And so hee came to the king, and the king sayd vnto him, Michaiah, shall we goe to Ramoth Gilead to battell, or shall I leaue off? And he sayd, Goe yee vp, and prosper, and they shall be deliuered into your hand.

15 And the king sayd to him, How oft shal I charge thee, that thou tell me nothing but the truth in the name of the Lord.

16 Then he sayd, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: And the Lord sayd, These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel sayd to Jehohaphat, Did I not tell thee that he would not prophesie good vnto me, but euil?

18 Againe he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lord sayd, Who shall persuade Ahab king of Israel, that hee may

goe vp and fall at Ramoth Gilead? And onespake and sayd thus, and another sayd that.

20 Then there came forth a spirit, and stood before the Lord, and sayd, I will persuade him. And the Lord said vnto him, Wherein?

21 And he sayd, I will goe out, and be a false spirit in the mouth of all his prophets. And hee sayd, Thou shalt persuade, and shalt also preuaile: goe forth and doe so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the cheekes, and sayd, By what way went the spirit of the Lord from mee, to speake with thee?

24 And Michaiah sayd, Behold, thou shalt see that day, when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel sayd, Take ye Michaiah, and carry him to Amon the gouernour of the citie, and to Joash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And he said, Heare all ye people.

28 So the king of Israel, and Jehohaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel sayd vnto Jehohaphat, I will change my selfe, and enter into the battell: but put thou on thine apparell. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charrets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charrets saw Jehohaphat, they sayd, It is the king of Israel: and they compassed about him to fight. But Jehohaphat cryed, and the Lord helped him, and moured them to depart from him.

32 For when the captaines of the charrets saw that he was not the king of Israel, they turned backe from him.

33 Then a certaine man drew a bowe & mightie, and smote the king of Israel betweene the ioynts: of his brigandine: therefore he said to his charretman, Turne thine hand, and carry me out of the host: for I am hurt.

34 And the battell increased that day: and the king of Israel stood still in his charret against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

4 After Jehohaphat was rebuked by the Prophets, hee called againe the people to the honouring of the Lord. 5 Hee appointeth iudges and ministers, 2 and exhorteth them to feare God,

o That is, the Lord.

p To them that will not beleue the truth, God sendeth strong delusion, that they should beleue lies, 2. Thel. 2. 10.

q By this cruelty his ambition and hypocricie was discovered: thus the hypocrites boast of the spirit which they haue not, and declare their malice against them, in whom the true spirit is.

r Keepe him straitly in prison, and let him feele hunger & thirst.

|| Or, Michaiah.

§ Thus the wicked thinke by their owne subtiltie to escape Gods iudgements, which he threatneth by his word.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophets, and also by desiring mercie for the same.

¶ Ebr. in his simplicity, or ignorantly.

|| Or, betweene the habergine.

u He dissembled his hurt: that his souldiers might fight more courageously.

d Heare the aduice of some Prophet, to know whether it bee Gods will.

e Which were the prophets of Baal, signifying that the wicked esteeme of none but flatterers and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to doe their dutie, though the wicked Magistrates cannot abide them to speake the truth.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestie and royall apparell.

i Read. 1. King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation, durst not gaine say it.

l He spake this by derision of the false prophets, as the king well perceived.

m He prophesied how the people should be dispersed, and Ahab slaine.

n Meaning, his Angels.

o Or, deceiue.

† Ebr. in peace.
a He declareth that the wrath and iudgment of God is ouer all such that support the wicked, and rather shew nor indeed that they are enemies to all such as hate the Lord.
† Ebr. wrath from the Lord.

b He visited all his countrey, and brought his people from idolatry to knowledge of the true God.
c Both to preserve you, if you doe iustly, or to punish you, if you doe the contrary.
d He will declare by the sharpnesse of the punishment, that he hateth all iniquity.
Deut. 10. 17 iob 34. 19. Acts 10. 34. rom 2. 1. gal. 2. 6. ephes. 6. 9. col. 3. 25. 1. pet. 1. 17.
e The Priests and Leuites which should iudge matters according to the word of the Lord.

f That is, to try whether the murder was done at vnwares, or else on let purpose.
Num 35. 11. deuc 4. 41.

g Meaning, that God would punish them most sharply, if they would not execute iustice aight.
h They shall have the handling of inferiour causes.
k God will assist them that doe iustice.

And Iehoshaphat the King of Iudah returned safe to his house in Ierusalem.
2 And Iehu the sonne of Ihanani the Seer went out to meet him, and said to king Iehoshaphat, Wouldest thou helpe the wicked, and loue them that hate the Lord: therefore for this thing the wrath of the Lord is vpon thee.

3 Neuertheless, good things are found in thee, because thou hast taken away the grones out of the land, & hast prepared thine heart to seeke God.

4 So Iehoshaphat dwelt at Ierusalem, and returned and went forthow the people from Beer-sheba to mount Ephraim, and brought them again vnto the Lord God of their fathers.

5 And he set Iudges in the land thorowout all the strong cities of Iudah, citie by citie.

6 And sayd to the Iudges, Take heede what ye do: for ye execute not the iudgements of man, but of the Lord, and he will be with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heed, and do it: for there is no triquitie with the Lord our God, neither respect of persons, nor receiuing of reward.

8 Moreover, in Ierusalem did Iehoshaphat set of the Leuites, and of the Priestes, and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they returned to Ierusalem.

9 And he charged them, saying, Thus shall ye do in the feare of the Lord faithfully, and with a perfect heart.

10 And in every cause that shall come to you of your brethren that dwell in their cities, betwene blood and blood, betwene law and precept, statutes and iudgements, ye shall iudge them, and admonish them that they trespass not against the Lord, that his wrath come not vpon you and vpon your brethren. Thus shall ye doe and trespass not.

11 And behold, Amariah the Priest shalbe the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shalbe for all the kings affaires, and the Leuites shalbe officers: before you. Be of courage, and doe it, and the Lord shalbe with the good.

h Shalbe chiefe overseer of the publike affaires of the realme.
i They shall have the handling of inferiour causes.
k God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord.
22 The marvellous victory that the Lord gave him against his enemies. 30 Huiene and acts.

After this also came the children of Moab and the children of Ammon, & with them of the Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There cometh a great multitude

a That is, which counterfeited the Ammonites language & apparel. The Hebrews thinke that they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.

againe against thee from beyond the sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi.

3 And Iehoshaphat feared, and set himselfe to seek the Lord, and proclaimed a fast thorowout all Iudah.

4 And Iudah gathered themselves together to alke counsell of the Lord: they came euen out of all the cities of Iudah to inquite of the Lord.

5 And Iehoshaphat stood in the congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heauen? & reignest not thou on all the kingdomes of the heauen: and in thine hand is power and might, and none is able to withstand thee.

7 Wouldest not thou, our God, cast out the inhabitants of this land before thy people Israel, and gapest it to the lord of Abraham thy friend for euer?

8 And they dwell therein, and haue built thee a sanctuary therein for thy Name, saying,

9 If euill come vpon vs, as the sword of iudgement, or pestilence, or famine, wee will stand before this house, and in thy presence, (for thy Name is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Behold, I say, they reward vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cometh against vs, neither doe wee know what to doe: but our eyes are toward thee.

13 And all Iudah stood before the Lord with their yong ones, their wives, and their children.

14 And Jahaziel the sonne of Zechariah the sonne of Benaiab, the sonne of Ieiel, the sonne of Matthanah, a Leuite of the families of Araph was there, vpon whom came the Spirit of the Lord, in the mids of the Congregation.

15 And he sayd, Breken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, king Iehoshaphat: thus sayth the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the battell is not yours, but Gods.

16 To morrow come ye downe against them: behold, they come ye by the cleft of Seir, and ye shall find them at the ende of the brooke before the wilderness of Ieruel.

17 Ye shal not need to fight in this battell: stand still, moue not, and behold the saluation of the Lord toward you: O Iudah and Ierusalem, feare ye not, neither bee afraid: to morrow goe out against them, & the Lord will be with you.

b Called by dead sea, where God destroyed the five cities for sinne.
c This declareth what the feare of the godly is, which is as a pricket to stirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to seeke after worldly meanes and policies, or else to fall into despair, & be groundeth his prayer vpon Gods power, whereby he is able to helpe, & also on his mercy, which he will continue toward his, forasmuch as he hath once chosen them and begun to shew his graces toward them.

1. King. 8. 37. chap. 6. 28.
e Meaning, war, which cometh by Gods iust iudgements for our sinnes.
f That is, it is here called vpon, and thou declarest thy presence and fauour.

Deut. 9. 1. 1. 1. 1.
g We onely put our trust in thee, and wait for our deliuerance from heauen.
h That is, before the Arke of the covenant.

i Which was moued by the Spirit of God to prophesie.
k They fight against God, and not against you: therefore he will fight for you.

Exod 14. 1. 3. 1. 4. 1.
l Or, deliuerance.

1 Declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell down before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Gorahtites stood vp to praise the Lord God of Israel with a loud voyce on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Iehoshaphat stood and said, Heare ye me, O Iudah, and yee inhabitants of Ierusalem: put your trust in the Lord your God, and yee shall be assured: beleeue his Prophets, and ye shall prosper.

21 And when he had consulted with the people, and appointed singers vnto the Lord, and them that should praise him: as in the beautifull Sanctuarie, in going forth before the men of armes, and saying, Praise ye the Lord, for his mercy lasteth for ever.

22 And when they began to shout and to praise, the Lord layed ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon, & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Iudah came toward Bersabai in the wilderness, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoile of them, they found among them in abundance both of substance and also of bodies laden with precious Jewels, which theyooke for themselves, till they could carrie no more: they were thre dayes in gathering of the spoile: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then every man of Iudah and Ierusalem, returned with Iehoshaphat their head, to goe againe to Ierusalem with joy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on every side.

31 ¶ And Iehoshaphat reigned ouer Iudah, and was fine and thirtie yeere olde. When he began to reigne: and reigned fine and twenty yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Iehoshaphat first and last, behold, they are written in the Booke of Iehu the sonne of Vanani, which is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah toyne himselfe with Ahabiah king of Israel, who was giuen to doe euill.

36 And he toynd with him to make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the son of Dodonah of Marehab prophesied against Iehoshaphat, saying, Because thou hast toynd thy selfe with Ahabiah, the Lord hath broken thy works: and the ships were broken, that they were not able to goe to Tarshish.

1. King. 16. 1. 1. King. 22. 48, 49. u Thus God would not haue his to ioyne in society with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 which killeth his brethren. 6 He was brought to idolatry, 11 and seduceth the people. 16 He is oppressed of the Philistims, 18 His miserable end.

Iehoshaphat then slept with his fathers, and was buried with his fathers in the citie of David: and Iehoram his sonne reigned in his stead.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephattah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gaue them great gifts of silver and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for hee was the eldest.

4 ¶ And Iehoram rose vpon the kingdome of his father, & made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Iehoram was two and thirtie yeere old when hee began to reigne, and hee reigned eight yeere in Ierusalem.

6 And hee walked in the way of the Kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to wife, and he wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of David, because of the couenant that he had made with David, and because hee had promised to giue a light to him, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes, and all his charers with him: and hee

Meaning, in his vertues and those wayes wherein he followed God.

¶ If the great care and diligence of this good king was notable vnto to abolish all superstition and idolatry out of this people; but that they would still retaine their filth and idolatry, how much lesse are they able to reforme euil, which either haue little zeal, or not such as he had, though herein he was not to bee excused.

Thus God would not haue his to ioyne in society with idolaters and wicked men.

a Reade chap. 15. 17. how by Israel is meant Iudah.

2. King. 8. 16.

b Because the wicked line euer in feare, and also are ambitious, they become cruell, and spare not to murder them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Benjamin.

d So that we see how it cannot be that we should ioyne with the wicked and seruise God.

2. Sam. 7. 12, 16.

1. king. 2. 4. & 9.

5. 1. king. 8. 19.

chap. 6. 16.

m Give credit to their words and doctrine.

n This was a Psalm of thanksgiving which they vsed commonly to sing when they praised the Lord for his benefits, and was made by David, Psal. 136.

o Meaning, the Idumeans, which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

q To giue thanks to the Lord for the victory, and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Iehoshaphat, Ioe. 3. 2. 12. because the Lord iudged the enemies according to Iehoshaphats prayer.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or distraction to his enemies.

1. King. 22. 43.

e Reade 2.King. 8.22.

f Meaning, idolatry because that the idolater breaketh promise with God, as doth the adulteresse to her husband,

g Some thinke that this was Elisha, so called, because he had the Spirit in abundance, as had Elijah.

h We see this example daily practised vpon them that fall away from God, and become idolaters, and murderers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

k Galled also Ahaziah, as Chap.

22.1.or Azariah, ver.6.following.

l That is, as some write, he was not regarded, but despised for his wickednes and idolatry: so that his son reigned 22.yeeres (his father yet liuing) without honour and after his fathers death, he was confirmed to reigne still, as Chap.22.3.

role by by night, and smote Eodom, which had compassed him in, and the captains of the chariots.

10 But Eodom rebelled from vnder the hand of Iudah vnto this day. Then did Elishah rebell at the same time from vnder his hand, because hee had forsaken the Lord God of his fathers.

11 ¶ Moreover, he made his places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit fornication, and compelled Iudah thereto.

12 And there came a writing to him from Elishah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because thou hast not walked in the wayes of Jehoshaphat thy father, nor in the wayes of Asa King of Iudah,

13 But hast walked in the way of the kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance.

15 And thou shalt be in great diseases in the distress of thy bowels until thy bowels fall out for the diseases, day by day.

16 ¶ So the Lord stirred vp against Jehoram the spirit of the Philistines, and the Arabians that were beside the Chibziyans.

17 And they came vp into Iudah, and brake into it, and carried away all the substance that was found in the kings house, and his finnes also, and his wives, so that there was not a sonne left him, save Jehohaz the yongest of his finnes.

18 And after all this the Lord smote him in his bowels with an incurable disease.

19 And in proceesse of time, euen after the end of two yeeres, his guts fell out with his disease: so hee died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere old, and reigned in Ierusalem eight yeere, and lined without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

2.King.8.24.

a Meaning, the Phil Rims.

b Reade Chap. 21.20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

And the inhabitants of Ierusalem made Ahaziah his yongest sonne king in his stead: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Jehoram king of Iudah reigned.

2 Two and thirtie yeere olde was Ahaziah when he began to reigne, and he reigned 8.yeere in Ierusalem: and his mothers name was Athaliah the daughter of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counsilled him to doe wickedly.

4 Therefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

5 And he walked after their counsel, and went with Jehoram the sonne of Ahab king of Israel to fight against basai king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Ieruel, because of the wounds wherewith they had wounded him at Ramah, when hee fought with basai king of Aram. Now Azariah the sonne of Jehoram king of Iudah went downe to see Jehoram the sonne of Ahab at Ieruel, because he was diseased.

7 And the destruction of Ahaziah came of God in that he went to Ioram: for when he was come, he went forth with Jehoram against Iehu the sonne of Nimshi, whom the Lord had appointed to destroy the house of Ahab.

8 Therefore when Iehu executed iudgement vpon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee fought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slawe him, and buried him, because, said they, hee is the sonne of Jehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdom.

10 ¶ Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and destroyed all the kings seed of the house of Iudah.

11 But Jehoshabeath the daughter of the king, toke Ioash the sonne of Ahaziah, and stole him from among the kings sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Jehoshabeath the daughter of king Jehoram the wife of Jehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so they dwelt him not.

12 And hee was with them hidde in the house of God six yeeres, whyles Athaliah reigned ouer the land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Jehoiaha appointeth ministers in the Temple.

And in the seventh yeere Jehoiada awaked bolde, and toke the captaines of hundredies, to wit, Azariah the sonne of Jehoram, and Ishmael the sonne of Jehoiachan, and Azariah the sonne of Obed, and Adasah the sonne of Adasah, and Elisaphat the sonne of Zichri in covenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the citie of Iudah, and the chiefe fathers of Israel: and they came to Ierusalem.

3 And all the Congregation made a covenant with the king in the house of God: 17.

e He sheweth that it must needs follow that rulers are such as their counsellors be, and that there cannot be a good king that suffereth wicked counsellors.

f Hereby we see how nothing can come to any, but by Gods providence and as he hath appoint ed, and therefore he causeth all means to serue to his will.

2.King.9.7.
Or, toke ven-

geance. This was the iust plague of God, because he ioynd himselfe with Gods enemies: yet God to declare the wickednes of Jehoshaphat his grandfather, moued them to giue him the honour of buriall.

2.King.11.1.

h To the intent that there should be none to make

title to the crowne, and so the might vsurpe the government.

i Meaning, in the chamber where the Priests & Leuites slept, which kept their courses weekly in the Temple.

k To wit, of Iudah.

2.King.11.4.
a Or the reigne of Athaliah, or after the death of Athaliah.

b Meaning, of iudah and Benjamin: reade why they are called Iudah, Chap.9.5.

2. Sam. 7. 1, 2, 3, 6.
1. King 1. 24.
chap. 2. 1, 7.

2. King. 1. 1, 6.
c Which was
the chiefe gate
of the Temple
soward the East.

d Meaning, to
make any mu-
lti, or to hin-
der their en-
prise.

e Which had
finished their
course on the
Sabbath, and so
the other part
entered to keepe
their turne.

f Meaning, the
most holy place
where the Arke
stood,
g That is, the
booke of the
Law, or as some
reade, they put
upon him his
royal apparell.

h Or, saw the king
flourishing.
i Declaring her
vile impudencie,
which hauing
vniufully and by
murder vnspied
the crowne,
would still haue
defeated the true
possession, and
therefore called
true obedience
treason.

k To ioyne with
her party and to
maintaine her
authoritie.

l That they
would only serue
him, & renounce
all idolatrie.
m According to
their covenant
made to y Lord.
n As the Lord
commanded in
his Law, both for
the person and
also the citie,
Deut. 13. 9, & 15

and he said vnto them, Behold, the Kings
sonne must reigne, * as the Lord hath said of
the sonnes of Dauid.

4 This is it that ye shall doe, The third
part of you that come on the Sabbath of the
Priests and the Leuites, shall bee porters of
the doores.

5 And another third part toward the
Kings house, and another third part at * the
gate of the foundation, and all the people
shall be in the courts of the house of the Lord.

6 But let none come into the house of the
Lord saue the Priests, and the Leuites that
minister: they shall goe in, for they are holy:
but all the people shall keepe the watch of the
Lord.

7 And the Leuites shall compass the
King round about, and euery man with his
weapon in his hand, and he that entreteth in-
to the house shall bee slaine, and be you with
the King, when he cometh in, and when he
goeth out.

8 So the Leuites and all Iudah did
according to all things that Iehoiada the
Priest had commaunded, and tooke euery
man his men that came on the Sabbath,
with them that went out on the Sabbath:
for Iehoiada the Priest did not discharge
the courses.

9 And Iehoiada the Priest deliuered to
the captaines of hundredths, speares, and
shields, and bucklers which had bene King
Dauids, and were in the house of God.

10 And hee caused all the people to stand
(euery man with his weapon in his hand)
from the right side of the house, to the left
side of the house by the Altar: by the house
round about the King.

11 Then they brought out the kings son,
and put vpon him the crowne, and saue him
the Testament, and made him King. And
Iehoiada and his sonnes anointed him, and
said, God saue the King.

12 But when Athaliah heard the noise
of the people running and praising the king,
there came to the people into the house of the
Lord.

13 And when she looked, behold, the king
stood by his pillar at the entering in, and the
princes and the trumpets by the King, and
all the people of the land reioyced, and blew
the trumpets, and the singers were with in-
struments of musike, and they that could
sing praise: then Athaliah rent her clothes,
and said, Treason, treason.

14 Then Iehoiada the Priest brought
out the captaines of hundredths that were
gouernours of the host, and said vnto them,
Haue her forth of the ranges, and hee that
followeth her, let him die by the sword: for
the Priest had said, Slay her not in the house
of the Lord.

15 So they laid hands on her: and when
she was come to the entering of the hoise gate
by the Kings house, they slew her there.

16 And Iehoiada made a covenant
betweene him, and all the people, and the
King, that they would be the Lords people.

17 And all the people went to the house
of Baal, and destroyed it, and brake his al-
tars and his images, and slewe Mattan

the priest of Baal before the altars.

18 And Iehoiada appointed officers for
the house of the Lord, vnder the hands of
the Priests, and Leuites, whom Dauid had
distributed for the house of the Lord, to offer
burnt offerings vnto the Lord, * as it is writ-
ten in the Law of Moyses, with reioycing
and singing by the appointment of Dauid.

19 And he set porters by the gates of the
house of the Lord, that none that was un-
cleane in any thing, should enter in.

20 And hee tooke the captaines of hun-
dreds, and the noble men, and the goner-
nours of the people, and all the people of the
land, and he caused the King to come downe
out of the house of the Lord, and they went
through the high gate of the Kings house,
and set the king vpon the throne of the king-
dome.

21 Then all the people of the land reioy-
ced, and the citie was quiet, * after that they
had slaine Athaliah with the sword.

CHAP. XXIIII.

4 Joash repareth the house of the Lord. 17 Af-
ter the death of Iehoiada he faileth to idolatrie. 21
Hee sloneth to death Zechariah the Prophet. 25 Io-
ash is killed of his owne seruants. 27 After him
reigneth Amaziah.

Joash * was seuen yere old, when he began
to reigne, and hee reigned fourtie yere in
Ierusalem, and his mothers name was Zi-
biah of Beer-Sheba.

2 And Joash did by right in the sight
of the Lord, all the dayes of Iehoiada the
Priest.

3 And Iehoiada * tooke him two wiues,
and he begate sonnes and daughters.

4 And afterward it came vnto Joash
minds to renew the house of the Lord.

5 And he assembled the Priests and the
Leuites, and said to them, See out vnto the
cities of Iudah, and gather of all Israel
money to repaire the house of your God,
from yere to yere, and haile the thing: but
the Leuites halted not.

6 Therefore the King called Iehoiada
the chiefe, and said vnto him, Why hast
thou not required of the Leuites to bring in
out of Iudah and Ierusalem * the tace of
Moyses the seruant of the Lord, and of the
Congregation of Israel, for the Taberna-
cle of the Testament?

7 For wicked Athaliah, and her chil-
dren brake by the house of God: and all the
things that were dedicate for the house of
the Lord, did they bestow vpon Baalim.

8 Therefore the king commanded, and
they made a chest, and set it at the gate of the
house of the Lord without.

9 And they made proclamation through
Iudah and Ierusalem, to bring vnto the
Lord the tace of Moyses the seruant of God,
layd vpon Israel in the wilderness.

10 And all the princes and all the people
reioyced, and brought in, and cast into the
chest, vntill they had finished.

11 And when it was time, they brought
the chest vnto the Kings officer by the
hand of the Leuites: and when they sawe
that there was much silver, then the

Or, charge. 31

Numb. 28.

n Which was
the principall
gate, that the
King might be
seene of all the
people.

o For where a
tyrant and an
idolater reig-
neth, there can
be no quietnes:
for the plagues
of God are euer
among such
people.

2. King. 12. 2.

a Who was a
faithful counsel-
ler, and gover-
ned him by the
word of God.

b Or, gate him
two wiues.

c He meaneth
not the tenne
tribes, but only
the two tribes
of Iudah and
Benjamin.

d For he was the
high Priest.

Exod. 30. 13.

e The Scripture
doeth terme her
thus, because she
was a cruel mur-
derer, and a blas-
phemous idola-
trisse.

2. King. 12. 9.

Exod. 30. 13.

f Such as were
faithfull men,
whom the king
had appointed
for that matter.

Kings

f Signifying, that this thing was done by advice and counsel, and not by any one mans affection.

g Ebr. a medicine was upon the worke, meaning, it was repaired.

h For the wicked kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the use of their idols.

i Signifying, that they could not honour him too much, who had so excellently served in the worke of the Lord, and in the affairs of the commonwealth.

j Which were flatters, and knew now that the king was desirous of him who did watch over him as a father, and therefore brought him to most vile idolatry.

k They took heaven and earth and all creatures to witnesse, that except they returned to the Lord, he would most grievously punish their iniquity and rebellion.

l In a place about the people, to the intent that he might be heard.

m There is no rage so cruel and beastly, as of them whose hearts God hath hardened, and which delight more in superstition and idolatry, then in the true service of God, and pure simplicitie of his word.

n Revenge my death, and require my blood at your hands: or he speaketh this by prophetic, because he knew that God would do it. This Zecharie is also called the sonne of Barachie, Math. 23. 35, because his progenitors were Iddo, Barachiah, Iehoiada, &c.

12 And the king and Jehoiada gave it to such as did the labour and worke in the house of the Lord, a hired masons and carpenters to repair the house of the Lord: they gave it also to workers of piron and brasse, to repair the house of the Lord.

13 So the workmen wrought, and the worke amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the silver before the king and Jehoiada: and he made thereof vessels for the house of the Lord, even vessels to minister, both mortars and incense cups, and vessels of gold and of silver: and they offered burnt offerings in the house of the Lord continually all the dayes of Jehoiada.

15 But Jehoiada waxed old, and was full of dayes, and died. An hundred and thirtie yeere old was he when he died.

16 And they buried him in the city of David with y^e kings, because he had done good in Israel, and toward God and his house.

17 And after the death of Jehoiada, came the princes of Judah, and did reverence to the king, and the king harkened unto them.

18 And they left the house of the Lord God of their fathers, and learned grooves and idols: and wrath came upon Judah and Jerusalem, because of this their treppasse.

19 And God sent Prophets among them, to bring them again unto the Lord: and they made protestation among them, but they would not heare.

20 And the Spirit of God came upon Zechariah the sonne of Jehoiada the Priest, which stood about the people, and said unto them, Thus saith God, Why transgresse ye the commandements of the Lord? surely ye shall not prosper: because ye have forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him, and stoned him with stones at the commandment of the kings, in the court of the house of the Lord.

22 Thus Joash the king remembered not most grievously the kindness which Jehoiada his father had done to him, but slew his sonne. And when he dyed, hee saide, The Lord looke upon it Iohn 9. 16, and require it.

23 And when the yeere was out, the host of Aram came up against him, and they came against Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them unto the king of Damascus.

24 Though the armie of Aram came with a small company of men, yet the Lord delivered a very great army into their hand, because they had forsaken the Lord God of their fathers, and they gave sentence against Joash.

25 And when they were departed from him, (for they left him in great blindness) his owne servants conspired against him for the blood of the children of Jehoiada the Priest, and slew him in his bed, and he died, and they buried him in the citie of David: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabab the sonne of Shunrath an Ammonitess, and Jehozabad the sonne of Shinnith a Moabitess.

27 But his sonnes, and the summe of the targe gathered by him, and the foundation of the house of God, behold, they are written in the booke of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 3c He sendeth backe them of Israel. 11 Hee overcommeth the Edomites. 14 He falleth to idolatry, 17 And Iosh king of Israel overcommeth Amaziah. 27 He was slaine by a conspiracie.

Amaziah was sixe and twenty yeere old, when he began to reigne, and hee reigned nine and twenty yeere in Jerusalem: and his mothers name was Jehoaddan, of Jerusalem.

2 And he did wisely in the eyes of the Lord, but not with a perfect heart.

3 And when the kingdom was established unto him, he slew his servants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his owne sinne.

5 And Amaziah assembled Judah, and made them captives over thousands, and captives over hundreds, according to the houses of their fathers, thowout al Judah and Benjamin: and he numbred them from twenty yeere old and above, and found a mong them three hundred thousand chosen men to goe forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand valiant men out of Israel for an hundred talents of silver.

7 But a man of God came to him, saying, O king, let not the armie of Israel goe with thee: for the Lord is not with Israel, neither with all the house of Ephraim.

8 If not, goe thou on, for it make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe, and to call downe.

9 And Amaziah said to the man of God, What shall wee doe then for the hundred talents, which I have giuen to the hoste

o That is, reprooved and checked him, and handled him rigorously. p Meaning, Zacharie, which was one of Jehoiadas sonnes, and a Prophet of the Lord.

q That is, concerning his sonnes, &c. r That is, the reparation.

a King. 14. 2. a Meaning, in respect of his predecessors, albeit he had his in perfections.

Deut. 24. 16, 2. king. 14. 6.

1ere. 31. 30. ezek. 18. 20.

b That is, for that fault, wherefore the child is punished except he be culpable of the same.

c So many as were able mento beare weapons, and goe to the warre.

d That is, out of the ten tribes, which had separated themselves

before, both from God and their true king.

e And therefore to think to have helpe of them, whom the Lord knoweth not, is to count on the helpe of the Lord.

f If thou wilt not give credit to my words,

g He sheweth that it we depend onely vpon God; we shal not neede to be troubled with these worldly respects: for he will giue at all times that which shall be necessary, if we obey his word.
h For the Idumeans whom David had brought to subjection, rebelled vnder Iehoram Iechophazs sonne.
i In the 2. King. 14. 7 this rocke is called the city Sela.
k That is, the hundred thousand of Israel.
l Thus where he should haue giuen the praise to God for his victories and great victories, he fell from God, and did most vniuersally dishonour him. In the proouoch that whatsoever cannot saue himselfe nor his worshippers, is no God, but an idole.
m Meaning, the king.
n So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh, and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, as chap. 16. 10. and 18. 26. and 24. 21.
p That is, let vs trie the matter hand to hand: for he was offended that the armie of the Israelites, whom he had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah. 2. King. 14. 9. q Thus God oftentimes plagueth by those means wherein men most trust, to teach them to haue their recourse onely to him; and to shew his iudgements, mooueth their hearts to follow that which shall be their destruction.

of Israel? Then the man of God answered, The Lord is able to giue thee more then this.
10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place; wherefore their wrath was greatly kindled against Iudah, and they returned to their places with great anger.
11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of Seir ten thousand.
12 And other ten thousand did the children of Iudah take alive, and carped them to the top of a rocke, and call them downe from the top of the rocke, and they all burst to pieces.
13 But the men of the armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and took much spoyle.
14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, & set them vp to be his gods, and worshipped them, and burned incense vnto them.
15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hand?
16 And as he talked with him, he said vnto him, Whereby made thee the kings counsellour? cease thou: why should they smite thee? And the Prophet cried, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsel.
17 ¶ Then Amaziah king of Iudah took counsell, and sent to Joash the sonne of Jehoahaz, the sonne of Jehu king of Israel, saying, Come, let vs see one another in the face.
18 But Joash king of Israel sent to Amaziah king of Iudah, saying, The child that is in Lebanon, sent to the Cedar that is in Lebanon, saying, * Give thy daughter to my sonne to wife: and the wild beast that was in Lebanon, went and trode downe the thistle.
19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home; why dost thou pouerke to him hurt, that thou shouldest sal, and Iudah with thee?
20 But Amaziah would not heare: for it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.
21 So Joash the king of Israel, went by:

and he, & Amaziah king of Iudah saw one another in the face at Bethhemesh, which is in Iudah.
22 And Iudah was put to the worse before Israel, and they slew euery man to his tents.
23 But Joash the king of Israelooke Amaziah king of Iudah, the sonne of Joash, the sonne of Jehoahaz in Bethhemesh, and brought him to Jerusalem, and brake downe the wall of Jerusalem, from the gate of Ephraim vnto the corner gate, foure hundred cubites.
24 And he tooke all the gold and the silver, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.
25 ¶ And Amaziah the sonne of Joash king of Iudah liued after the death of Joash sonne of Jehoahaz king of Israel, fifteene yeere.
26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?
27 Now after the time that Amaziah did turne away from the Lord, they wrought treason against him in Jerusalem: & when he was fled to Lachish, they sent to Lachish after him, and slew him there.
28 And they brought him vpon horses, and buried him with his fathers in the cite of Iudah.
C H A P. XXVI.
1 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proud and Vsurperth the Priests office. 19 The Lord plagueth him. 20 The Priests drive him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his successour.
¶ When all the people of Iudah took Amaziah which was fifteene yeere old, and made him king in the stead of his father Amaziah.
2 He built cloth, and restored it to Iudah, after that the king slept with his fathers there.
3 Sixteene yeere old was Uzziah, when he began to reigne, and he reigned two and fiftie yeere in Jerusalem, and his mothers name was Iecoliah of Jerusalem.
4 And he did uprightly in the sight of the Lord, according to all that his father Amaziah did.
5 And he sought God in the daues of Zechariah, which understood the visions of God; and when as he sought the Lord, God made him to prosper.
6 For he went forth and sought against the Philistines, and brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistines.
7 And God helped him against the Philistines, against the Arabians that dwelt in Gur baal and Hammath.
8 And the Ammonites gaue gifts to Uzziah, and his name spread to the entering in of Egypt: for he did most valiantly.

r Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.
2. King. 14. 9.
a Called also Azariah.
b He fortified it, and made it strong: this city was also called Elah and Lannon nere to the red Sea.
2. King. 15. 2.
c This was not that Zechariah which was the sonne of Iehoiada, but some other Prophet of that name.
d For God neuer forsaketh any that seeketh vnto him, and therefore man is the cause of his own destruction.
e That is, they payed tribute in signe of subjection.
9 Dore.

Nehc. 3. 19, 24.
f Whereas the wall or tower turneth.
|| Or, pits.
g That is, in mound Carmel, or as the word signifieth, in the fruitful field: it is also taken for a greene ear of corne, when it is ful, as Leu. 2. 14.
h Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

& Ebr. engines by the invention of an inventive man,

i Thus prosperie causeth men to trust in themselves and by forgetting him, which is the au-
thour thereof, procure their owne perdition.
Num. 18. 7.

k Though his zeale seemed to be good and also his invention, yet because they were not governed by the word of God, he did wickedly, and was therefore both in illy refi-
ned and also punished.

2. King. 15. 5.

1 According to the commandement of the Lord, Leuit. 13. 46.

9 Moreover, Uzziab built towers in Jerusalem at the corner gate, and at the valley gate, and at the ^e turning, and made them strong.
10 And hee built towers in the wilderness, and digged many cisternes: for he had much cattel both in the valleys and plaines, plowmen and dressers of vines in the mountaines, and in Carmel: for hee loved husbandry.
11 Uzziab had also an hoste of fighting men that went out to war by bands, according to the count of their number vnder the hand of Ieiel the Scribe, and Baasabab the ruler, and vnder the hand of Vananiah, one of the kings captaines.
12 The whole number of the chiefe of the families of the valiant men were two thousand and five hundred.
13 And vnder their hand was the armie for war, three hundredth and seven thousand, and five hundredth that fought valiantly to helpe the king against the enemy.
14 And Uzziab prepared them thorowout all the hoste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.
15 He made also very artificiall engines in Jerusalem, to be vpon the towers and vpon the corners, to shooe arrowes and great stones: and his name spred farre abroad, because God did helpe him maruclously, till he was mighty.
16 ¶ But when he was strong, his heart was lifted vp to his destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the altar of incense.
17 And Azariah the Priest went in after him, and with him four score Priests of the Lord, valiant men.
18 And they withstood Uzziab the king, and said vnto him, "It pertaineth not to thee, Uzziab, to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, that are consecrated for to offer incense: go forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honour of the Lord God.
19 Then Uzziab was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense Altar.
20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold he was leproous in his forehead, and they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.
21 ¶ And Uzziab the king was a leper vnto the day of his death, and dwelt as a leper in an house apart, because he was cut off from the house of the Lord: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.
22 Concerning the rest of the acts of Uzziab, first and last: did Iesaiab the Prophet the sonne of Amoz write.
23 So Uzziab slept with his fathers, and

they buried him with his fathers in the field of the buriall, which pertained to the kings: for they sayd, He ^m is a leper. And Iotham his sonne reigned in his stead.
C H A P. XXVII.
1 Iotham reigneth, and ouercometh the Ammonites. 8 His reign and death. 9 Abaz, his sonne reigneth in his stead.
Iotham ^a was fine and twenty yeere olde when hee began to reigne, and reigned fiftene yeere in Jerusalem, and his mothers name was Ierushab the daughter of Zabab.
2 And hee did uprightly in the sight of the Lord, according to all that his father Uzziab did, save that hee entered not into the ^a Temple of the Lord, and the people did yet corrupt their wayes.
3 Hee built the high gate of the house of the Lord, and hee built very much on the wall of the citie.
4 Moreover, hee built cities in the mountaines of Iudah, and in the foresayd hee built palaces and towers.
5 And hee fought with the king of the children of Ammon, and prevailed against them. And the children of Ammon gaue him the same yeere an hundredth talents of silver, and ten thousand measures of wheate, and ten thousand of barley: this did the children of Ammon giue him both in the second yeere and the third.
6 So Iotham became mighty, because hee directed his way before the Lord his God.
7 Concerning the rest of the acts of Iotham, and all his warres and his wayes, loe they are written in the booke of the kings of Israel and Iudah.
8 He was fine and twenty yeere old when hee began to reigne, and reigned fiftene yeere in Jerusalem.
9 And Iotham slept with his fathers, and they buried him in the cite of Dauid: and Abaz his sonne reigned in his stead.
C H A P. XXVIII.
1 Abaz, an idolater is giuen into the hands of the Syrians and the king of Israel. 9 The Prophet reproveth the Israelites cruelty. 18 Iudah is molested with enemies. 23 Abaz increaseth his idolatry. 26 His death and successour.
Abaz ^a was twenty yeere olde when hee began to reigne, and reigned fiftene yeere in Jerusalem, and did not uprightly in the sight of the Lord, like Dauid his father.
2 But hee walked in the wayes of the kings of Israel, and made euen molten images for Baalim.
3 Moreover, hee burnt incense in the valley of Ben-hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.
4 Hee sacrificed also, and burnt incense in the high places, and on hills, and vnder euery greene tree.
5 Therefore the Lord his God deliue-
red him into the hand of the king of the Ammonites, and they smote him, and took of his

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.
2. King. 15. 33.
a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.
b They were not cleane purged from idolatry.
c Which was sixscore cubits hee, and was for the heighe called Ophel: it was at the East gate, and mention is made of it, Chap. 3. 4
¶ Ebr. Carim.
|| Or, yeerely.
d He sheweth that all prosperitie cometh of God, who neuer faileth when we put our trust in him.
2. King. 16. 2.
|| Or, predecessor.
a He was an idolater like them.
b As the idolaters haue certaine chiefe idoles, who are as patrons: (as were these Baalim) so haue they others which are inferior, and doe represent the great idoles.
|| Or, made them passe thorow the fire, as chap. 3. 6
Leuit. 18. 24.

1 Ebr. a great captivity.

e Who was king of Israel.

2 Ebr. some of strength.

3 Or, tyrant.

d Thus by the just iudgement of God, Israel destroyed Iudah,

e For they thought they had overcome them by their own valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him. f May not God aswell punish you for your finnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, & had most authority, h God will not suffer this sinne, which we commit against him, to be unpunished.

i Whose names were rehearsed before, vers. 1. 2.

k Either for their wounds or wearinesse. l To them of the tribe of Iudah.

m To Tilgath Pileser, and those kings that were vnder his dominion, 2. King. 16. 7.

his, & many prisoners, and brought them to Damascus: and hee was also deliuered into the hand of the king of Israel, which liuore him with a great slaughter.

6 For Ezechiah the son of Remaliah slew in Iudah fiftie thousand in one day, all & valiant men because they had forsaken the Lord God of their fathers.

7 And Zichri a mighty man of Ephraim slew Baalath the kings ion, and Azrikam the gouernour of the house, and Ekanah the second after the king.

8 And the children of Israel tooke prisoners of their brethren, & two hundred thousand of women, finnes, and daughters, and caried away much spoile of them, & brought the spoile to Samaria.

9 ¶ But there was a Prophet of the Lords, (whose name was Obed) and he went out before the holte that came to Samaria, and sayd vnto them, Beholde, because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hands, and yee haue slaine them in a rage, that reacheth vnto heauen.

10 And now yee purpose to lye vnder the children of Iudah and Ierusalem as seruantes, and handmaidens vnto you: but are not you such, that finnes are with you before the Lord your God?

11 Now therefore heare me, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wroth of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Ierohanan, Berechiah the sonne of Abeshilemoth, and Zebiziah the son of Shallum, and Amasa the sonne of Hadlat, stood vp against them, that came from the warre,

13 And sayd vnto them, Bring not in the captiues hither: for this shalbe a sinne vpon vs against the Lord: ye intend to adde more to our finnes and to our trespass, though our trespass be great and the fierce wroth of God is against Israel.

14 So the army left the captiues and the spoile before the princes and all the Congregation.

15 And the men that were named by name, rose vp and toke the prisoners, and with the spoile clothed all that were naked among them, and arrayed them, and shodde them, and gaue them meate and gaue them drinke, and anoynted them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of palme trees to their brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the kings of Assur to helpe him.

17 (For the Edomites came moreover, and slew of Iudah, & caried away captiues,

18 The Philistims also inuaded the cities in the low country, and toward the South of Iudah and toke Beth-Shean, and Aialon, and Geberath, and Eschocho, with the villages thereof, and Timnah, with her villages, and Gingo with her villages: and they dwelt there.

19 For the Lord had humbled Iudah, be-

cause of Ahaz King of Israel: for hee had brought vengeance vpon Iudah, and had greivously transgressed against the Lord.)

20 And Tilgath Pileser king of Assur came vnto him, who troubled him, and did not strengthen him.

21 For Ahaz took a portion out of the house of the Lord, and out of the kings house and of the priences, and gaue vnto the king of Assur: yet it helped him not.

22 And in the time of his tribulation did he yet trespass more against the Lord, (this is king Ahaz)

23 For he sacrificed vnto the gods of Damascus, which plagued him, and hee sayd, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, & they will helpe me: yet they were his ruine, and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery cite of Iudah hee made his places to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city of Ierusalem, but brought him not vnto the sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

1. 5 Hezekiah repaireth the Temple, and aduertiseth the Leuites of the corruption of religion. 12 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 25 The Leuites sing praises. 31 The oblation of the people.

¶ Hezekiah began to reigne, when he was fine and twenty yere olde, and reigned nine and twenty yere in Ierusalem: and his mothers name was Abiah the daughter of Zechariah.

2 And hee did vprightly in the sight of the Lord, according to all that Dauid his father had done.

3 He opened the doores of the house of the Lord in the first yere, & in the first moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete,

5 And sayd vnto them, Heare me, ye Leuites: sanctifie now your selues, and sanctifie the house of the Lord God of your fathers, and carry forth the filthinesse out of the sanctuary.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord and turned their backes.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered burnt

n He meaneth Iudah, because Ahaz forsooke the Lord, & sought helpe of the infidels: reade of I. rael taken for Iudah, chap. 15. 7

2. Ebr. diuided. 2. King. 16. 8.

o As he falsely supposed.

p Thus the wicked measure Gods fauour by prosperity and aduersity: for if idolaters prosper, they make their idols gods, not considering that God punisheth them oftentimes whom he loneth, and giueth his enemies good successe for a time, whom afterward he will destroy.

¶ Or, Iudah and Benjamin.

¶ Or, in Ierusalem. q They buried him not in the city of Dauid where were the sepulchres of the Kings.

2. King. 18. 7.

¶ Or, Abi,

a Which Ahaz had shut vp.

b This is a notable example for all princes, first, to establish the pure religion of God, and to procure that the Lord may be honoured and seruued aright.

c Meaning, all the idols, altars, groves, & whatsoever was occupied in their seruice, and where the temple was polluted.

d Hee sheweth that the contempt of religion is the cause of all Gods plagues.

|| Or, a nocking of the head and mockery.

† Ebr. it is in mine heart.

e He prooueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyde his plagues, but by conforming themselves to his will.

Numb. 18. 6.

|| Or, concerning shethings of the Lord.

f From the pollutions and filth that Ahaz had brought in.

g Which contained part of March and part of April.

|| Or, table where the bread was set in order.

h By this manner of speech the Ebrewes meane a certain diligence and speed to do a thing, and when there is no delay.

Leuit. 4. 14. i For without sprinkling of blood nothing could be sanctified. Hebr. 9. 21. exod. 24. 8.

burnt offerings in the Sanctuary vnto the God of Israel.

8 ¶ Therefore the wrath of the Lord hath bene on Iudah and Ierusalem: and he hath made them a || scattering, a desolation, and an hilling, as you see with your eyes.

9 For loe, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now ¶ I purpose to make a covenant with the Lord God of Israel, that hee may turne away his fierce wrath from vs.

11 Now my sonnes, be not deceived: for the Lord hath * chosen you to stand before him, to serue him, and to bee his ministers, and to burn incense.

12 ¶ Then the Leuites arose, Bahath the sonne of Amasai, and Doi the sonne of Asariab the sonnes of the Kohathites: and of the sonnes of Merari, Kish the sonne of Abdi, and Asariab the sonne of Iehalelel: and of the Seriphonites, Joah the sonne of Zimnah, and Eden the sonne of Joah:

13 And of the sonnes of Elizaphan, Shimi, and Jehiel: and of the sonnes of Alaph, Zechariah, and Mattaniah:

14 And of the sonnes of Ieman, Jehiel, and Shiniel: and of the sonnes of Jeduthun, Shemaiab, and Azziel.

15 And they gathered their brethren, and sanctified themselves, and came according to the commandement of the king, and || by the words of the Lord, for to cleane the house of the Lord.

16 And the Priests went into the inner parts of the house of the Lord, to cleane it, and brought out all the uncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Leuites tooke it, to carrie it out vnto the brooke Kidron.

17 They began the first day of the 8 first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight daies, and in the sixteenth day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the king, and sayd, Wee haue cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the || shewbread table, with all the vessels thereof:

19 And all the vessels which king Ahaz had cast aside when hee reigned, and transgressed, haue wee prepared and sanctified: and behold, they are before the Altar of the Lord.

20 ¶ And Hezekiah the king ^b rose early and gathered the Princes of the cite, and went by to the house of the Lord.

21 And they brought seven bullocks, and seven rammes, and seven lambs, and seven hee goats, for a * sinne offering for the kingdome, and for the Sanctuary, and for Iudah. And hee commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullockes, and the Priests receiued the blood, and sprinkled

it vpon the altar: they slew also the rammes, and sprinkled the blood vpon the altar, and they slew the lambs, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goats for the sinne offering before the King and the Congregation, and they layd their hands vpon them,

24 And the Priests slew them, and with the blood of them: they cleansed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offering and the sinne offering.

25 ¶ He appointed also the Leuites in the house of the Lord with cymbales, with viols, and with harpes, * according to the commandement of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the ^l commandement was by the hand of the Lord, and by the hand of his Prophets.

26 And the Leuites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the Altar: and when the burnt offering began, the song of the ^m Lord beganne with the trumpets, and the instruments ⁿ of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued untill the burnt offering was finished.

29 And when they had made an ende of offering, the king and all that were present with him, bowed themselves and worshipped.

30 ¶ Then Hezekiah the King and the Princes commanded the Leuites to praye the Lord with the ^o words of Dauid, and of Alaph the Seer: so they prayd with ioy, and they bowed themselves and worshipped.

31 And Hezekiah spake, and sayd, Now ye haue * consecrated your selues to the Lord: come nere and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of prayes, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was leuentie bullockes, an hundred rammes, and two hundred lambs: all these were for a burnt offering to the Lord:

33 And for sanctification fire hundred bullockes, and three thousand sheepe.

34 But the Priests were too fewe, and were not able to slay all the burnt offerings, therefore their brethren the Leuites did help them, till they had ended the worke, and untill other Priests were sanctified: for the Leuites were ^p more wyght in heart to sanctifie themselves, then the Priests.

35 And also the burnt offerings were many with the * far of the peace offerings, and the drinke offerings for the burnt offering: so the seruice of the house of the Lord was set in order.

k That is, the King and the Elders, as Leuit. 4.

l 15. for they that offered a sinne offering must lay their hands vpon it, to signifie that they had deserved that death, &c. also that they did consecrate it to God to be there by sanctified. Exod. 29. 10.

1. Chron. 16. 4.

m This thing was not appointed of man, but it was the commandement of God.

n The Psalme which Dauid had appointed to be sung for thanksgiving.

o Which Dauid had appointed to praise the Lord with.

p With that Psalme whereof mention is made, 1 Chron. 16. 8.

† Ebr. filled your hands.

p That is, for the holy offerings.

q Meaning, were more zealous to sit forward the religion. Leuit. 3. 2; 3.

r He sheweth that religion can not proceed, except God touch the heart of the people.

36 Then Hezekiah reioyced, and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1. 13 The keeping of the Passouer by the kings commandement. **6** He exhorteth Israel to turne to the Lord. **18** He prayeth for the people. **24** His oblation and the princes. **27** The Levites bless the people.

Ad Hezekiah sent to all Israel, and Judah, and also wrote letters to Ephraim and Manasse, that they should come to the house of the Lord at Jerusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the king and his princes, and all the Congregation had taken counsell in Jerusalem to keepe the Passouer in the second moneth.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Jerusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation thorowout all Israel from Beer-sheba euen to Dan, that they should come to keepe the Passouer vnto the Lord God of Israel at Jerusalem: for they had not done it of a great time, as it was writt in.

6 So the postes went with letters by the commission of the king and his princes, thorowout all Israel and Judah, and with the commandement of the king, saying, Pee children of Israel, turne againe vnto the Lord God of Abraham, Ishak, and Israel, and he will turne to the remnant that are escaped of you out of the hands of the kings of Asshur.

7 And be not ye like your fathers, & like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate as ye see.

8 We not see now stiffnecked like your fathers, but give the hand to the Lord, and come into his Sanctuary, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercede before them that led them captiues, and they shall returne vnto this land: for the Lord your God is gracious & mercifull, and will not turne away his face from you, if pee conuert vnto him.

10 So the postes went from city to city thorow the land of Ephraim & Manasse, euen vnto Zebulun: but they laughed them to scorne, and mocked them.

11 Nevertheless, diuers of Asher, and Manasse, and of Zebulun submitted themselves, and came to Jerusalem.

12 And the hand of God was in Judah, so that hee gaue them one heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

to wit, because his Spirit is with the one sort, and moueth their heart and the other are left to themselves.

13 And there assembled to Jerusalem much people, to keepe the feast of the vnleavened bread in the second moneth, a very great assembly.

14 And they arose, and tooke away the altars that were in Jerusalem: & all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slew the Passouer the fouenteenth day of the second moneth: and the Priests and Levites were lashed, and sanctified themselves, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the blood, received of the handes of the Levites.

17 Because there were many in the Congregation that were not sanctified, therefore the Levites had the charge of the killing of the Passouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasse, Issachar and Zebulun had not cleansed themselves, yet did eat the Passouer, but not as it was written: wherefore Hezekiah praised for them, saying, The good Lord be mercifull toward him,

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though hee bee not cleansed, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the vnleavened bread, seven dayes with great ioy, and the Levites, and the Priests praised the Lord day by day, singing with loud instruments vnto the Lord.

22 And Hezekiah & spake comfortably vnto all the Levites that had good knowledge to sing vnto the Lord: and they did eat in that feast seven dayes, and offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly took counsell to keepe it other seven dayes. So they kept it seven dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a thousand bullocks, and seven thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Levites, and all the Congregation that came out of Israel, & the strangers that came out of the land of Israel, and that dwell in Judah.

26 So there was great ioy in Jerusalem: for since the time of Solomon the sonne of David king of Israel, there was not the like thing in Jerusalem.

27 Then the Priests and the Levites arose, and blessed the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

k Which declarerh that we must put away those things wherewith God is offended, before we can serue him aright. **l** Seeing their owne negligence (who should haue bene most prompt) and the readinesse of the people, Chap. 29. 36.

m To wit, of the Lambe of the Passouer.

n He knew that faith and sincerity of heart was more agreeable to God, then the obseruation of these ceremonies and therefore hee praised vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance. **o** That is, did accept them as purified, & Chr spake to the heart.

p This great liberality declarerh how kings, princes, and all they to whom God hath giuen wherewith, ought to be most ready to bestow it in setting forth of Gods glory.

q According to that which is written, Num 6 27. when they should dismiss the people,

CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointed the Priests and Levites, 4 and provided for their living. 13 Hee ordereth overseers to distribute to every one his portion.

a According to the commandment of the Lord, Deut. 7. 25. Josh. 7. 1. 2. Mac. 12. 40.
b That is, all they which came to the Passouer.

c That is, in the Temple where they assembled as in a tent.

Numb 28. 3, 9.
d The tithes and first fruits for the maintenance of the Priests and Levites.

e That their minds might not be entangled with prouision of worldly things, but that they might wholly, & cheerfully serue the Lord.

f Or published.
f Which they had dedicate to the Lord by a vow.

g For the reliefe of the Priests, Levites, widows, paples, fatherles, strangers, and such as were in needeth.

h They praised the Lord, and prayed for all prosperitie to his people.

i Hee sheweth that this plentifulty is expedient for the maintenance of the ministe, & that God therefore prospereth his people, and increaseth by his blessing that which is giuen.

And when all these things were finished, all Israel that were found in the cities of Judah, went out and brake the Images, and cut downe the groues, and brake downe the high places, and the altars throughout all Judah and Benjamin, in Ephraim also and Manasse, until they had made an end: afterward all the children of Israel returned every man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Levites, by their turnes every man according to his office, both Priests and Levites, for the burnt offering and peace offerings, to minister and to give thanks, and to praye in the gates of the tents of the Lord.

3 (And the Kings portion was of his owne substance for the burnt offerings, even for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feasts, as it is written in the Law of the Lord.)

4 Hee commanded also the people that dwelt in Jerusalem, to give a part to the Priests, and Levites, that they might be encouraged in the Law of the Lord.

5 And when the commandment was heard, the children of Israel brought abundance of first fruits of come, wine, and oyle, and hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Judah that dwelt in the cities of Judah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate unto the Lord their God, and laid them on s many heapes.

7 In the third moneth they began to lay the foundation of the heapes, and finished them in the seventh moneth.

8 And when Hezekiah and the Princes came and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Sadok answered him, and sayd, Since the people began to bring the offerings into the house of the Lord, we haue eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And carried in the first fruits, and the tithes, and the dedicate things faithfully, and ouer them was Conaniah the Levite, the chiefe, and Shimei his brother the second.

13 And Jehiel, and Azariah, and Ma-

bath, and Afabel, and Jerimoth, and Jozabad, and Eliel, and Jinnachiah, and Abiabath, and Benajah were overseers for the appointment of Conaniah, and Shimei his brother, and by the commandment of Hezekiah the King, & of Azariah the chiefe of the house of God.

14 And Kore the sonne of Jinnah the Leuite, porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, & Biniamin, and Ieshua, and Shematah, Amariah, and Shebanyah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses both to the great and small,

16 Their dayly portion: beside their generation being males from thre yere old and above, even to all that entered into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Levites, from twentie yere old and above, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes and their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in every cite the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Judah, and did well and uprightly, and truly before the Lord his God.

21 And in all the workes that hee began for the seruice of the house of God, both in the Law and in the Commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Sancheribinnadeb Judah. 3 Hezekiah prepareth for the warre. 7 Hee exhorteth the people to put their trust in the Lord. 9 Sancherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankfull toward the Lord. 33 His death.

After these things faithfully described, Sancherib King of Asshur came and entered into Judah, and besieged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah saw that Sancherib was come, and that his purpose was to fight against Jerusalem.

3 Then hee tooke counsell with his princes and his nobles, to stop the water of the fountaines without the cite: and they did helpe him.

4 So many of the people assembled themselves, and stoped all the fountaines, and the

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the faithful distributions of the officers, every one had their part in the things that were offered, or else that their wiues and children were relieved, because the Levites were faithful in their office, and depended on them.

2 King. 18. 17.
1420. 1. ecclesi.
48. 18.
4 Ebr. beake them up.
4 Ebr. face.

4 Ebr. he was strengthened.
 a He made a double will.
 b Reade 2. Sam. 5.9.

c Some reade, swords or daggers.

4 Ebr. he spake to their heart.

2. King. 6. 16.

d That is, the power of man.

e This declareth that Hezekiah did ever put his trust in God, and yet made himselfe strong, and vied lawfully meanes, lest he should seeme to tempe God.

2. King. 18. 17.

f While he besieged Lachish.

g Thus the wicked put no difference betwene true religion and false, God and idols: for Hezekiah onely destroyed idolatry, and placed true religion: thus the Papists slander the seruants of God: for when they destroy idolatry, they say that they abolish religion.

h This is his blasphemie; that he will compare the liuing God to vaine idols.

i When man hath prosperie, he swelleth in pride, and thinketh himselfe able to resist and overcome euen God himselfe.

k Herein wee see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feare God, they would lose his seruants.

l These words are written,
 2. king. 18. 19.

the river that ranne through the middes of the countrey, saying, Why should the Kings of Asshur come, and finde much water?

5 And hee tooke courage, and built all the broken wall, and made by the towers, and another wall without, and repayed the walls in the citie of Dauid, and made many darts and shields.

6 And he set captaines of warre ouer the people, and assembled them to him in the broad place of the gate of the citie, and he spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither bee afraid for the King of Asshur, neither for all the multitude that is with him: for there be moe with vs, then is with him.

8 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the wordes of Hezekiah king of Iudah.

9 After this did Saneherib king of Asshur send his seruants to Ierusalem (while he was against Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Saneherib the King of Asshur, Wherein doe ye trust, that ye will remaine in Ierusalem, during the siege?

11 Dost thou Hezekiah entice you to giue ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places & his altars, and commanded Iudah and Ierusalem, saying, Doe him worship before one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreies? Are the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Altho is hee of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither believe ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruantes spake yet more against the Lord God, and against his seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countreies could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cried with a loude voyce

in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the workes of mans hands.

20 But Hezekiah the king, and the Prophet Isaiah the sonne of Amos prayed against this, and cryed to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and captaines of the hoste of the King of Asshur: so hee returned with shame to his owne land. And when hee was come into the house of his god, they that came forth of his owne bowels, slew him there with the sword.

22 So the Lord saved Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib King of Asshur, and from the hand of all other, and maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that he was magnified in the sight of all nations from thence forth.

24 In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him a signe.

25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart was lifted vp, and watch came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) hee and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gate him treasures of siluer and golde, and of precious stones, and of sweete odours, and of shields, and of all pleasant vessels:

28 And of storehouses for the increase of wheate and wine, and oyle, and stables for all beasts, and for cows for the stables.

29 And he made him cities, and had possession of sheepe and oren in abundance: for God had giuen him instance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of Silhon, and ledde them straight underneath toward the citie of Dauid backward. So Hezekiah prospered in all his works.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to try him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are written in the vision of Isaiah the

m Which were inuented, made, and authorized by man.

n This sheweth what is best refuge in all troubles and dangers.

o To the number of an hundred fourescore and five thousand, as 2. Kin. 19. 35, 36.

1 Ebr. with shame of face.

p Meaning, Adramelech, and Sharezer his sonnes.

q Or, gouerned.

r Thus after trouble God sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies.

2. King. 20. 1.

s 4. 3. 1.

t To confirme his faith in Gods promise, who declared to him by his Prophet, that his life should be prolonged fiftene yeere.

f He was lifted vp with pride of his victory and treasures, & shewed them for an ostentation to the ambassadours of Babylon.

g Or, oranges, and partitions.

h Or, rakes.

i Which also was called Siloe, whereof mention is made, Isa. 8. 6. iohn 9. 7.

u Here wee see the cause, why the faithfull are tempted, which is to try whether they haue faith or no, and that they may feele the presence of

God who suffereth them not to be overcome by tentations, but in their weakenesse ministreth strength.

Prophet the sonne of Amoz, in the booke of the Kings of Iudah and Israel.

23 So Jerzekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of David: and all Iudah and the inhabitants of Ierusalem did him honor at his death: and Manasseh his sonne reigned in his stead.

CHAP. XXXIII.

2 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He led away prisoner into Babylon. 12 He prayeth to the Lord and is delivered. 14 He aboliseth idolatry, 16 and setteth up true religion. 20 Hee dieth, and Amon his sonne succeedeth, 24 whom his owne servants slay.

2. King. 21. 1.

Deut. 18 9.

2. King. 18. 4.
Ier. 32. 34. 2. Kin.
17. 10.

2. King. 21. 4.

a Reade 1. King.
16. 3.

1. King 8. 29. and
9. 3. 2. King. 21. 7.
and 23. 17.
2. Sam. 7. 10.

b By the charge
giuen to Moys.

c Meaning, by
his Prophets, but
their hearts were
not touched to
believe and re-
pent, without the
which the prea-
ching of the
word taketh no
place.

Manasseh was twelve yere old, * when he began to reigne, and he reigned sine and fifty yere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

3 For hee went backe and buillt the high places, * which Jerzekiah his father had broken down: * and he set up altars for Baalim, and made groves, a worshipped all the hoste of the heauen, and serued them.

4 Also hee buillt altars in the house of the Lord, wherof the Lord had said, * In Ierusalem shall my Name be for euer.

5 And hee buillt altars for all the hoste of the heauen, in the two courts of the house of the Lord.

6 * And hee caused his sonnes to passe thorow the fire in the valley of Ben-hinnom: hee gaue himselfe to witchcraft, and to charming, and to sorcery, and hee vsed them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 He put also the earned image, which he had made, in the house of God, wherof God had said to Dauid, & to Salomon his sonne, * In this house, and in Ierusalem which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neither will I * make the foote of Israel to remooue any more out of the land which I haue appointed for your fathers, so that they shall kee hede, and doe all that I haue commanded them, according to the Lawe and statutes, and iudgements by the * hand of Moyses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 ¶ And the Lord spake * to Manasseh and to his people, but they would not regard.

11 Therefore the Lord brought vpon them the captiues of the hoste of the king of Assur, which tooke Manasseh, and put him in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, & humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was * increased of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Now after this, hee buillt a wall without the citie of Dauid, on the West side of Sion in the valley, euen at the entry of the fish gate, and compassed about * Dphel, and raised it very he, and put captiues of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods, and the image out of the house of the Lord, and all the altars that hee had buillt in the mount of the house of the Lord, and in Ierusalem, and cast them out of the city.

16 Also hee prepared the s altar of the Lord, and sacrificed thereon peace offerings, and of thankes, and commanded Iudah to serue the Lord God of Israel.

17 Nevertheless, the people did sacrifice still in the high places, but vnto the * Lord their God.

18 ¶ Concerning the rest of the actes of Manasseh, & his * prayer vnto his God, and the words of the Seers, that spake to him in the name of the Lord God of Israel, behold, they are written in the booke of the kings of Israel.

19 And his prayer, and how God was increased of him, and all his sinne, and his trespasses, and the places wherein hee buillt his places, and let groves and images (before he was humbled) * behold, they are written in the booke of the * Seers.

20 So Manasseh slept with his fathers, and they buried him in his owne * house, and Amon his sonne reigned in his stead.

21 ¶ Amon was two and twentie yere olde when hee began to reigne, and reigned two yere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, & serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his seruants * conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against king Amon: and the people of the land made Iosiah his sonne king in his stead.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 and restoreth the Temple. 14 The booke of the Law is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a covenant with God.

Iosiah * was eight yere old when he began to reigne, and he reigned in Ierusalem one and thirtie yere.

2 And hee did uprightly in the sight of the Lord, and walked in the wayes of * Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yere of his reigne (when

d Thus affliction giueth vnderstanding: for he that hateth God in his prosperity, now in his miserie hee leeketh vnto him.

e Reade Chap. 32. 30.
f Reade Chap. 27. 3.

g Which Salomon had caused to be made.

h Thus by ignorance they were decciued, thinking it nothing to keepe the altars, to that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

i Which albeie that it is not contained in the Ebrew, yet because it is here mentioned, and is written in the Græcke, we haue placed it in the ende of this booke.

k Or, Hezai. Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house.

2. King 21. 23.

2. King 22. 1.

a He followed Dauid in all points that he followed the Lord.

b When he was but sixteene yeere old, he shewed himselfe zealous of Gods glory, and at twenty yeere old he abolished idollery, and restored the true religion, c Which sheweth that he would see the reformation with his owne eyes.

d Reade 2. king. 23. 16, 4 And they brake downe e in his sight the altars of Baalim, and he caused to cut downe the images that were on high upon them: he brake also the groves, and the carved images, and the molten images, and stampeth them to powder, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the f bones of the priests vpon their altars, and purged Judah and Jerusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, even vnto Naphtali, with their manes they brake all round about.

7 And when he had e destroyed the altars and the groves, and had broken and stamped to powder the images, and had cut down all the idoles throughout all the land of Israel, he returned to Jerusalem.

8 f Then in the eighteenth yeere of his reign when he had purged the land and the Temple, he sent Shaphan the sonne of Azariah, and Maasiah the Governour of the city, and Ioah the sonne of Ioahaz the Recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Levites that kept the doore had gathered at the hand of Manasseh, and Ephraim, and all the residue of Israel, and of all Judah and Benjamin, and g of the inhabitants of Jerusalem.

10 And they put it in the hands of them that should doe the worke, and had the ouersight in the house of the Lord: and they gaue it to the workmen that wrought in the house of the Lord, to repaire and amend the house.

11 Euen to the workmen and to the builders gaue they it, to buy hewed stone and timber for complex and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerscers of them were Iahath and Obadiah the Levites, of the children of Benari, and Zechariah, and Beshullam, of the children of the Kohathites to set it forward: and of the Levites, all that could skill of instruments of musike.

13 And they were ouer the bearers of burdens, and them that set forward all the workmen in euery worke: and of the Levites were scribes, and officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the h booke of the Law of the Lord given by the hand of Moses.

15 Therefore Hilkiah answered, and said to Shaphan the chancellour, I haue found the Booke of the Lawe in the house of the

Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to the king, and brought the king word againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, & haue deliuered it into the hands of the ouerscers, and to the hands of the workmen.

18 Also Shaphan the chancellour declared to the king, saying, Hilkiah the Priest hath giuen me a booke: and Shaphan read it before the King.

19 And when the king had heard the words of the Law, he k tare his clothes.

20 And the king commanded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chancellour, and Aisiah the kings seruant, saying,

21 Go and enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the words of this Booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appoynted, went to Iudah the Propheticke the wife of Shalhum, the son of Tokiah, the sonne of Iahaz keeper of the wardrobe (and she dwelt in Jerusalem within the i college) and they communed hereof with her.

23 And she answered them, Thus saith the Lord God of Israel, Tell yee the m man that sent you to me.

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the euils that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the works of their p hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the King of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The words which thou hast heard, that come to passe.

27 But because thine heart did n melt, and thou didst humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, & humbledst thy selfe before mee, and tarest thy clothes, and wepest before mee, I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 And when the king sent and gathered all the elders of Iudah and Jerusalem.

30 And the king went vnto the house of the Lord, and all the men of Iudah, and the inhabitants of Jerusalem, and the

i For the king was commanded to haue continually a copy of this booke, and to reade therein day and night, Deut. 17. 18.

k For sorrow that the word of God had bene to long suppressed, and the people kept in ignorance, considering also the curses conueined therein against the transgressors.

l Thus the godly doe not onely laue their owne sinnes, but also that their fathers and predecessors haue offended God.

m Meaning, either of the Priests apparel, or of the Kings.

n Reade hereof, 2. King. 22. 15.

o That is, to the king.

p This the speaker in contempt of the idolaters, who contrary to reason & nature make that a god, which they haue made and framed with their owne hands.

q This declareth what is the end of Gods threatenings, to call him to repentance, & to assure & vncertain of their destruction.

r It may appeare that very few were touched with true repentance, seeing that God spared them for a time, onely for the kings sake.

|| Or, they returned to Jerusalem, meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credit for their fidelity, that they made none accounts of that which they received, 2. Kings 22. 7, 9.

h Reade 2. King. 22. 8.

if Forasmuch as neither yong nor old could be exempted from the curles contained therein, it they did transgresse, he knew it appertained to all, &c. was his dutie to see it read to all sorts, that euerie one might learne to auoide those punishments by seru- uing God aright. ¶ Because he had charge ouer al, & must answere for euerie one y^e perished, he thought it his dutie to see that all should make profession to receiue the word of God.

2 King. 23. 21. a The Scriptures veth in sundry places to call the lambe the Passouer, which was but the signe of the Passouer, because in all sacraments the signes haue the names of the things which are signified. b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God. c As it was before the Temple was build: therefore your office onely is now to teach the people, and to praise God. 1 Chron. 23. 24. 25. 26. chapters, &c. 1 Cor. the people. d Exhort euerie one to examine themselves that they be not vn- worthy to eate of the Passouer. e Ebr. somes of the people. f So that euerie one, and of all sorts, gaue of that they had, a libe- rall portion to the seruite of God.

Diests and the Leuites, and all the people from the great, & to the smallest, and hee read in their eares all the words of the booke of the couenant that was found in the house of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commaundements, and his testimoines, and his statutes, with all his heart, & with all his soule, and that hee would accomplish the words of the couenant written in the same booke.

32 And hee called all that were found in Ierusalem and Benjamin to stand forth: and the inhabitants of Ierusalem did according to the couenant of God, euen the God of their fathers.

23 So Iosiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Iosiah keepeth the Passouer. 2 Hee setteth forth Gods seruice. 3 Hee fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

¶ Passouer Iosiah kept a Passouer vnto the Lord in Ierusalem, and they slew the Passouer in the fourteenth day of the first moneth.

2 And he appointed the Priestes to their charges, and encouraged them to the seruice of the house of the Lord.

3 And hee sayd vnto the Leuites that taught all Israel, and were sanctified vnto the Lord. But the holy Arke in the house which Solomon the sonne of Dauid king of Israel did build: it shall be no more a burden vpon your shoulders: serue now the Lord your God and his people Israel.

4 And prepare y^e selues by the houses of your fathers according to your courses, as Dauid the king of Israel hath written, and according to the writing of Solomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren // the children of the people, and after the diuision of the family of the Leuites:

6 So kill the Passouer, and sanctifie your selues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the Priestes sheepe, lambs, and kids, all for the Passouer, euen to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the kings substance.

8 And his Princes offered willingly vnto the people, to the Priestes, and to the Leuites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gaue vnto the Priestes for y^e Passouer, euen two thousand and six hundred sheepe, and three hundred bullockes.

9 ¶ Conaniah also and Shematah and

Athanael his brethren, and Bahabiah and Zeiel, and Iosabab, chiefe of the Leuites gaue vnto the Leuites for the Passouer, five thousand sheepe, and five hundred bullockes.

10 Thus the seruice was prepared, and the Priestes stood in their places, all the Leuites in their orders, according to the kings commandement:

11 And they slew the Passouer, and the Priestes sprinkled the blood with their hands, and the Leuites slayed them.

12 And they tooke away from the burnt offering to giue it according to the diuisions of the families of the children of the people to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And they roasted the Passouer with fire, according to the custome, but the sanctified things they fed in pots, pans, and caldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselves and for the Priestes: for the Priestes the somes of Aaron were occupied in offering of burnt offerings, and the fatte drinck night: therefore the Leuites prepared for themselves, and for the Priestes the somes of Aaron.

15 And the singers the somes of Asaph stood in their standing according to the commandement of Dauid and Asaph, and Benai, and Jeduthan the kings Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day to keepe the Passouer, and to offer burnt offerings vpon the altar of the Lord, according to the commandement of king Iosiah.

17 And the children of Israel that were present, kept the Passouer the same time, and the feast of the vneleavened bread seven dayes.

18 And there was no Passouer kept like that in Israel, from the dayes of Samuel the Prophet: neither did all the kings of Israel keepe such a Passouer as Iosiah kept, and the Priestes and the Leuites, and all Iudah and Israel that were present, and the inhabitants of Ierusalem.

19 This Passouer was kept in the eighteenth yere of the reigne of Iosiah.

20 ¶ After all this, when Iosiah had prepared the Temple, Necho king of Egypt came up to fight against Carchemish // Berach, and Iosiah went out against him.

21 But hee sent messengers to him, saying, Whata haue I to doe with thee, thou king of Iudah? I come not against thee this day, but against the house of mine enemy, and God commanded mee to make haste: leave off to come against God, which is with me, lest hee destroy thee.

22 But Iosiah would not turne his face from him, but changed his apparell to fight with him, and hearkened not to the words of Necho, which were of the mouth of God: but came to fight in the valley of Megiddo.

f Meaning, of the lambe which was called the Passouer: for onely the Priestes might sprinkle, and in necessity the Leuites might kill the sacrifice. g They reserved for the people that which was not expedient to be offered, that euerie man might offer peace offerings, and so haue his portion. Exod. 12. 8. 1 Chron. 23. 1. h Meaning hee was his Prophet, because he appointed the Priestes and prophesies which were to be sung. i Ebr. found. i Which was in the fixe and twentieth yere of his age. 2 King. 23. 29. k Which was a citie of the Assyrians, and Iosiah fearing it hee passing thorow Iudah, would haue taken his kingdome, made warre against him, and consulted not with the Lord. l Or, Ephraim. i Ebr. of my bastell. l That is, armed with himselfe, or disguised himselfe because he might not be knowne.

m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a proverbe, reade Zech 12. 11. n Which some thinke Ieremie made, wherein hee lamenteth the state of the Church, after the Kings death.

23 And the shooters shot at King Iosiah: then the King said vnto his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charer, and put him in the second charer which hee had, and when they had brought him to Ierusalem, hee died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem mourned for Iosiah.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and behold, they bee written in the Lamentations.

26 Concerning the rest of the acts of Iosiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his dooers, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah reigned Iehoaahaz. 4 After Iehoaahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah. 14. 17 in whose time all the people were carried away to Babel for concerning the admonitions of the Prophets, 22 and were restored againe the fourtieth yeere after by King Cyrus.

22 King. 23 30.

Then the people of the land tooke Iehoaahaz the sonne of Iosiah, and made him king in his fathers stead in Ierusalem.

2 Iehoaahaz was thre and twentie yeere old when he began to reigne, and he reigned thre moneths in Ierusalem.

3 And the King of Egypt tooke him away at Ierusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliahim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoaahaz his brother, and carried him to Egypt.

5 Iehoiakim was fine and twentie yeere old when he began to reigne, and he reigned eleuen yeere in Ierusalem, and did euill in the sight of the Lord his God.

6 Against him came by Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad nezzar also caried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and that which was found vpon him, behold, they are written in the booke of the Kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stead.

9 Iehoiachin was eight yeere olde when hee began to reigne, and hee reigned thre moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yeere was out, King Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house

of the Lord, and he made Zedekiah his brother king ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yeere olde when hee began to reigne, and reigned eleuen yeere in Ierusalem.

12 And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord.

13 But hee rebelled moreover against Nebuchad nezzar, which had caused him to sweare by God: and hee hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also, and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them by his messengers, rising early and sending: for hee had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, and mistuled his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedie.

17 For hee brought vpon them the King of the Caldeans, who slew their yong men with the sword in the house of their Sanctuarie, and spared neither yong man, nor virgin, ancient, nor aged: God gaue all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried hee to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire, and all the precious vessels thereof to destroy all.

20 And they that were left by the sword, caried be away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome of the Persians had rule.

21 To fulfill the word of the Lord by the mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, shee kept Sabbath, to fulfill seuentie yeeres.

22 But in the first yeere of Cyrus king of Persia (when the word of the Lord spoken by the mouth of Ieremiah, was finished) the Lord stirred by the spirit of Cyrus king of Persia, and hee made a Proclamation thoroow all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath commanded mee to build vp an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is: let him goe vp.

1. 1. n God had so forewarned by his Prophet about an hundred yeeres before Cyrus was borne, Isa. 44. 28. that Ierusalem and the Temple should be built againe by Cyrus his anointed: so called because God vsed his seruice for a time to deliuer his Church.

10r, vncle.
2. King. 24. 17, 19.
11. 7 & 25. 30.
4. Ebr. by the hand of his.
f By this phrase the Scripture meaneth oftentimes, and diligently, as Iere. 11. 7 & 25. 30. no longer suffer their finnes, but must needs punish them.
h Which they fled, thinking to haue bene saved for the holiness thereof.
i Which is not because God approoueth him, which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was ledde with ambition and vaine glory, whereunto were ioyned furie and cruelty: therefore his worke was condemnable, not withstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice.
k When Cyrus king of Persia had made the Babylonians subiect.
l Who threatened the vengeance of God, and seuentie yeeres captiuitie, which hee calleth the Sabbaths, or rest of the land, Iere. 25. 11.
Iere. 25. 13. & 29. 10. 1. 1. 2. 1.
m In the first yeere that hee reigned ouer the Caldeans, Ezra

a For three moneths after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.
b To pay this as a yeerely tribute.
c Because hee and the people turned not to God by his first plague, hee brought a new vpon him, and at length rooted them out.
2 King. 24. 1. 3.
d Hee made such superstitious markes, which were found vpon his body when he was dead: which thing declared how deeply idolatrie was rooted in his heart, seeing hee bare the

e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was a liue, and after his fathers death, which was the eighteenth yeere of his age, he reigned alone three moneths and ten dayes.

The prayer of Manasseh king of the Iewes.

This prayer is not
in the Hebrew, but
is translated out of
the Greeke.



O Lord Almighty, God of our fathers Abraham, Iſhak, and Iaakob, and of these righteous Iewes, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut by the deepe, and sealed it by thy terrible and glorious name, whom all doe feare, and tremble before thy power: for the maiestie of thy glory cannot be borne, and thine angrie threatning toward sinners is insupportable, but thy mercifull promise is unmeasurable and unsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repented for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised repentance and forgiveness to them that sinne against thee, and for thine infinite mercies hast appointed repentance unto sinners, that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Jacob, which haue not sinned against thee, but thou hast appointed repentance vnto mee, that am a sinner: for I haue sinned aboue the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the bright of the heauens, for the multitude of mine unrighteousnesse. I am bowed downe with many prison bands, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy commandements, I haue set by abominations: and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with my transgressions. Be not angry with mee for ever by referring euill for me, neither condemne me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodnesse: for thou wilt saue me that am unworthy, according to thy great mercie: therefore I will praise thee for ever all the dayes of my life. For all the powers of the heauens praise thee, and thine is the glory for ever and euer. Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.
b He speaketh this in comparison of himselfe, and these holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleceth their sinnes nothing, but attributeth vnto them righteousness.

Ezra.

THE ARGUMENT.

As the Lord is ever mercifull vnto his Church, and doeth not punish them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might contemne the world, and aspire vnto the heauens: so after that he had visited the Iewes, & kept them now in bondage twenty yeeres in a strange country, among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a Deliuerer, and conquered both the heart of the chiefe ruler to pittie them, and also by him punish such, which had kept them in seruitude. Notwithstanding lest they should grow into a contempt of Gods great benefice, he keepeth them still in exercise, and raiseth domestick enemies, which endeavour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by little and little till their worke was finished. The author of this booke was Ezra, who was Priest and Scribe of the Law, as Chap. 7. 6. Hee returned to Ierusalem the sixt yeere of Darius, who succeeded Cyrus, that is, about fittie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great company, and much treasures, with letters to the kings officers for all such things as should be necessary for the Temple: and at his coming hee redressed that which was amisse, and set the things in good order.

CHAP. I.

1 Cyrus sendeth againe the people that was in captivity, 8 and restoreth them their holy vessels.



Now in the first yeere of Cyrus king of Persia (that by the word of the Lord, spoken by the mouth of Ieremias, might be accomplished) the Lord stirred by the spirit of Cyrus king of Persia, and he made a proclamation thowall all his kingdom, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauen hath giuen me all

the kingdomes of the earth, and hee hath commanded me to build him an house in Ierusalem, which is in Iudah.

3 Who is he among you of all his people which whom his God is: let him goe vp to Ierusalem, which is in Iudah, and build the house of the Lord God of Israel: hee is the God which is in Ierusalem.

4 And every one that remaineth in any place (where he sojourneth) let the men of his place relieve him with silver and with golde, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and Levites rose up, with all them whose spirit God had raised to goe vp to build the house of the Lord which is in Ierusalem.

c If any through poverty were not able to returne, the Kings commission was that he should be furnished with necessities.
f Which they then sent Benjamin and the Levites rose up, and the rest of the Temple

2 Chron 36. 22.
1. esd. 2. 1. ier. 25.
12. and 29. 10.
a After that he and Darius had wonne Babylon.
b Who promised them deliuerance after that seventy yeeres were past, Ier. 25. 11.
c That is, moved him and gaue him heart.
d For he was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confesseth to haue receiued of the living God.

Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17. 27. and 19. 31. and because the Priests office was bad in cōtemp, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world, and the dignitie of their office, 1 This is a Chal-de name, and signifieth him that hath authoritie ouer others. m Reade Exod. 28. 30. n Which mount to our money, 24826. lib. 13. shil. 4. d. esteeming the French crowne at 6. shil. 4. d. for the dram is the eight part of an ounce, and the ounce the eight part of a marke, o Which are called Mine, and conteine a pice two makes: so 5000. Mine, make 50000. frankes, which mount to of our money 66966. li. 13. shil. 4. d. so that the whole somme was 94493. li. 6. shil. 8. d.

Heimin, the sonnes of Bephusim,
51 The sonnes of Bakbuk, the sonnes of Bakupa, the sonnes of Barhur,
52 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Warsha,
53 The sonnes of Barcos, the sonnes of Silara, the sonnes of Chamah,
54 The sonnes of Mezia, the sonnes of Hatpha,
55 The sonnes of Salomons seruants: the sonnes of Sotai, the sonnes of Sopherech, the sonnes of Peruda,
56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Sidel,
57 The sonnes of Shephatiah, the sonnes of Watril, the sonnes of Bochereth Hazzebaim, the sonnes of Ami.
58 All the Meshinims, and the sonnes of Salomons seruants were three hundred ninety and two.
59 And these went vp from Telmelah, and from Telhartha, Cherub, Adan, and Immer, but they could not discerne their fathers house, and their seed, whether they were of Israel.
60 The sonnes of Deleiah, the sonnes of Tobiah, the sonnes of Bekoda, six hundred and two and fiftie.
61 And of the sonnes of the Priests, the sonnes of Habatah, the sonnes of Coz, the sonnes of Barzillai: which toke of the daughters of Barzillai the Gileadite to wife, and was called after their name.
62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.
63 And Tirshatha said vnto them, that they should nor eate of the most holy thing, till there rose vp a Priest with Urin and Thummin.
64 The whole Congregation together was two and forty thousand, three hundred and threescore.
65 Besides their seruants & their maids: of whom were seven thousand, three hundred and seven and thirtie: and among them were two hundred singing men and singing women.
66 Their horses were seven hundred and six and thirtie: their mules two hundred and five and fourtie:
67 Their camels foure hundred and five and thirtie: their asses, six thousand seven hundred and twenty.
68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Jerusalem, they offered willingly for the house of God, to let it vp vpon his foundation.
69 They gaue after their abilitie vnto the treasure of the worke, even one and threescore thousand drammes of gold, and five thousand pieces of silver, and an hundred Priests garments.
70 So the Priests and the Levites, and a certaine of the people, and the singers and the porters, and the Meshinims dwelt in their cities; and all Israel in their cities.

CHAP. III.

1 They build the Altar of God, 6 They offer to

the Lord, 7 They prepare for the Temple, 11 and sing vnto the Lord.

And when the seventh moneth was come, and the children of Israel were in their cities, the people assembled themselues as one man vnto Ierusalem.
2 Then stood vp Ieshua the sonne of Jozadak, and his brethren the Priests, and Zerubbabel the sonne of Shealtiel, and his brethren, and builded the Altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Law of Moses, the man of God,
3 And they set the Altar vpon his bases (for feare was among them, because of the people of those countreys) therefore they offered burnt offerings thereon vnto the Lord, euen burnt offerings in the morning, and at euen.
4 They kept also the feast of the Tabernacles, as it is written, & the burnt offering daily, by number according to the custome day by day.
5 And afterward the continuall burnt offering, both in the new moneths and in all the feast daies that were consecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.
6 From the first day of the seventh moneth began they to offer burnt offerings vnto the Lord: but the foundation of the Temple of the Lord was not layd.
7 They gaue money also vnto the masons, and to the workemen, and meate and drinke and oyle vnto them of Sidon and of Tyus, to bring them Cedar wood from Lebanon to the sea vnto Iaybo, according to the grant that they had of Cyus king of Persia.
8 And in the second yeere of their coming vnto the house of God in Ierusalem in the second moneth, began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Jozadak, and the remnant of their brethren the Priests and the Levites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Levites from twentie yeere old and aboue, to let forward the worke of the house of the Lord.
9 And Ieshua stood with his sonnes, and his brethren, and Kadmiel with his sonnes, and the sonnes of Iudah together to let forward the workemen in the house of God, and the sonnes of Ienadab with their sonnes, and their brethren the Levites.
10 And when the builders layd the foundation of the Temple of the Lord, they appointed the Priests in their appaell with Trumpets, and the Levites the sonnes of Alaph with Cymbals, to praise the Lord, after the ordinance of Dauid King of Israel.
11 Thus they sang when they gaue praise, and when they gaue thanks vnto the Lord, For he is good, for his mercie endureth for euer toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was layd.
12 Many also of the Priests and the Levites and the chiefe of the fathers, ancient men,

1. Esdras. 5. 47. a Called Tishri, which answereth to part of September, and part of October, b Meaning, newphew: for he was the sonne of Pedaiah, reade 1. Chro. 3. 19. c In the place where Salomon had placed it.

Exod. 23. 16.

d That is, after the feast of Tabernacles.

|| Or, Ioppe.

e Which moneth conteined part of April, and part of May: for in the meane season they had provided for things necessary for the worke. f They gaue them exhortations, and encouraged euery man forward in the worke.

1. Chron. 16. 7, 8.

g Because they law that it was nothing so glorious as the Temple, which Salomon had built, notwithstanding Aggeus comforteth them, and prophesieth that it shall bee more beautiful then the first: meaning, the spirituall Temple, which are the members of Christes body.

men, which had seene the first house (when the foundation of this house was laid before their eyes) & wept with a lowd voyce, and many shouted aloud for ioy.

13 So that the people could not discerne the sound of the shout for ioy, from the noise of the weeping of the people: for the people shouted with a lowd cry, and the noyse was heard farre off.

CHAP. IIII.

2 The building of the Temple is hindered, and how.

11 Letters to Artaxerxes, and the answer.

BUT the adversaries of Iudah and Benjamin heard, that the children of the captivity builded the Temple unto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said unto them, Wee will build with you: for we seeke the Lord your God, as ye doe, and wee haue sacrificed unto him, since the time of Eiar Haddon king of Assyria, which brought vs by hither.

3 Then Zerubbabel, and Iehua, and the rest of the chiefe fathers of Israel, said unto them, It is not for you, but for vs to build the house unto our God: for wee our selues together will build it unto the Lord God of Israel, as King Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land & discouraged the people of Iudah, and troubled them in building.

5 And they hired counsellors against them, to hinder their deuce, all the dayes of Cyrus king of Persia, even untill the reigne of Darius king of Persia.

6 And in the reigne of Ahasuerus (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Jerusalem.

7 And in the dayes of Artabshashter, Bithredath, Tabeel, and the rest of their companions wrote when it was peace, unto Artabshashter King of Persia, & the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the chanceller, and Shimshai the Scribe wrote a letter against Jerusalem to Artabshashter the king in this sort.

9 Then wrote Rehum the chanceller, and Shimshai the Scribe, and their companions, Dinaie, and Apparsathcate, Carpele, Apparsate, Archemae, Wablait, Shushanchar, Debaue, Elmaie.

10 And the rest of the people whom the great & noble Asnappar brought over and set in the cities of Samaria, and other that are beyond the River and Cheeneth.

11 This is the copie of the Letter that they sent unto King Artabshashter, THY SERVANTS the men beyond the River

and Cheeneth, salute thee.

12 Be it known unto the King, that the Jewes which came up from thee to vs, are come unto Jerusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue toynd the foundations.

13 Be it known now unto the king, that if this citie be built, and the foundations of the walles layd, they will not giue toll, tribute, nor custom: so shalt thou hinder the Kings tribute.

14 Now therefore because we haue bene brought up in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue wee sent and certified the king,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt find in the booke of the Chronicles, and perceiue that this citie is rebellious & noisome unto Kings & prouinces, and that they haue mooued edition of olde time, for the which cause this citie was destroyed.

16 We certifie the King therefore, that if this citie be builded, and the foundation of the walles layd, by this meanes the portion beyond the River shall not be thine.

17 The King sent an answer unto Rehum the Chanceller, and Shimshai the Scribe, and to the rest of their companions that dwell in Samaria, and unto the other beyond the River, Shelam, and Chereth.

18 The letter which yee sent unto vs, hath bene openly read before me,

19 And I haue commanded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mighty Kings also ouer Jerusalem, which haue ruled ouer all beyond the River, and toll, tribute, and custome was giuen unto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built till I haue giuen another commandement.

22 Take heede now that ye faile not to doe this: why should damage grow to hurt the king?

23 When the copie of king Artabshashtes letter was read before Rehum and Shimshai the Scribe, and their companions, they went up in all the haste to Jerusalem unto the Jewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God which was in Jerusalem, and did stay unto the second yere of Darius king of Persia.

CHAP. V.

1 Haggai and Zechariah do prophesie. 3 The worke of the Temple gaeth forward contrary to the minde of Tatnai, 6 He letter to Darius.

THEN Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophesied unto the Jewes that were in Iudah, and Jerusalem, in the Name of the God of Israel, even unto them.

2 Then Zerubbabel the sonne of Shealtiel, and Iehua the sonne of Iozadak arose,

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any countrey.

† Ebr. in the Chaldee, We haue eaten the salt of the palace.

l Some read, for Shelam, salutation, or greeting. m Called also Cheeneth, as verse 10.

n Not altogether: for the Prophets exhorted them to continue, but they vied lesse diligence because of the troubles.

† Or, Haggai.

Hagge. 1. 1. 1. 2. 1. 2.

a Meaning, the inhabitants of Samaria, whom the King of Assyria had placed in the stead of the ten tribes, a. King. 17. 24. and 19. 37. these professed God, but worshipped idols also, and therefore were the greatest enemies to the true seruants of God.

b For they perceived what their pretence was, to wit, to erect idolatrie in stead of true Religion. † Ebr. made their hands weak.

c They bribed the gouernours vnder the King to hinder their work. Thus they that halt, cannot abide that God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambises Cyrus sonne, or Darius, as ver. 5. e Called Artaxerxes, which signifies in the Persian tongue, an excellent warrior.

† Or, counsellour.

f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Saneherib, but rather Salmanassar.

h To wit, Euphrates, and hee meaneth in respect of Babel, that they dwelt beyond it.

i Which were a certaine people that enuied the Jewes.

a Which encouraged them to goe forward, and accused them that they were more careful to build their owne houses, then zealous to build the Temple of God.
b That is, the enemies asked this, as vers. 10.
c His fauour and the spirit of strength,

arose, and began to builde the house of God at Ierusalem, and with them were the Prophets of God, which helped them.

3 At the same time came to them Tatnai, which was capitaine beyond the riuer, and Shethar-boznai and their companions, and said thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walls?

4 Then said wee vnto them after this manner, What are the names of the men that build this building?

5 But the eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters therunto.

6 The copie of the letter, that Tatnai capitaine beyond the Riuer, and Shethar-boznai and his companions, Apharcehar, (which were beyond the Riuer) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIUS the king, all peace.

8 Be it known vnto the king, that wee went into the prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are layde in the walles, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked we those Elders, and said vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walls?

10 We asked their names also, that wee might certifie thee, and that we might write the Names of the men that were their rulers.

11 But they answered vs thus, and said, Wee are the seruants of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which a great king of Israel builded, and founded it.

12 But after that our fathers had provoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and carried the people away captiue vnto Babel.

13 But in the first yere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of gold and silver of the house of God, which Nebuchadnezzar took out of the Temple that was in Ierusalem, and brought them into the temple of Babel, those did Cyrus the king take out of the temple of Babel, and they gaue them vnto one Sheshbazzar by his name, whom hee had made capitaine.

15 And he said vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it bene in building, yett is it not finished.

17 Now therefore if it please the king, let there bee search made in the house of the kings treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Ierusalem, and let the king send his minde concerning this.

g Meaning, in the librarie, or places, where lay the Registers, or Records of times.

CHAP. VI.

At the commandement of Darius King of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of Vnleavened bread.

Then king Darius gaue commandement, and they made search in the treasury of the treasures, which were there layd up in Babel.

1. Esdr. 6. 21. & Ebr. house of books.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written as a memoriale,

Wherein were the actes of the Kings of Medes and Persians.

3 IN THE FIRST yere of king Cyrus, king Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offered sacrifices, and let the walles thereof bee ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites,

4 Three orders of great stones, and one order of timber, and let the expences bee giuen of the kings house.

Or, rows, or courses. Or, marble.

5 And also let them render the vessels of the house of God, (of gold and silver, which Nebuchadnezzar took out of the Temple which was in Ierusalem, and brought vnto Babel) and let him goe into the Temple that is in Ierusalem to his place, and put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai capitaine beyond the riuer, and Shethar-boznai, (and their companions Apharcehar, which are beyond the riuer) be ye farr from thence.

c Meddle not with them, neither hinder them.

7 Suffer ye the worke of this house of God, that the capitaine of the Iewes, and the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commandement what ye shall doe to the Elders of these Iewes for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the riuer, there be continually expences giuen vnto these men that they cease not.

d For lacke of money.

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it bee yong bullockes, or rammes, or lambs for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priestes that are in Ierusalem, that there bee no fault,

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the Kings life, and for his finnes.

11 And I haue made a decree, that whosoever shall alter this sentence, the law shall be pulled downe from his house, and shall be set by, and hee shall bee hanged thereon.

Or, marble.

d To wit, Salomon.

1. King. 6. 2.
2. chron. 3. 2.
2. King. 24. 12.
and 25. 9.

e Reade Chap. 1. 1, 2.

f Reade Chap. 1. 8.

e Who hath appointed that place to haue his Name called vpon there.
1. E/dr. 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good successe.
g This is the twelfth moneth and containeth part of February and part of March.
h And the two and fortieth after their first returne.

Numb. 3. 6.
and 8. 9.

i Which were of the heathen, and forsaked their idolatrie to worship the true God.
k Meaning, Darius, who was King of the Medes, Persians, and Assyrians.
l Ebr. to strengthen their hands.

a The Ebrewes write that diuers of the Kings of Persia were called by this name, as Pharaoh was a common name to the Kings of Egypt, and Caesar to the Emperours Romane.

and his house shall bee made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings and people that put to their hand to alter, and to destroy this house of God, which is in Jerusalem. ¶ Darius hane made a decree, let it be done with speed.

13 ¶ Then Tarnai the captaine beyond the river, and Setherab Boznai and their companions, according to that which Darius had sent, to they did speedily.

14 So the Elders of the Jewes builded, and they prospered by the prophesying of Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshashtes King of Persia.

15 And this house was finished the third day of the moneth Adar, which was the first yeere of the reigne of King Darius.

16 And the children of Israel, the Priests and the Leuites, and the residue of the children of the captiuitie, kept the dedication of this house of God with top.

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rammes, foure hundred lambs, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Jerusalem, as it is written in the booke of Moses.

19 And the children of the captiuitie kept the Pascheouer on the fourteenth day of the first moneth.

20 (For the Priests and the Leuites were purified all together) and they killed the Pascheouer for all the children of the captiuitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselves vnto them from the filthinesse of the heathen of the land, to seeke the Lord God of Israel, did eate.

22 And they kept the feast of vnleavened bread seven dayes with top: for the Lord had made them glad, and turned the heart of the King of Aethur vnto them, to encourage them in the worke of the house of God, euen the God of Israel.

CHAP. VII.

¶ By the commandement of the King, Ezra and his companions come to Ierusalem, 27 Hee giueth thanks to God.

NOW after these things in the reigne of Artahshashtes King of Persia, was Ezra the sonne of Seraiab, the sonne of Azariah, the sonne of Ithiah.

2 The sonne of Shallum, the sonne of Zadok, the sonne of Abitub.

3 The sonne of Amariah, the sonne of Azariah, the sonne of Haraioth.

4 The sonne of Seraiah, the sonne of Azai, the sonne of Bukkai.

5 The sonne of Abisua, the sonne of

Phinehas, the sonne of Eleazar, the sonne of Aaron the chiefe Priest.

6 This Ezra came vp from Babel, and was a Scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the King gaue him all his request according to the hand of the Lord his God which was vpon him.

7 And there went by certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Methinims, vnto Jerusalem, in the seventh yeere of King Artahshashtes.

8 And he came to Jerusalem in the first moneth, which was in the seventh yeere of the King.

9 For vpon the first day of the first moneth began he to goe vp from Babel, and on the first day of the first moneth, came he to Jerusalem, according to the good hand of his God, that was vpon him.

10 For Ezra had prepared his heart to seeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that King Artahshashtes gaue vnto Ezra the Priest and scribe, euen a writer of the words of the Commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASHTES King of kings, to Ezra the Priest and persite Scribe of the Law of the God of heauen, and to Thee.

13 I haue giuen commandement, that euery one that is willing in my kingdom of the people of Israel and of the Priests, and Leuites, to goe to Jerusalem with thee, shall goe.

14 Therefore art thou sent of the King and his senen counsellors, to enquire in Iudah and Jerusalem, according to the Law of thy God, which is in thine hand.

15 And to carry the silver and the gold, which the King and his counsellors willingly offer vnto the God of Israel (whose habitation is in Jerusalem).

16 And all the silver and gold that thou canst finde in all the prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Jerusalem.

17 That thou mayest buy speedily with this silver, bullockes, rammes, lambs, with their meate offerings, and their drinke offerings, and thou shalt offer them vpon the altar of the house of your God, which is in Jerusalem.

18 And whatsoever it pleaseth thee and thy brethren to doe with the rest of the silver and gold, doe yee it according to the will of your God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliver thou before God in Jerusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the Kings treasure house.

21 And I King Artahshashtes haue giuen

b Ezra deduce his kindred, till he cometh to Aaron, to proue that he came of him.

c He sheweth here what a Scribe is, who had charge to write the Law, and to expound it: whom Marke calleth a Scribe, Maikē 12. 28.

d Matthew and Luke call him a Lawyer, or doctor of the Law, Matth 22. 35.

e Luke 10. 25.

f That containeth part of Iuly, and part of August.

g Of King Darius.

h Some take this for the name of a people, some for time or continuance, meaning, that the King wished him long life.

i Which remained as yet in Babylon, and had not returned with Zerubabel.

j To examine who liued according to the law.

k Whereof thou art expert.

l As ye know best may serue to Gods glory.

1 Which was the river Euphrates, and they were beyond it in respect of Babylon.

¶ Ebr. Corim.
m Reade 1. Kin.
7. 26. and 2.
Chron. 2. 10.

n This declar-eth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glory, or affection to his people.

o He gaue Ezra full authoritie to restore all things according to the word of God, and to punish them that resisted and would not obey.

p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the king.

commandement to all the treasurers which are beyond the River, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Unto an hundred talents of silver, unto an hundred & measures of wheat, and unto an hundred baths of wine, and unto an hundred measures of oyle, and fast without writing.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should hee be wroth? against the Realme of the king and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Rechinims, or ministers in this house of God, there shall no gouernour lay vpon them toll, tribute nor custome.

25 And thou Ezra (after the wisdom of thy God, that is in thine hand) set Iudges and arbiters, which may iudge all the people that is beyond the River, euen all that know the Law of thy God, and teach ye them that know it not.

26 And whosoener will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed bee the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Ierusalem,

28 And hath enclined mercy toward me, before the king and his counsellors, and before all the kings mighty Princes, and I was comforted by the hand of the Lord my God, which was vpon me, and I gathered the chiefe of Israel to goe by with me.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 Hee censeth them to fast. 24 Hee admonisheth the Priests of their dutes. 31 What they did when they came to Ierusalem.

1. Esdr. 8. 29.

These are now the chiefe fathers of them, and the genealogie of them that came by with mee from Babel, in the reigne of king Artaxhasthe.

a Reade Chap.
7. 1.

2 Of the sonnes of Phinchas, Gershom: of the sonnes of Jehanar, Daniel: of the sonnes of David, Hattusi:

3 Of the sonnes of Shechania, of the sonnes of Iharosh, Zechariah, and with him the count of the males, an hundred and fiftie.

¶ Or, captain of Moab.

4 Of the sonnes of Bahath, Hoab, Eliehoenai, the sonne of Zerabiah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Abaziel, and with him, three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Jeshaiab, the sonne of Abhattah, and with him seuenie males.

8 And of the sonnes of Shephattah, Ze-

bahiah the sonne of Michael, and with him foure score males.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundred and eightene males.

10 And of the sonnes of Shelomith the sonne of Josaphiah, and with him an hundred and thre score males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twenty males.

12 And of the sonnes of Azgad, Johanan the sonne of Hakatan, and with him an hundred and ten males.

13 And of the sonnes of Adonikam, that were the last, whose names are these: Eli- pher, Jehiel and Shemafah, and with them thre score males.

14 And of the sonnes of Bignai, Uchab, and Zabud, and with them seuenie males.

15 And I gathered them to the River that goeth toward Abana, and there abode wee three dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Levi.

16 Therefore sent I to Eliezer, to Ariel, to Shemeth, and to Elnathan, and to Jariib, and to Elnathan, and to Machan, and to Zechariah, and to Meshullam the chiefe, and to Jochabib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the chiefe at the place of Caliphia, and I told them the words that they should speake to Iddo, and to his brethren the Rechinims at the place of Caliphia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Bahali the sonne of Levi: the sonne of Israel, and Sherebia with his sonnes and his brethren, euen eightene.

19 Also Bahabiah, and with him Jeshaiab of the sonnes of Merari, with his brethren and their sonnes twentie.

20 And of the Rechinims, whom David had set, and the Princes for the seruice of the Leuites, two hundred and twentie of the Rechinims, which all were named by name.

21 And there at the River, by Abana, I proclaimed a fast, that wee might humble our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying, The hand of our God is vpon all them that seeke him in godnesse, but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Bahabiah, and ten of their brethren with them.

25 And weighed them the silver and the gold, and the vessels, euen the offering of

b That came to goe with Ezra,

c To that place of Euphrates, where Abana the River encreth into it, looke 1. Eldras 8. 4. t.

d He was the chiefe that taught there the Law of God vnto the Leuites.
¶ Ebr put words in their mouth

a Reade Chap. 2. 4. 3.

f He sheweth that the end of fasting is to humble the body to others to the spirit, which must proceed of the heart liuely touched, or else it is but hypocrisie.

g He thought it better to commit himselfe to the protection of God, then by seeking these ordinary means to giue an occasion to others to thinke that he did doubt of Gods power.

the house of our God, which the king and his counsellors, and his princes, and all Israel that were present had offered.

h Reade 1. King. 9. 14.

26 And I weighed vnto their hand six hundred and thirtie^b talents of silver, and in silver vessel, an hundred^c talents, and in gold an hundred^d talents:

i Reade Chap. 3. 69.

27 And twenty basins of gold, of a thousand diamantes, and two vessels of shining brasse very good, and precious as gold.

28 And I said vnto them, Ye are consecrate vnto the Lord, and the vessels are consecrate, and the golde and the silver are freely offered vnto the Lord God of your fathers.

29 Watch ye, and keepe them vntill ye weigh them before the chiefe Priests, and the Leuites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites received the weight of the silver and of the gold, and of the vessels to bring them to Jerusalem, vnto the house of our God.

31 Then we departed from the River of Abana on the twelfth day of the first moneth, to goe vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as layd^e wait by the way.

k This declared that their journey was full of danger, and yet God deliuered them according to their prayer.

32 And we came to Jerusalem, and abode there three days.

33 And on the fourth day was the silver weighed, and the gold and the vessel in the house of our God by the hand of Seremoth the sonne of Uriah the Priest, and with him was Eleazar the sonne of Phinebas, and with them was Josabab the sonne of Nehua, and Moadiah the sonne of Binnui the Leuites.

l This was a token of a good conscience, and of his integrity, that he would haue witnesses of his fidelity.

34 By number and by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, offered burnt offerings vnto the God of Israel, twelue bullocks for all Israel, ninetie and six rammes, seventy and seven lambs, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commission vnto the kings officers, and to the captaines beyond the River: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselves from God, and married with the Gentiles. *5* He prayeth vnto God.

1. Esdras 8. 67.

a From the time they came home vnder Zerubbabel, vntil the coming of Ezra, they had degenerate contrary to the Law of God, & married where it was not lawfull, Deut. 7. 3.

When^a as these things were done, the rulers came to mee, saying, The people of Israel, and the Priests and the Leuites are not^b separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hyttites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they

haue mixed the holy Gerde with the people of the lands, and the hand of the^c princes and rulers haue bene chiefe in this trespasse.

b That is, the gouernours are the chiefe beginners thereof.

3 But when I heard this saying, I rent my clothes and my garment, and plucked off the haire of mine head, and of my beard, and sare downe^d astonished.

c As one doubting whether God would continue his benefits toward vs, or else destroy this which he had begun. *Exod 29. 39. num. 28. 3. 4.*

4 And there assembled vnto mee all that feared the wordes of the God of Israel. because of the transgression of them of the captiuitie. And I sare downe astonished vntil the^e euening sacrifice.

5 And at the euening sacrifice I rose vpon from mine heaviness, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine handes vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed to lift up mine eyes vnto thee, my God: for our iniquities are increased ouer^f our head, and our trespasse is grown by vnto^g the heauen.

d That is, we are drowned in sinne. *e* They so exceed that they cannot grow greater.

7 From the dayes of our fathers haue wee bene in a great trespasse vnto this day, and for our iniquities haue wee, our kings, and our priests bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoile, and into confusion of face, as appeareth this day.

8 And now for a little space, grace hath bene shewed from the Lord our God. in causing a remnant to escape, and in giuing vs a^h naile in his holy place, that our God may light our eyes, and giue vs a little remning in our seruitude.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, *Isa. 2. 2. 3.*

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercy vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to repossesse the desolate places thereof, and to giue vs a wall in Iudah and in Jerusalem.

10 And now, our God, what shall we say after this? for we haue forsaken thy Commandements,

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land whereinunto ye go to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

Exod. 23. 32. and 34. 12, 15. 16. 17. 7. 2. 3.

12 Now therefore shall ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke theirⁱ peace nor wealth for euer, that ye may bee strong and eate the goodnesse of the land, and leaue it for an inheritance to your sonnes for euer.

Deut. 23. 6.

13 And after all that is come vpon vs for our euill deeds, and for our great trespasses, (seeing that thou our God hast staied vs from being benched^j for our iniquities, and hast giuen vs such deliuerance)

g Hast not utterly cast vs downe, and destroyed vs for our sinnes, *Deut. 28. 13.*

14 Should we returne to breake thy commandements, and to yerne in affinitie with the people of such abominations? wouldst not thou be angry toward vs till thou hadst consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we

h He sheweth that God is iust in punishing his people, and yet mercifull in reseruing a residue to whom he sheweth fauour.

we haue bene^b referred to escape, as appeareth this day: behold, we are before thee in our trespass: therefore we cannot stand before thee because of it.

CHAP. X.

1 The people repent and turne, and put away their strange wines.

1. E/dr. 8. 90.
a He confessed his finnes and the finnes of the people.

W^hiles Ezra prayed thus, and confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women, and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Jehiel one of the sonnes of Elam, answered, and said to Ezra, We haue trespassed against our God, and haue taken strange wines of the people of the land, yet now there is^b hope in Israel concerning this.

b Meaning, that God would receive them to mercy.

c Which are strangers & married contrary to the law of God.

d Because God hath given thee authority, and learning to perswade the people herein, and to command them.
e, E/dr. 9. 1.

3 Now therefore let vs make a covenant with our God, to put away^c all the wines, (and such as are borne of them) according to the counsell of the Lord, and of those that feare the commandments of our God, and let it be done according to the Law.

4 Arise: for the matter^d belongeth vnto thee: we also will be with thee: be of comfort, and doe it.

5 Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel to sweare, that they would doe according to this word. So they swore.

6 And Ezra rose vp from before^e y^e house of God, and went into the chamber of Johanan the sonne of Eliashib: hee went euen thither, but hee did eate neither bread, nor drinke water: for hee mourned because of the transgression of them of the captiuitie.

f Ebr. sonnes of the captiuitie.

7 And they caused a proclamation to goe throughout Iuda and Ierusalem, vnto^f all them of the captiuitie, that they should assemble themselves vnto Ierusalem.

8 And whosoever would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be^g forfeit, and hee should be separate from the Congregation of them of the captiuitie.

g Or, condemned.

9 Then all the men of Iudah & Benjamin assembled themselves vnto Ierusalem within three dayes, which was the twentieth day of the^h ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the raine.

e Which contained part of Nouember and part of December.

f For the season was given to raine, and so the weather was more sharpe and colde, and also their conscience touched them.

g Ye haue laid one sinne vpon another.
h Reade Iosh. 7. 19.

10 And Ezra the Priest stood vp and said vnto them, We haue transgressed, and haue taken strange wines, to increase the trespass of Israel.

11 Now thereforeⁱ giue praise vnto the Lord God of your fathers, and doe his will, and separate your selues from the people of the land, and from the strange wines.

12 And all the Congregation answered, and said with a loud voyce, So will we doe according to thy words vnto vs.

13 But the people are many, and it is a

rairie weather, and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand thereforeⁱ before all the Congregation, and let all them which haue taken strange wines in our cities, come at the time appointed, and with them the Elders of euery citie, and the Judges thereof, till the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Jonathan the sonne of Abiel, and Iahaziah the sonne of Ekuah ouer this matter, and Bethsillam and Shabberthai the Leuites helped them.

16 And they of the captiuitie did so, and departed, euen Ezra the Priest, and the men that were chiefe fathers to the familie of their fathers by name, & sate downe in the first day of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter, which was three moneths in finishing.

17 And vntill the first day of the first moneth they were finishing the businesse with all the men that had taken strange wines.

18 And of the sonnes of the Priests there were men found, that had taken strange wines, to wit, of the sonnes of Ieshua, the sonne of Jozadak, and of his brethren, Balaiah, Aeliezer, and Iarib, and Gedaliah.

19 And they gaue^l their handes that they would put away their wines, and they that had trespassed, gaue a ramme for their trespass.

l As a token that they would keepe promise and doe it.

20 And of the sonnes of Immer, Bonani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Jehiel and Uziah.

22 And of the sonnes of Balthur, Elioenai, Maaltiah, Shmael, Meshaneri, Jozabad, and Elafah.

23 And of the Leuites, Jozabad, & Shimei, and Relaiyah (which is Relitah) Bethsiah, Iudah, and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Uri.

25 And of^m Israel: of the sonnes of Baruch, Baniab, and Ieshiah, and Balchiah, and Biamin, and Eleazar, and Balchiah, and Benaiab.

m Meaning, of the common people: for before he spake of the Priests and Leuites.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabab, and Aziza.

28 And of the sonnes of Beshai, Jehohanan, Hananiah, Zabbai, Achiab.

29 And of the sonnes of Bani, Bethsillam, Galluch, & Adaiab, Iahub, and Sheal, Jeramoth.

30 And of the sonnes of // Bhabath, Adna, and Chelai, Benaiab, Maaltiah, Mattaniah, Bezaceel, and Binmi, and Banafsch.

|| Or, the captains of Moab.

31 And of the sonnes of Harim, Eliezer, Ithiah, Balchiah, Shemaiah, Shimeon.

32 Benjamin, Galluch, Shemaiah.

33 Of the sonnes of Balthur, Mattaniah, Zabab, Eliphelet, Jeremai, Banafsch, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Uel,
35 Banaiah, Bediah, Chellub,
36 Maniah, Berimoth, Eliahib,
37 Mattaniah, Mattaniah, and Jaasan,
38 And Banni, and Bennui, Shimei,
39 And Shelemiah, and Nathan, and Adabai,
40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemaiah.
42 Shallum, Amartah, Joseph.
43 Of the sonnes of Mebo, Jeiel, Matitiah, Sabad, Zebina, Jadan, and Joel, Benatah.
44 All these had taken strange wives: and among them were women that had children.

n Which also were made illegitimate, because the marriage was unlawful.

Nehemiah.

THE ARGUMENT.

God doeth in all ages and at all times set vp worthy persons for the commoditie and profit of his Church, as now within the compass of seuentie yeeres he raised vp diuers excellent men for the preservation of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captain to bring them home, and provided that the Temple was builded: the second reformed their manners, and planted religion: and the third builded vp the walls, deliuered the people from oppression, and provided that the Law of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ierusalem. 5 Hee confesseth the sinnes of the people, and prayeth God for them.



I he wordes of Nehemiah, the sonne of Machabiah. In the moneth ^aChisleu, in the twentieth yeere, as I was in the palace of Shushan,

2 Came Hanani one of my ^bbrethren, hee and the men of Iudah: and I asked

them concerning the Jewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto mee, The residue that are left of the captiuitie there in the ^cprouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen.

5 And said, O Lord God of heauen, the great and terrible God, that keepeth covenant and mercy for them that loue him, and obserue his Commandements,

6 I pray thee, let thine eares be at tent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned.

7 For we haue ^dgrateously sinned against thee, & haue not kept the commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses,

8 I beseech thee remember the word that thou commandedst thy seruant Moses, saying, We will transgresse, and I will scatter you abroad among the people.

9 But if ye turne vnto me, and keepe my commandements, and doe them, though your scattering were to the uttermost part

of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen to place my name there.

10 Now these are thy seruants and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.

11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants who desire to ^efear thy name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of ^fthis man: for I was the kings butler.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 Hee came to Ierusalem, 17 And builded the walles.

Now in the moneth ^aNisan, in the twentieth yeere of King ^bArtaxastate, the wine flood before him, and I tooke vp the wine, and gaue it vnto the King. Now I was not before time sad in his presence.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing but sorrow of heart. Then was I sore afraid.

3 And I said to the King, God saue the King for ever: why should not my countenance be sad, when the city and house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fire?

4 And the king said vnto mee, For what thing doest thou require? Then I prayed to the God of heauen.

5 And said vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.

6 And the king said vnto me, (the Queene also sitting by him) How long shall thy iourney bee? and when wilt thou come againe? So it pleased the king, and he sent mee, and I set him a time.

7 After, I said vnto the king, If it please the king, let them giue me letters to the captaynes beyond the ^gRiuer, that they may conuey me ouer, till I come into Iudah.

8 And

d That is, to worship thee.
e To wit, the King Artaxastate.

a Which was the first moneth of the yeere, and containeth part of March and part of April.
b Who is also called Darius: reade Ezra 7. 1.
c And was the sonne of Hyastapis.

c I desired God in mine heart to prosper mine enterprise.

|| Or, Euphrates.

a Which containeth part of Nouember, and part of December, and was their ninth moneth.

b A few as I was.

c Meaning, in Iudea.

Dan. 9. 4.

1 Ebr. corrupted.

Deut. 29. 21, 28.

Deut. 30. 4.

¶ Or, Paradise.
d As God mo-
ued me to a lke,
and as he gaue
me good successe
therin.

e There were
great enemies to
the Iewes, and la-
boured alwaies
both by force
and subtilty to
ouercome them,
and Tobiah,
because his wife
was a Iewesse,
had aduertise-
ment euery of
their affaires, and
to wrought them
great trouble.

¶ Or, conduit.
f That is, con-
temned of osher
nations, as
though God had
forsaken vs.
g They were en-
couraged, and
gaue themselues
to doe well, and
to trauel in this
worthy enter-
prise.

h There were
three chiefe go-
uernours vnder
the King of Per-
sia beyond Eu-
phrates.

i Thus the wic-
ked when they
will burden the
children of God,
euer lay treason
vnto their

charge, both be-
cause it maketh
them most odi-
ous to the world,
and also stirreth
the hatred of
Princes most a-
gainst them.

k Neither ye are
of the number of
the children of
God, to whom
he hath appoint-
ed this citie on-
ly, neither did
any of your pre-
decessors euer
feare God.

8 And letters vnto Aflaph the keeper of
the Kings parkes, that he may giue me tim-
ber to build the gates of the palace (which
appertained to the house) and for the walles
of the citie, and for the house that I shall en-
ter into. And the King gaue mee according
to the good hand of my God vpon me.

9 ¶ Then came I to the captaines be-
yond the river, and gaue them the kings
letters. And the King had sent captaines of
the army and boyssinen with me.

10 But Sanballat the Horonite, and
Tobiah a seruant an Ammonite heard it,
and it grieved the soze, that there was come
a man which sought the weaknes of the chil-
dren of Israel.

11 So I came to Ierusalem, and was
there three dayes.

12 And I arose in the night, I, and a few
men with mee: for I tolde no man what
God had put in my heart to doe at Ierna-
lem, and there was not a beast with me, saue
the beast whercon I rode.

13 And I went out by night by the gate
of the balley, and came before the Dragon
well, and to the dung port, and viewed the
walles of Ierusalem, how they were broken
downe, and the ports thereof deuoured with
the fire.

14 Then I went forth vnto the gate of
the fountaine, vnto the kings fishpoule, and
there was no roume for the beast that was
vnder me, to passe.

15 Then went I vp in the night by the
brooke, and viewed the wall, and turned
backe, and coming backe, I entred by the
gate of the balley and returned.

16 And the rulers knew not waither I
was gone, nor what I did, neither did I as-
setel it vnto the Iewes, nor to the Priests,
nor to the noble men, nor to the rulers, nor to
the rest that laboured in the worke.

17 Afterward I said vnto them, Vee see
the misery that we are in, how Ierusalem
lyeth waste, and the gates thereof are burnt
with fire: come and let vs build the wall of
Ierusalem, that we be no more a reproch.

18 Then I tolde them of the hand of my
God (which was good ouer mee) and also of
the Kings wordes, that he had spoken vn-
to mee. And they layde, Let vs rise, and
build. So they strengthened their hand to
good.

19 But when Sanballat the Horonite,
and Tobiah the seruant an Ammonite, and
Gethem the Arabian heard it, they mock-
ed vs, and despyled vs, and laide, What a
thing is this that ye doe? Will ye rebell a-
gainst the King?

20 Then answered I them, and layde to
them, The God of heauen, he will prosper
vs, and wee his seruants will rise vp and
build: but as for you, ye haue no portion nor
right, nor memoriall in Ierusalem.

CHAP. III.

The number of them that builded the walles.

Then arose Estabed the high Priest with
his brethren the Priests, and they built

the sheppegate: they repayed it, and set
vp the doores thereof: euen vnto the towre
of Sheah repaired they it, and vnto the towre
of Vananeel.

2 And next vnto him builded the men of
Iericho, and beside him Saccar the sonne of
Imri.

3 But the fishpoule did the sonnes of Se-
naah build, which also layde the beames
thereof, and set on the doores thereof, the
locks thereof, and the barres thereof.

4 And next vnto them fortified Berth-
moth, the sonne of Uriah, the sonne of Bak-
koz: and next vnto them fortified Bethul-
lam, the sonne of Berechiah, the sonne of
Bethzeabel: and next vnto them fortified
Sadoch, the sonne of Baana:

5 And next vnto them fortified the Te-
kites: but the great men of them put not
their neckes to the worke of their lords.

6 And the gate of the olde fishpoule for-
tified Iehoiadab the sonne of Paseah, and
Bethsaiam the sonne of Beladaiah: they
layde the beames thereof, and set on the
doores thereof, and the locks thereof, and
the barres thereof.

7 Next vnto them also fortified Melat-
iah the Gibeonite, and Iadon the Meron-
othite, men of Gibeon, and of Mishpah, vnto
the chayne of the Duke, which was beyond
the River.

8 Next vnto him fortified Uzziel the
sonne of Harhobiah of the goldsmithes:
next vnto him also fortified Hananiah, the
sonne of Harakkham, and they repayed
Ierusalem vnto the broad wall.

9 Also next vnto them fortified Repha-
iah, the sonne of Hur, the ruler of the halfe
part of Ierusalem.

10 And next vnto him fortified Iedaiah
the sonne of Harumaph, euen ouer against
his house: and next vnto him fortified Har-
tush, the sonne of Vashabniah.

11 Malchiah the sonne of Harim, and
Yahub the sonne of Pahath Moab, fortifi-
ed the second portion, and the towre of the
fornaces.

12 Next vnto him also fortified Shallum
the sonne of Valloeth, the ruler of the halfe
part of Ierusalem, he, and his daughters.

13 The balley gate fortified Hanan, and
the inhabitants of Sannah: they built it, and
set on the doores thereof, the locks thereof,
and the barres thereof, euen a thousand ci-
bites on the wall vnto the dung port.

14 But the dung port fortified Malch-
iah, the sonne of Rechab, the ruler of the
fourth part of Beth-haccarem: hee built it,
and set on the doores thereof, the locks there-
of, and the barres thereof.

15 But the gate of the fountaine fortified
Shallum, the sonne of Col-hoseh, the ruler
of the fourth part of Mishpah: he builded it,
and couered it, and set on the doores thereof,
the locks thereof, and the barres thereof,
and the wall vnto the fishpoule of a Shelah
by the kings garden, and vnto the steps that
goe downe from the citie of David.

16 After him fortified Rehemiah, the
sonne of Azbuk, the ruler of the halfe part of
Beth-zur vntill the other side ouer against
the

a In Ebrewe,
they sanctified it,
that is, they fini-
shed it, and so de-
dicated it to the
Lord by prayer
in desiring him
to maintaine it

b The rich and
mighty would
not obey them,
which were ap-
pointed officers
in this worke,
neither would
they helpe there-
unto.

1 Sa. 22, 11.

c Vnto the place
where the Duke
was wont to sit
in iudgement,
who gouerned
the country in
their absence.

¶ Or, of Zorophim.
¶ Or, of the Apo-
thecarie.

¶ Or, measure.

¶ Or, Silos.

the sepulchres of David, and to the fishpools that was repaired, and unto the house of the mightie.

17 After him fortified the Levites, Rehun the sonne of Bani, and next unto him fortified Zabhabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Banai the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next unto him fortified Ezer, the sonne of Iehua the ruler of Mizpah, the other portion over against the going by to the corner of the armour.

20 After him was earnest Baruch the sonne of Zaccabai, and fortified another portion from the corner unto the doore of the house of Eliahshib the high Priest.

21 After him fortified Merimoth, the sonne of Uriah, the sonne of Bakkor, another portion from the doore of the house of Eliahshib, even as long as the house of Eliahshib extended.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Benjamin, and Balthub over against their house: after him fortified Azariah the sonne of Baasiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah unto the turning and unto the corner.

25 Baal, the sonne of Azai, from over against the corner, and the high tower that lieth out from the Kings house, which is beside the corner of the pylion. After him Gedaliah, the sonne of Jaroah.

26 And the Meshinims that dwell in the fortress unto the place over against the water gate, Eastward, and to the tower that lieth out.

27 After him fortified the Tekoites another portion over against the great tower, that lieth out, even unto the wall of the fortress.

28 From above the horsegate fourth fortified the Priests, every one over against his house.

29 After them fortified Zadok the sonne of Immer over against his house: and after him fortified Shemaiab, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zalaph, the first, another portion: after him fortified Meshullam, the sonne of Berechiah over against his chamber.

31 After him fortified Balchiah the goldsmiths sonne, untrill the house of the Meshinims, and of the merchants over against the gate of Diphtad, and to the chamber in the corner.

32 And betwene the chamber of the corner unto the shepegate, fortified the goldsmiths and the merchants.

CHAP. IIII.

7 The building of Jerusalem is hindered. 15 But God breaketh their enterprise. 17 The Levites build with one hand, and hold their weapons in the other.

At when Sanballat heard that we build the wall, then was he wroth and sore grieved, and mocked the Jewes,

2 And said before his brethren and the armie of Samaria, thus he said, What doe these weake Jewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and said, Although they build, yet if a force goe by, he shall even breake downe their stone wall.

4 Heare, O our God, (for we are despised) and turne their shame upon their owne head, and give them unto a pray in the land of their captivitie,

5 And cover not their iniquitie, neither let their sinne be put out in thy presence: for they have provoked vs before the builders.

6 So we built the wall, and all the wall was toryned unto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ethiopians heard that the walles of Jerusalem were repaired, (for the breaches began to be stopped) then they were very wroth,

8 And conspired all together to come and to fight against Jerusalem, and to hinder them.

9 Then we prayed unto our God, and set watchmen by them day & night, because of them.

10 And Judah said, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall.

11 Also our aduersaries had said, They shall not know, neither see, till we come into the middes of them, and slay them, and cause the worke to cease.

12 But when the Jewes (which dwell beside them) came, they told vs ten times, from all places whence ye shall returne, they will be upon vs.

13 Therefore set I in the lower places behind the wall upon the tops of the stones, and placed the people by their families with their swords, their speares and their bowes.

14 Then I beheld, and rose by, and said unto the Princes, and to the rulers, and to the rest of the people, Be not afraid of them: remember the great Lord and fearefull, and fight for your brethren, your sonnes, and your daughters, your wives, and your houses.

15 And when our enemies heard that it was knowne unto vs, then God brought their counsell to nought, and we turned all againe to the wall, every one unto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and shields, and bowes, and habergins: and the rulers stood behind all the house of Judah.

17 They that builded on the wall, & they that their worke,

a Of his companions that dwell in Samaria.

b Thus he wicked that considered not Gods power is ever in a readines for the defence of his, mocke them as though they were weake and feeble.

c This is the remedie that the children of God have against the derision and threatnings of their enemies: to flee to God by prayer.

d Let them be spoiled and led away captiue.

e Let thy plagues declare to the world, that they set themselves against thee, and against thy Church: thus he prayeth, only having respect to Gods glory, and not for any private affection or grudge.

f Or, halfe height. i Ebr. make to say, meaning, the people.

g That is, oftentimes.

h They which brought the tidings, said thus, When you leave your worke, and goe either to rest, your enemies will assaile you.

i Who is ever at hand to deliver his out of danger, and therefore seeing they should fight for the maintenance of Gods glory and for the preservation of their owne liues and of theirs, he encourageth them to play the valiant men.

j To oversee them and to encourage them to their worke.

d Where the weapons and armour of the citie lay.

e Which dwell in the plaine country by Torden and Iericho.

f Reade Ezra Chap. 2. 43.

g Meaning the first of his sons.

h Which was the place of judgement, or execution.

that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For euery one of the builders had his sword girt on his loynes, and to builded: and he that blew the trumpet was beside me.

19 Then sayd I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and we are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, I reioyce thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them held the speeres from the appearing of the morning, till the starres came forth.

22 And at the same time sayd I vnto the people. Let euery one with his seruant lodge within Jerusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of y ward, (which followed me) none of vs did put off our clothes, save euery one put them off¹ for washing.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedie this. 14 He tooke not the portion of others that had ruled before, lest he should grieve the people.

Now there was a great crye of the people and of their wiues^a against their brethren the Jewes.

2 For there were that said, Alas, our sons and our daughters are many, therefore we take vp^b corne, that wee may eate and liue.

3 And there were that sayd, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that sayd, We haue borrowed money for the kings tribute vpon our lands and our vineyards.

5 And now our flesh is as^d the flesh of our brethren, and our sonnes as their sonnes, and loe, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power^e in our hands: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their cry and these words.

7 And I thought in my minde, and I rebuked the Princes, and the rulers, and sayd vnto them, Pou lay^f burdens euery one vpon his brethren: and I set a great assembly against them.

8 And I sayd vnto them, Wee (according to our ability) haue redeemed our brethren the Jewes, which were solde vnto the heathen: and will you sell your brethren againe, or shall they^g be solde vnto vs? Then held they their peace, and could not answer.

9 And I sayd vnto them, Wee (according to our ability) haue redeemed our brethren the Jewes, which were solde vnto the heathen: and will you sell your brethren againe, or shall they^g be solde vnto vs? Then held they their peace, and could not answer.

9 I sayd also, That which yee doe, is i Meaning, Ne- not god. Dought ye not to walke in the feare hemish. of our God, for the^k reproch of the heathen k Who by this our enemies? occasion will blaspheme the Name of God, pray you, let vs leaue off this^l burden. seeing that our aces are no bet- ter then theirs, || Or, vsurie.

10 For euery I, my brethren, and my ser- uants doe lend them money and coyne: I pray you, let vs leaue off this^l burden.

11 Restore, I pray you, vnto them this day their lands, their vineyards, their olives and their houses, and remie the hun- derty part of the silver and of the coyne, of the wine, and of the oyle^l that yee exact of them. l Which ye take of them for the lone.

12 Then said they, We wil restore it, and will not require it of them: wee will doe as thou hast sayd. Then I called the Priests, and caused them to sweare that they should doe according to this promise.

13 So I shooke my lay, and said, So let God shake out euery man that will not per- forme this promise, from his house, and from his labour: euen thus let him be shaken out and emptied. And all the congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the king gaue mee charge to be gouernour in the land of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of king Artah- bashete, that is, twelue yeere, I, and my bre- thren haue not eaten the^m bread of the go- uernour.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, beside fourtie shekels of silver: yea, and their seruants bare rule over the people, but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreover, there were at my table an hundred and fiftie of the Jewes, and ru- lers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe and fixe chosen sheepe, and birds were prepa- red for me, and fwithinten dayes wine for all in abundance. Yet for all this I requi- red not the bread of the gouernour: for the bondage was greivous vnto this people.

19 Remember mee, O my God, in good- nesse, according vnto all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdom and zeale to his aduersarie. 13 Hee is not discouraged by the false prophets.

And when Sanballat and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more^a breaches therein (though at that time I had not set vp the doores vpon the gates.) a That is, that they were ioy- ned together, as Chap. 4. 6.

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that wee may meeete together in the villages in the plaine of

k Meaning to resist their ene- mies, it needs re- quired,

l That is, when they purified themselves, or else when they washed their clothes.

a Against the rich which op- pressed them. b This is the complaint of the people, shewing to what extremi- tie they were brought vnto. c To pay our tribute to the King of the Persians, which was exacted yeerely of vs. d By nature the rich is no better then the poore. e We are not able to redeme them, but for pouertie are constrained to hire them to others. f You presse them with vsu- rie, and seeke how to bring all things into your hands. g Both because they should be moued with pitie seeing how many were by them oppressd, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren. h Seeing God hath once deliuered them from the bondage of the heathen, shall wee make them our slaues?

m I receiued not that portion and diet, which the gouernours that were before me, exacted: wherein he declareth that he rather sought the wealth of the people, then his owne commo- dity.

n Or, once in ten dayes. o Whereas at other times they had by measure, at this time they had most libe- rally.

of Dno : and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: ^b Why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same maner.

5 Then I sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ^{||} Sathmu hath said te, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt bee their king according to these words.

7 Thou hast also ordeined the Prophets to preach of thee at Jerusalem, saying, There is a King in Iudah : and now according to these words it shal come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou fastest them of thine owne heart.

9 For all they afayed vs, sayings, Their hands shall bee weakened from the worke, and it shal not be done: now therefore ⁺ encourage thou me.

10 And I came to the house of Shematah, the sonne of Delaiah the sonne of Shebtabel, and hee was ⁺ shut vp, and hee sayd, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea in the night will they come to kill thee.

11 Then I said, Should such a man as I, flee? ^{||} Who is hee, being as I am, that would goe into the Temple to kure? I will not goe in.

12 And loe, I persecuted, that God had not sent him, but that hee pronounced this propheticke against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might bee afraid, and doe thus, and sinne, and that they might haue an euill report that they might reproach me.

14 My God, remember thou Tobiah and Sanballat according vnto these their works, and Roadiah the ⁺ Prophetesse also, and the rest of the prophets that would haue put me in feare.

15 Notwithstanding the wall was finished on the five and twentieth day of ^h E. lul, in two and fifty dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

And went about to overthrow his Church, declaring also hereby, that where there is one true minister of God, the deuill hath a great sort of hirelings. ^h Which was the sixt moneth, and continued part of August, and part of September,

i After that I had sent Sanballat his answer.

17 And in these dayes were there many of the Princes of Iudah, whose ^k letters went vnto Tobiah, and thole of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for hee was the sonne in law of Shebaniash, the sonne of Arah: and his sonne Jehonathan had the daughter of Bebsullam the sonne of Berechiah.

19 Peaz, they spake in his praise before me, and tolde him my wordes, and Tobiah sent letters to put mee in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbred.

NOW when the wall was builded, and I had set vp the doores, and the porters and the fingers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Jerusalem (for he was double a faithful man, and feared God aboue many.)

3 And I sayd vnto them, Let not the gates of Jerusalem bee opened, vntill the heate of the sunne: and while they stand by, let them shut the doores, and ⁺ make them fast: and I appointed wards of the inhabitants of Jerusalem, euery one in his ward, and euery one ouer against his house.

4 Now the city was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found written therein,

6 These are the ^b sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Jerusalem and to Iudah euery one vnto his cite.

7 They which came with Serubbabel Jehuua, Nehemta, Azariah, Raamiah, Pahamani, Mordecai, Bilshan, Mispereth, Bigual, Rehum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand, an hundredth seuentie and two.

9 The sonnes of Shephatiah, three hundredth seuentie and two.

10 The sonnes of Arah, six hundredth fiftie and two.

11 The sonnes of ^{||} Pahath Moab of the sonnes of Jehuua, and Joab, two thousand, eight hundredth and eightene.

12 The sonnes of Elam, a thousand, two hundredth fiftie and foure.

13 The sonnes of Zattu, eight hundredth, and five and fortie.

14 The sonnes of Zacchai, seuen hundredth and threescore.

15 The sonnes of Binnui, six hundredth and eight and fourty.

16 The sonnes of Bebai, six hundredth and eight

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous, then the outward & professed enemies,

Ecclus. 49. 13.

a To wit, they that are mentioned, verse 2.

† Ebr, hold them, meaning, till the barres were put in.

Ezra 2. 2.

b That is, the inhabitants of Iudah.

c Azariah in Ezra is called Seraiah: and Raamiah, Reeliah, Chap. 3. 2.

|| Or, the captain of Moab.

b Meaning, that if I should obey their request, the work which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.

|| Or, Gessem. c As the same goeth. d Thou hast bribed, and set vp false prophets to makethy selfe King, and so to defraud the King of Persia of that subiection, which you owe vnto him.

† Ebr, strengthen thou mine hand. e As though hee would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation which in him was but hypocrisie.

f He doubted not but God was able to preserve him and knew that if he had obeyed this counsell, hee should haue discouraged all the people: thus God giueth power to his to resist false prophetes, though they seeme to haue neuer so great probability.

g Very griefe caused him to pray against such which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to overthrow his Church, declaring also hereby, that where there is one true minister of God, the deuill hath a great sort of hirelings. h Which was the sixt moneth, and continued part of August, and part of September, i After that I had sent Sanballat his answer.

eight and twentie.

17 The sonnes of Azgad, two thousand three hundred and two and twentie.

18 The sonnes of Adonikam, three hundred threescore and seven.

19 The sonnes of Biguai, two thousand threescore and seven.

20 The sonnes of Adin, five hundred and five and fiftie.

21 The sonnes of Ater of Bizkiah, ninety and eight.

22 The sonnes of Hashum, three hundred and eight and twenty.

23 The sonnes of Bezai, three hundredth and foure and twenty.

24 The sonnes of Hariph, an hundredth and twelue.

25 The sonnes of Gibeon, ninetie and five.

26 The men of Beth-lehem & Netophah, an hundred fourescore and eight.

27 The men of Anathoth, an hundred and eight and twenty.

28 The men of Beth-asanaueth, two and fiftie.

29 The men of Kiriath-earim, Chephirah, and Beeroth, seven hundred and three and fiftie.

30 The men of Ramah and Gaba, five hundred and one and twenty.

31 The men of Michmas, an hundredth and two and twenty.

32 The men of Beth-el and Ai, an hundred and three and twenty.

33 The men of the other Bebo, two and fiftie.

34 The sonnes of the other Elam, a thousand two hundred and foure and fiftie.

35 The sonnes of Harin, three hundredth and twenty.

36 The sonnes of Jericho, three hundredth and five and fiftie.

37 The sonnes of Lod-hadid and Dno, seven hundred and one and twenty.

38 The sonnes of Senaah, three thousand nine hundred and thirtie.

39 The Priests: the sonnes of Jedaiah of the house of Ieshua, nine hundred seuentie and three.

40 The sons of Immer, a thousand and two and fiftie.

41 The sonnes of Jashur, a thousand two hundred and seven and fiftie.

42 The sonnes of Harim, a thousand and seuentene.

43 The Levites: the sonnes of Ieshua of Kadmiel, and of the sonnes of Hoduiah, seuentie and foure.

44 The singers: the children of Asaph, an hundred and eight and fiftie.

45 The porters: the sonnes of Shalum, the sonnes of Ater, the sonnes of Salmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundred and eight and thirtie.

46 The Nethinims: the sonnes of Ziba, the sonnes of Beshupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of

Bagaba, the sonnes of Shalmal,

49 The sonnes of Hanan, the sonnes of Siddei, the sonnes of Sahar,

50 The sonnes of Reatah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazam, the sonnes of Uzza, the sonnes of Palah,

52 The sonnes of Beilai, the sonnes of Meuntin, the sonnes of Nepphethim,

53 The sonnes of Bakkuk, the sonnes of Hacupha, the sonnes of Hachur.

54 The sonnes of Bazlith, the sonnes of Beida, the sonnes of Narkha,

55 The sonnes of Barkos, the sonnes of Siliera, the sonnes of Camak,

56 The sonnes of Reziab, the sonnes of Haripha,

57 The sonnes of Salomons servants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Siddei,

59 The sonnes of Sherebaniab, the sonnes of Hattil, the sonnes of Bochereth of Zebai, the sonnes of Anon.

60 All the Nethinims, and the sonnes of Salomons servants were three hundredth ninetie and two.

61 And these came by from Telmeiah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sons of Nekoda, five hundredth and two and fiftie.

63 And of the Priests, the sonnes of Badaiab, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.

65 And the Tirshatha said unto them, that they should not eat of the most holy, till there rose up a Priest with Artin and Thummim.

66 All the Congregation together, was two and fiftie thousand, three hundred and threescore.

67 Besides their servants and their maidens, which were seven thousand, three hundred and seven and thirtie: and they had two hundred and five and forty singing men and singing women.

68 Their horses were seven hundredth and five and thirtie, and their mules two hundred and five and fiftie.

69 The Camels four hundred and five and thirtie, and five thousand, seven hundred and twenty asses.

70 And certain of the chiefe fathers gave unto the worke The Tirshatha gave to the treasure, a thousand diammes of gold, fifty basins, five hundred and thirtie Priests garments.

71 And some of the chiefe fathers gave unto the treasure of the worke, twenty thousand diammes of gold, and two thousand and two hundred pieces of silver.

72 And

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

|| Or, Hodaiah.

f Reade Ezra 2.43.

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a bucler. Exod. 28.30.

h Reade Ezra 2.69.

|| Or, mines.

72 And the rest of the people gave twenty thousand drammes of golde, and two thousand pieces of silver, and therefore a leuen Priests garments.

73 And the Priests and Levites, and the porters, and the singers, and the rest of the people, and the Schemittims, and all Israel dwell in their cities: and when the seventh moneth came, the children of Israel were in their cities.

i Which contained part of September, and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They rejoyce in Israel for the knowledge of the word of God. 15 They keepe the feast of tabernacles or boothes.

And all the people assembled themselves together in the street that was before the water gate, & they spake unto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and understand it, in the first day of the seventh moneth.

3 And he read therein in the street that was before the watergate (from the morning until the midday) before men and women, and then they that understood it, and the eares of all the people hearkened unto the booke of the Law.

4 And Ezra the Scribe stood upon a pulpit of wood, which hee had made for the preaching, and beside him stood Bithiah, and Shema, and Ananiah, and Uriah, and Hiliah, and Maasiah on his right hand, and on his left hand Bedaiah, and Bithael, and Balthiah, and Hasbun, and Vashbaddana, Sechariah, and Meshullam.

5 And Ezra opened the booke before all the people: for hee was above all the people: and when hee opened it, all the people stood up.

6 And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting up their hands: and they bowed themselves, and worshipped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maasiah, Kelita, Azariah, Jozabad, Hanan, Bedaiah, and the Levites caused the people to understand the Law, and the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gave the sense, and caused them to understand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, said unto all the people, This day is holy unto the Lord your God: mourne not, neither weep: for all the people wept when they heard the words of the Law.

10 Hee said also unto them, Goe, and eate of the fat, and drinke the sweete, and send part unto them for whom none is prepared: for this day is holy unto our Lord: be ye not

sober therefore: for the joy of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away part, and to make great joy, because they had understood the words that they had taught them.

13 And on the second day, the chiefe fathers of all the people, the Priests and the Levites were gathered unto Ezra the Scribe, that he also might instruct them in the words of the Law.

14 And they found written in the Lawe (that the Lord had commanded by Moses) that the children of Israel should dwell in * boothes in the feast of the seventh moneth,

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Goe forth unto the mount, and bring olive branches, and pine branches, and branches of Myrtus, and palme branches, and branches of thick trees to make boothes, as it is written.

16 So the people went forth and brought them, and made them boothes, every one upon the * roofof his house, & in their courts, and in the courts of the house of God, and in the street by the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come againe out of the captivtie, made boorthes, and late under the boorthes: for since the time of Ieshua the sonne of Nun unto this day, had not the children of Israel done so, and there was very great joy.

18 And hee read in the booke of the Law of God every day, from the first day unto the last day. And they kept the feast seven dayes, and on the eighth day a solemn assembly, according unto the maner.

CHAP. IX.

1 The people repent, & forsake their strange wives. 5 The Levites exhort them to praise God. 6 Declaring his wonders. 26 And their ingratitude. 30 And Gods great mercies toward them.

In the foure and twentieth day of this 1st moneth, the children of Israel were assembled with * fasting, and with sackcloth, and earch upon them.

2 (And they that were of the seed of Israel were separated from all the strangers) and they stood and confessed their sinnes, and the iniquities of their fathers.

3 And they stood up in their place and read in the booke of the law of the Lord their God foure times on the day, and they * confessed and worshipped the Lord their God foure times.

4 Then stood up upon the staires of the Levites Ieshua, and Bani, Radmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cryed with a loud voyce unto the Lord their God.

5 And the Levites said, even Ieshua and Radmiel, Bani, Vashabniah, Sherebiah, Hodiah, Shebaniah and Bethabiah, Stand up, and praise the Lord your God,

Leuit. 23. 34.

Or, goodly branches, as Leuit. 23. 40.

h For their houses were made flat above, read Deut. 22. 8.

i Which was almost a thousand yeeres.

a Meaning, the assembled with * fasting, and with sackcloth, and earch upon them. 1. Esdr. 9. 4.

† Ebr. strange children.

b They made confession of their sinnes and vsed prayers.

* Ebr. as one man.

a Read Ezra 7. 6.

b Which had age and discretion to understand.

c This declareth the great zeale that the people had to heare the word of God.

d To the intent that his voyce might be the better heard.

e In considering their offences against the Law. Therefore the Levites doe not reprove them for mourning, but assure them of Gods mercies, so far as much as they are repentant.

f That is, remember the poore.

g Reioyce in the Lord, and hee will giue you strength.

for ever and ever, and let them praise thy glorious Name, O God, which excelleth above all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heaven, and the heaven of all heavens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preservest them all, and the hoste of the heaven worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abram, and broughtest him out of * Ur in Caldea, * and madest his name Abraham,

8 And foundest his heart faithfull before thee, * and madest a covenant with him, to give unto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Girgassites, and hast performed the words, because thou art iust.

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red sea,

10 And sheweth tokens and wonders by-on Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a name, as appeareth this day.

11 * For thou didst breake by the Sea before them, and they went thorow the middes of the sea on dry land, and those that pursued them, hast thou cast into the bottomes as a stone in the mighty waters:

12 And * leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire, to give them light in the way that they went.

13 * Thou earnest down also vpon mount Sinai, and spakest unto them from heaven, and gauest them right iudgements and true lawes, ordinances, and good commandements.

14 And declaredst unto them thine holy Sabbath, and commaundest them precepts, and ordinances, and lawes, by the hand of Moses thy servant:

15 * And gauest them bread from heaven for their hunger, * and broughtest forth water for them out of the rocke for their thirst: and * promisedst them that they should goe in, and take possession of the land, for the which thou hadst lift up thine hand for to give them.

16 But they our fathers behaved themselves proudly, and hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marvellous workes that thou hadst done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou O God of mercies, gracious and full of compassion, of long suffering, and of great mercy, yet forlookest them not.

18 Moreover, when they made them a molten calfe (and said, This is thy God that brought thee up out of the land of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forgo-

kest them not in the wilderness: * the pillar of the cloud departed not from them by day to leade them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should goe.

20 Thou gauest also thy good Spirit to instruct them, and withheldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou diddest also feede them fourtie yeeres in the wilderness: they lacked nothing: * their clothes waxed not olde, and their feet * swelled not.

22 And thou gauest them kingdomes and people, and * scatteredst them into contries: so they possessed * the land of Sihon and the land of the king of Heshbon, and the land of Og king of Bashan.

23 And thou diddest multiply their children like the starrs of the heaven, & broughtest them into the land, wherof thou hadst spoken unto their fathers, that they should goe and possess it.

24 So the children went in, and possessed the lande, and thou subduedst before them the inhabitants of the land, even the Canaanites, and gauest them into their hands, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses full of all goods, cisternes digged out, vineyards and olives, and trees for foode in abundance, and they did eate, and were filled, and became fat, and lived in pleasure through thy great goodness.

26 Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which * protected among them to turne them vnto thee) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heaven, and through thy great mercies thou gauest them saviours, who saved them out of the hand of their adversaries.

28 But when they had rest, they returned to doe euill before thee: therefore ledest thou them in the hand of their enemies, so that they had the dominion ouer them, yet when they converted and cryed vnto thee, thou heardest them from heaven, and deliueredst them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto the Law: but they behaued themselves proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (* which a sinner should do and line in them) and slew away the shoulder, and were stiffnecked, and would not heare.

30 Yet thou * diddest forbear them many yeeres, and protestedst among them by

thy

c Though the way was tedious and long.
d Meaning, the heathen whom he droue out.

e Taking heaven and earth to witness, that God would destroy them, except they returned, as 2. Chron. 24. 19.

f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperitie forgate God.

g which is a similitude taken of an oxen, that shrink at the yoke or burden, as Zec.

h When thou

Gen. 11. 31.

Gen. 17. 5.

Gen. 15. 18.

Exod. 3. 7. and

14. 10.

Exod. 14. 22.

Exod. 13. 21.

Exod. 19. 18, 20.

and 20. 1.

Exod. 16. 15.

Exod. 17. 16.

Deut. 1. 8.

diddest admonish them by thy Prophets, * Ebr. thou diddest press long vpon them many yeeres,

thy Spirit, even by the hand of the Prophets but they would not heare : therefore gaueſt thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou haſt not conſumed them: neither forſaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, * thou great God, mighty and terrible, that keepelt covenant, and * mercy, let not all the affliction that hath come vnto vs, ſeeme a litle before thee, that is, to our Kings, to our Princes, and to our Priests, & to our Prophets, and to our Fathers, and to all the people, ſince the time of the Kings of Aſſhur vnto this day.

33 Surely thou art iuſt in all that is come vpon vs : for thou haſt dealt truly, but we haue done wickedly.

34 And our Kings and our Princes, our Priests and our Fathers haue not done thy Lawe : nor regarded thy commandements nor thy proteſtations, wherewith thou haſt * proteſted among them.

35 And they haue not ſerued thee in their Kingdome, and in thy great goodneſſe that thou ſhewedſt vnto them, and in the large and fat land which thou diideſt ſet before them, and haue not conuerſed from their euill workeſ.

36 Behold, we are ſeruants this day, and the land that thou gaueſt vnto our Fathers, to eate the * fruite thereof, and the goodneſſe thereof, behold, we are ſeruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou haſt ſet ouer vs, becauſe of our ſinnes : and they haue dominion ouer our bodies, and ouer our cattel at their pleaſure, and we are in great affliction.

38 Now becauſe of all this wee make * a ſure covenant, and write it, and our princes, our Leuites and our Priests ſeale vnto it.

CHAP. X.

1 The names of them that ſealed the covenant before God and the people.

Now they that ſealed were Nehemiah the ſonne of Achabiah the ſonne of Hachaliah, and Zidkiah,

2 Seraiab, Azariah, Jeremiah, 3 Baſhur, Amariah, Pachia, 4 Hattub, Shebaniah, Balluch, 5 Warim, Berimoth, Badaiah, 6 Daniel, Ginnechon, Baruch, 7 Beſhullam, Abitah, Blaſamin, 8 Baaziah, Bilgai, Sheſemaiab : theſe are the Priests.

9 ¶ And the Leuites: Jeſhua the ſonne of Azariah, Binnui, of the ſonnes of Hephadai, Kadmiel.

10 And their brethren, Shebaniah, Hodiah, Kelita, Delatah, Hanan,

11 Michah, Rehob, Baſhabiah, 12 Zacur, Seraiab, Shebaniah,

13 Hodiah, Bani, Beninu,

14 ¶ The chiefe of the people were Pa-

roſh, ¶ Daſath, Doab, Elam, Sattu, Bani,

15 Bunni, Azgah, Beſab,

16 Adoniah, Bigvai, Adin,

17 Ater, Bizkiah, Azur.

18 Hodiah, Baſhur, Bezai,

19 Hattub, Anathoth, Nebai,

20 Hagaiab, Beſhullam, Beſer,

21 Beſhezabeel, Zadok, Iaddua,

22 Delatiah, Hanan, Anatah,

23 Hoſhea, Hananiah, Baſhab,

24 Ballabeh, Bileha, Shobek,

25 Rehum, Baſhabnah, Baſaſiaſh,

26 And Abitah, Hanan, Anan,

27 Balluch, Barum, Baanah.

28 And the reſt of the people, the Priests, the Leuites, the Porters, the Singers, the

29 ¶ The chiefe of them * receiued it for their brethren, & they came to the * curſe and to the othe to walke in Gods Lawe, which was giuen by Moſes the ſeruant of God, to obſerue and doe all the commandements of the Lord our God, and his iudgements, and his ſtatutes:

30 And that wee would not giue our daughters to the people of the land, neither take their daughters for our ſonnes.

31 And if the people of the land brought ware on the Sabbath, or any victuals to ſell,

32 And wee made ſtatutes for our ſelues to giue by the yeere, the third part of a ſhekel for the ſeruiſe of the houſe of our God.

33 For the ſheuebread, and for the dayly offering, and for the dayly burnt offering, the Sabbath, the new moones, for the ſolemne feaſts, and for the things that were ſanctified, and for the ſinne offerings to make an atonement for Iſrael, and for all the worke of the houſe of our God.

34 ¶ Wee caſt alſo lots for the offering of the wood, euen the Priests, the Leuites and the people, to bring it into the houſe of our God, ¶ by the houſe of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the firſt fruits of our land, and the firſt of al the fruits of all trees, yeere by yeere into the houſe of the Lord,

36 And the firſt borne of our ſonnes and of our cattell, as it is * written in the Law, and the firſt borne of our bullockes and of our ſheepe, to bring it into the houſe of our God, vnto the Priests that miniſter in the houſe of our God,

37 And that wee ſhould bring the firſt fruit of our dough, and our offerings, and the fruit of euery tree, of wine, and of oyle, vnto the Priests, to the chambers of our houſe of our God : and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our tra-

38 And the Priests, the ſonne of Aaron, ſhall bee with the Leuites, when the Leuites take tithes, and the Leuites ſhall * bring by the tenth part of the tithes vnto the houſe of our God vnto the chambers of

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b Reade Ezra 2.43.

c Which being idolaters, forſooke their wickedneſſe, and gaue themſelues to ſerue God.

d They made the othe in the name of the whole multitude.

e Whereunto they gaue themſelues, if they brake the Law, as Deut. 28.15.

f Which notwithstanding they brake ſoone after, as Chap. 13.15.

g This declareth wherefore they gaue their third part of the ſhekel, which was beſides the halfe ſhekel, that they were bound to pay. Exod. 30.13

h By this rehearſall is meant that there was no part nor ceremony in the Law, whereunto they did not biade themſelues by covenant.

i Whereſoeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law, and according to the oath taken and covenant that we made, Numb. 18.26.

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Exod. 34.6,7.

2^d ſal. 143.1,2.

1 By whom we were led away into captiuitie, and haue been appointed to be ſlaine, as Eſter 3.13.

k Hee confeſſeth that all theſe things came to them iuſtly for their ſins, but hee appealeth from Gods iuſtice to his mercies.

l That thou wouldeſt deſtroy them, except they would returne to thee, as verſe 26.

m That is, to bee the Lords therof.

n Thus by affliction they promiſe to keepe Gods commandements, whereunto they could not be brought by Gods great benefiſſe.

¶ And the Priests, the ſonne of Aaron, ſhall bee with the Leuites, when the Leuites take tithes, and the Leuites ſhall * bring by the tenth part of the tithes vnto the houſe of our God vnto the chambers of

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the treasure house.

k We will not leave it destitute of that, that shall be necessary for it,

39 For the children of Israel, & the children of Levi shall bring up the offerings of the coigne, of the wine, and of the oyle, unto the chambers: and there shalbe the vessels of the Sanctuary, and the Priests that minister, and the porters, and the fingers, and we will not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Ierusalem after it was builded, 2 And who in the cities of Iudah.

And the rulers of the people dwell in Ierusalem: the other people also cast lots, a to bring one out of tenne, to dwell in Ierusalem the holy citie, and nine parts to bee in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the province, that dwell in Ierusalem. but in the cities of Iudah, every one dwell in his owne possession in their cities of Israel, the Priests and the Levites and the Bethinims, and the sonnes of Salomons servants.

4 And in Ierusalem dwell certaine of the children of Iudah, & of the children of Benjamin. Of the sonnes of Iudah, Athaiab, the sonne of Azitah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel of the sonnes of Perez.

5 And Maasiah the sonne of Baruch, the sonne of Col-Hozeh, the sonne of Bazarab, the sonne of Adaiah, the sonne of Joiarib, the sonne of Zechariah, the sonne of Shilomi.

6 All the sonnes of Perez that dwell at Ierusalem, were foure hundredth threescore and eight valiant men.

7 These also are the sonnes of Benjamin, Gallu the sonne of Meshullam, the sonne of Joed, the sonne of Pedaiab, the sonne of Kollalah, the sonne of Maasiah, the sonne of Jithiel, the sonne of Jeshaiab.

8 And after him Gabai, Gallai, nine hundred and twenty and eight.

9 And Joel the sonne of Siechi was gouernour ouer them: and Iudah the sonne of Sheuiah, was the second ouer the citie.

10 Of the Priests, Jedaiab, the sonne of Joiarib, Jachin.

11 Seraiah the sonne of Hilkiab, the sonne of Meshullam, the sonne of Zadok, the sonne of Merarib, the sonne of Abiud was chiefe of the house of God.

12 And their brethren that did the worke in the Temple, were eight hundredth twentieth and two: and Adaiab the sonne of Jeroham, the sonne of Pedaiab, the sonne of Amzi, the sonne of Zechariah the sonne of Balthur, the sonne of Balchiah:

13 And his brethren, chiefe of the fathers two hundredth and two and fourtie: and Amashai, the sonne of Asareel, the sonne of Abazai, the sonne of Meshillemoth, the sonne of Immer:

14 And their brethren, valiant men, an hundredth & eight and twenty: and their ouer-seer was Zabbid the sonne of Bageolim.

15 And of the Levites, Shemaiab the

sonne of Balthur, the sonne of Azrikam, the sonne of Balthabiah, the sonne of Bannai.

16 And Shabbethai, and Jozabad of the chiefe of the Levites were ouer the workes of the house of God without.

17 And Mattaniah the sonne of Bichai, the sonne of Zaddi, the son of Aaph was the chiefe to begin the thanksgiving and prayer: and Bakkubiah the second of his brethren and Abda the sonne of Shammua, the sonne of Galai, the sonne of Seoubun.

18 All the Levites in the holy citie were two hundredth fourscore and foure.

19 And the porters Asub, Talmon and their brethren that kept the gates, were an hundredth twenty and two.

20 And the residue of Israel of the Priests, and of the Levites dwell in all the cities of Iudah, every one in his inheritance.

21 And the Bethinims dwell in the Jostretse, and Ziba, and Gilpa was ouer the Bethinims.

22 And the ouersier of the Levites in Ierusalem was Azzi the sonne of Bani, the son of Athabiah, the sonne of Mattaniah, the son of Bichai: of the sonnes of Aaph singers were ouer the worke of the house of God.

23 For it was the kings commandment concerning them, that faithfull provision should be for the singers every day.

24 And Jethabiah the son of Meshazbeel, of the sonnes of Zerab, the sonne of Iudah was at the kings hand in all matters concerning the people.

25 And in the villages in their lands, some of the children of Iudah dwell in Kiriath-arba, and in the villages thereof, and in Dibon and in the villages thereof, and in Jekabzeel, and in the villages thereof.

26 And in Jeshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Ber Sheba, and in the villages thereof.

28 And in Ziklag, and in Bechonah, and in the villages thereof.

29 And in En-rimmon, and in Zareah, and in Jarmuth.

30 Zanoah, Adullam, & in their villages, in Lachish, & in the fields thereof, at Azekah, and in the villages thereof: and they dwell from Beer-sheba vnto the valley of Ginnom.

31 And the sonnes of Benjamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof.

32 Anatoth, Nob, Ananiah.

33 Hazor, Ramah, Gittaim,

34 Hadid, Seboim, Beth-lar,

35 Lob, & Ono in the Carpenters valley.

36 And of the Levites were divisions in Iudah and in Benjamin.

CHAP. XII.

1 The Priests and Levites which came with Zerubbabel vnto Ierusalem, are numbred, 27 And the wall is dedicated.

These also are the Priests and the Levites that went up with Zerubbabel, the son of Shealtiel, and Jeshua: to wit, Seraiah, a From Babylon to Ierusalem.

2 Amariah, Malluch, Balthuz,

3 Shereaniah, Rehum, Merioth,

B b

4 Jaddo

e That is, he began the Psalme, and was the Chaunter.

f Meaning, of the Temple.

g Othem which dwell not in Ierusalem.

h Or, Ophel.

h Was chiefe about the king for all his affaires.

a Because their enemies dwelt round about them, they provided that it might be replenished with men, and vsed this policie, because there were few that offered themselves willingly.

b Which came of Perez the sonne of Iudah.

|| Or, of a Shilomite.

c That is, was the hie Priest.

d That serued and ministered in the Temple.

|| Or, of one of the great men.

the Priesthood, and the Couenant of the Priesthood, and of the Levites.

30 Then cleansed I them from all strangers, & appointed the wards of the Priests

and of the Levites, every one in his office,

31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, in goodnesse.

o That is, to shew mercie vnto me.

Esther.

THE ARGVMENT.

Because of the diuersitie of names, whereby they vsee to name their Kings, and the supputation of Byceres wherein the Hebrewes and the Grecians doe varie, diuers authours write diuersly as touching this Ahasuerosh, ut it seemeth, Dan 6.1. and 9.1. that he was Darius King of the Medes, and sonne of Astyages, called also Ahasuerosh, which was a name of honour, and signified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest dangers, but when all hope of worldly helpe faileth, hee ener stirreth vp some by whom he sendeth comfort and deliuerance. Herein also is described the ambition, pride, and crueltie of the wicked when they come to honour, and their sudden fall when they are at height: and how God preferueth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethern.

CHAP. I.

3 King Ahasuerosh maketh a royall feast, 12 whereinunto the Queene Vashti will not come. 19 For which cause shee is divorced. 20 The Kings decree touching the preeminence of Man.



In the dayes of Ahasuerosh (this is Ahasuerosh that reigned from India euen vnto Ethiopia, ouer an hundredeth and seuen and twentie prouinces)

2 In those dayes when the king Ahasuerosh^a late on his throne, which was in the palace of Shushan,

3 In the thirde yere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaynes and gouernours of the prouinces which were before him,

4 That he might shew the riches & glory of his kingdom, and the honour of his great makeitie many dayes, euen an hundred and fourescore dayes.

5 And when these dayes were expired the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, and blew clothes, fastened with cordes of fine linnen and purple, in situer rings, and pillars of marble: the beds were of gold, and of situer vpon a pavement of Porphyre, and marble, and alabastrer, and blue colour.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royall wine in abundance according to the power of the king.

8 And the drinkeing was by an order, none might compell: for so the king had appointed vnto all the officers of his house, that they should doe according to euery mans pleasure.

9 The Queene Vashti made a feast also for the women in the royal house of king Ahasuerosh.

10 Upon the seuenth day, when the king was merry with wine, he commanded Methuman, Biztha, Harbona, Bigtha, and Abagtha, Seibar, and Carcas, the seuen Eunuches, (that serued in the presence of king Ahasuerosh)

11 To bring Queene Vashti before the king with the crowne royall, that hee might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word, & which he had giuen in charge to the Eunuches: therefore the king was very angry, and his wrath kindled in him.

13 Then the king said to the wise men, that knew the times (for so was the kings manner towards all that knew the law and the iudgement):

14 And the next vnto him was Carshena, Shehar, Admatha, Carsith, Peres, Mardena and Memucan the seuen princes of Persia and Media, which saw the kings face, and late the first in the kingdom)

15 What shall wee doe vnto the Queene Vashti, according to the law, because she did not according to the word of the King Ahasuerosh by the comission of the Eunuches:

16 Then Memucan answered before the King and the Princes, The Queene Vashti hath not onely done euill against the king, but against all the Princes, and against all the people that are in all the prouinces of King Ahasuerosh.

17 For the act of the Queene shall come abroad vnto all women, so that they shall despise their husbands in their owne eyes, and shall say, The king Ahasuerosh commanded Vashti the Queene to be brought in before him, but she came not.

18 So shall the princesses of Persia and Media this day say vnto all the Kings princes, when they heare of the act of the queene: thus shall there bee much dispitfullnesse and wrath.

19 If it please the King, let a royal decree proceed from him, & let it be written among the statutes of Persia and Media (and let it not be transgressed) that Vashti come no more before King Ahasuerosh: and let the King giue her royall estate vnto her companion that is better then she.

20 And when the decree of the king which shall be made, shall be published throughout all his kingdom (though it bee great) all the women shall giue their husbands honour both great and small.

21 And this saying pleased the King and

† Ebr. which was in the hand of the Eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time. i Which were his chiefe counsellors, that might haue alwayes access vnto him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands. l That is, her disobedience.

m Meaning, that they would take first occasion hereof to do the like, and that the rest of women would by continuance doe the same.

n Let her be divorced, and an other made Queene.

o For he had vnder him an hundred twenty and seuen countreys.

a Called also Darius, who was now the foueraigne Monarch, and had the gouernment of the Medes, Persians and Caldeans. Some thinke hee was Darius Hy-Raspis sonne, called also Artaxerxes.

b Daniel chap. 6.1. maketh mention but of fixe score, leauing out the number that is vnperfit, as the Scripture in diuers places vseth. c That is, had rest and quietnesse.

Rehem, i. i. d Which they vfed in those countreies in stead of tables.

e As was becomming for so magnificall a King.

f None might be compelled to drinke more then it pleased him.

g Which was the last day of the feast that the King made for the people, as versey.

the princes, and the King did according to the word of Memucan.

22 For he sent letters vnto all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people, after their language, that euery man should heare rule in his owne house, and that hee should publish it in the language of that same people.

CHAP. II.

1 After the Quene is put away, certaine yong maids are brought to the King. 17 Ester pleases the King, and is made Quene. 22 Mordecai disloseth vnto the King those that would betray him.

After these things, when the wrath of a King Ahasuerus was appeased, he remembered Ahasi, and what he had done, and what was decreed against her.

2 And the kings seruants that ministered vnto him, said, Let them seeke for the king beautifull yong virgins.

3 And let the King appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Heghe the kings Eunuch: keeper of the women, to giue them their things for purification.

4 And the mayde that shall please the King, let her reigne in the stead of Ahasi. And this pleased the King, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Jew, whose name was Mordecai, the sonne of Jair, the sonne of Shimei, the sonne of Kish, a man of Beniamin.

6 Which had bene carried away from Ierusalem with the captiuitie that was carried away with Ieconiah King of Iudah (whom Nebuchad-nezzar King of Babel had carried away)

7 And her nourished Hadassah, that is Ester, his uncles daughter: for she had neither father nor mother, and the mayde was faire, and beautifull to looke on; and after the death of her father & her mother, Mordecai toke her for his owne daughter.

8 And when the kings commandement and his decrees was published, and many maidens were brought together to the palace of Shushan vnder the hand of Heghe, Ester was brought also vnto the Kings house vnder the hand of Heghe the keeper of the women.

9 And the mayde pleased him, and hee found fauour in his sight: therefore hee caused her things for purification to be giuen her (spices, and her state, and seven comely maydes to be giuen her out of the Kings house, and hee gaue change to her and to her maydes of the best in the house of the women.

10 But Ester shewed not her people and her kindred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked euery day before the court of the womens house to know if Ester did well, and what should be done with her.

12 And when the comely of euery mayde came, to goe in to King Ahasuerus, after that he had bene twelue moneths according

to the manner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweet odours, and in the purifying of the women:

13 And thus went the maydes vnto the King) whatsoeuer she required, was giuen her, to go with her out of the womens house vnto the Kings house.

14 In the evening she went, and on the morrow she returned into the second house of the women, vnder the hand of Shagaz, the Kings Eunuch, which kept the concubines: she came in to the king no more, except she pleased the King, and that he were called by name.

15 Now when the course of Ester the daughter of Abihail the uncle of Mordecai (which had taken her as his owne daughter) came, that he should goe in to the King, she desired nothing, but what Heghe the kings Eunuch the keeper of the women said, and Ester found fauour in the sight of all them that looked vpon her.

16 So Ester was taken vnto King Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the seventh yere of his reigne.

17 And the King loued Ester aboue all the women and shee found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Quene in stead of Ahasi.

18 Then the King made a great feast vnto all his princes, and his seruants, which was the feast of Ester, and gaue rell vnto the prouinces, and gaue gifts according to the power of a king.

19 And when the virgins were gathered the second time, then Mordecai sat in the Kings gate.

20 Ester had not yet shewed her kindred, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when he was nourished with him.

21 ¶ In those dayes when Mordecai sat in the Kings gate, two of the Kings Eunuchs, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was knowne to Mordecai, and he told it vnto Quene Ester, and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

CHAP. III.

1 Haman after he was exalted, obtained of the King that all the Iemes should be put to death, because Mordecai had not done him worship as other had.

After these things did king Ahasuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seat aboue all the princes that were with him.

2 And all the kings seruants that were at the kings gate, bowed their knees, and

f What apparelle she asked of the eunuch, that was he bound to giue her.

|| Or, Hegai. g Wherein her modestie appeared, because she sought not: apparel to commend her beautie, but stood to the eunuchs appointment. h Which continued part of December, and part of Ianuary.

i That is made for her sake. k Here ceased their tribute. l That is great and magnificall. m That is, at the marriage of Ester, which was the second marriage of the king.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.

p That is, that the wife should be subject to the husband, and at his commandement.

a That is, he called the matter againe into communication. b By the seven wise men of his counsell.

c The abuse of these countreys was to great, that they inuented many means to serue the lusts of Princes, and therefore, as they ordained wicked laws, that the King might haue whole daughters he would, so they had diuers houses appointed, as one for them whiles they were virgins, another when they were concubines, and for the Quene another. d Reade what this purification was, see 1. 2. 2. King. 2. 4. 15.

¶ Ebr. portions.

e For though she was taken away by a cruel law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oftentimes to heare of her,

a The Persians
manner was to
kneele downe
and reuerence
their kings and
such as he ap-
pointed in chiefe
authority, which
Mordecai would
not doe to this
ambitious and
proud man.
b Thus we see
that there is
none so wicked,
but they haue
their flatterers
to accuse the
godly.
c Which answer-
eth to part of
March and part
of April.
d To know
what moneth
and day should
be good to en-
terprise this
thing, that it
might haue good
successe: but God
disappointed
their lots and
expectation.
e Concerning
part of February
and part of
March.
f These be the
two arguments
which common-
ly the world-
lings and the
wicked vse to-
ward princes
against the god-
ly, that is, the
contempt of
their lawes, and
diminishing of
their profite,
without respect
how God is ei-
ther pleased or
displeased.
g Ebr. weigh.
h Or. secretaries.
i Ebr. the hands
of posts.

reuerenced Haman: for the king had so com-
manded concerning him: but Mordecai
bowed not the knee, neither did reuerence.
2 Then the kings seruants which were
at the kings gate, sayd vnto Mordecai,
Why transgresses thou the kings comman-
dement?
3 And albeit they spake dayly vnto him,
yet he would not heare them: therefore they
told Haman, that they might see how Mor-
decais matters would it stand: for he had told
them that he was a Jew.
4 And when Haman saw that Mordecai
bowed not the knee vnto him, nor did reu-
erence vnto him, then Haman was full of
wrath.
5 Now hee thought it too little to lay
hands onely on Mordecai: and because they
had shewed him the people of Mordecai,
Haman sought to destroy all the Jewes, that
were thorowout the whole kingdome of A-
hashuerod, even the people of Mordecai.
6 In the first moneth (that is the moneth
Nisan) in the twelfth yere of King Ahas-
uerod, they cast Pur (that is a lot) before
Haman from day to day, and from moneth
to moneth, vnto the twelfth moneth, that is
the moneth Adar.
7 Then Haman said vnto King Ahas-
uerod, There is a people scattered and dis-
persed among the people in all the prouinces
of thy kingdome, and their lawes are diuers
from all people, and they doe not obserue the
kings lawes: therefore it is not the kings
profit to suffer them.
8 If it please the king, let it be written
that they may be destroyed, and I will pay
ten thousand talents of silver by the hands
of them that haue the charge of this busines
to bring it into the kings treasury.
9 Then the King toke his ring from
his hand, and gaue it vnto Haman the sonne
of Hammedatha the Agagite, the Jewes ad-
ueryary.
10 And the King sayd vnto Haman, Let
the silver be thine, and the people to do with
them as it please thee.
11 Then were the Kings Scribes called
on the thirteenth day of the first moneth,
and there was written (according to all that
Haman commanded) vnto the kings offi-
cers, and to the Captaines that were ouer
euery prouince, and to the rulers of euery
people, & to euery prouince, according to the
writing thereof, and to euery people accord-
ing to their language: in the name of King
Ahashuerod was it written, and sealed with
the kings ring.
12 And the letters were sent by posts,
into all the kings prouinces, to root out, to
kill and to destroy all the Jewes, both yong
and old, children and women, in one day by
on the thirteenth day of the twelfth moneth
(which is the moneth Adar) and to spoyle
them as a pray.
13 And the letters were sent by posts,
into all the kings prouinces, to root out, to
kill and to destroy all the Jewes, both yong
and old, children and women, in one day by
on the thirteenth day of the twelfth moneth
(which is the moneth Adar) and to spoyle
them as a pray.
14 The contents of the writing was, that
there should be given a commandment in
all prouinces, and published vnto all people,
that they should be ready against the same
day.
15 And the posts compelled by the kings

commandement went forth, and the com-
mandement was given in the palace at Shu-
shan: and the King and Haman sate Dan-
king, but the citie of Shushan was in pri-
pleague.

C H A P. III.

5 Mordecai giveth the Queene knowledge of the
cruell decree of the King against the Jewes. 16 She
willeth that they pray for her.

Now when Mordecai perceived all that
was done, Mordecai rent his clothes,
and put on sackcloth and ashes, & went out
into the middes of the citie, and cried with a
great cry, and a bitter.

2 And hee came enen before the Kings
gate, but he might not enter within the
kings gate, being clothed with sackcloth.

3 And in euery prouince, and place, whi-
ther the Kings charge and his Commission
came, there was great sorrow among the
Jewes, and fasting, and weeping, and mourn-
ing, and many lay in sackcloth, & in ashes.

4 Then Esters maids, & her eunuches
came and told it her: therefore the Queene
was very heauy, & she lent raiment to clothe
Mordecai, and to take away his sackcloth
from him, but he receiued it not.

5 Then called Esther Hatach, one of the
kings Eunuches, whom he had appointed
to serue her, and gaue him a commandment
vnto Mordecai, to know what it was, and
why it was.

6 So Hatach went forth to Mordecai,
vnto the citie of the citie which was before
the kings gate.

7 And Mordecai tolde him of all that
which had come vnto him, & of the summe
of the silver that Haman had promised to
pay vnto the kings treasurers, because of the
Jewes to be destroyed.

8 Also he gaue him the copy of the writ-
ting & commission that was given at Shu-
shan to destroy them, that he might shew it
vnto Ester, and declare it vnto her, and to
charge her, that she should goe in to the king
and make petition and supplication before
him for her people.

9 When Hatach came, he tolde Es-
ther the words of Mordecai.

10 Then Ester layd vnto Hatach, and
commanded him to say vnto Mordecai.

11 All the kings seruants and the people
of the kings prouinces doe know, that who-
soever, man or woman, that cometh to the
king into the inner court, which is not cal-
led, there is a law of his, that hee shall die, ex-
cept him to whom the King holdeth out the
golden rod, that hee may liue. Now I haue
not been called to come vnto the King these
thirty dayes.

12 And they certified Mordecai of Esters
words.

13 And Mordecai said, that they should
answere Ester thus, Thinke not with thy
selfe, that thou shalt escape in the Kings
house, more then all the Jewes.

14 For if thou holdest thy peace at this
time, & comfort and deliuerance shall ap-
peare to the Jewes out of another place,
but thou and thy fathers house shall perish:
and

To wit, the
Jewes that were
in Shushan.

a Because hee
would aduertise
Ester of this cru-
el proclamation.

b Ebr. Sackcloth,
and ashes were
spread for many.

c Ebr. had caused
to stand before
her.

d Ebr. declara-
tion.

e Or, contents.

f Ebr. breathing.
g Thus Morde-
cai spake in the
confidence of
that faith, which
all Gods children
ought to haue:
which is, that
God will deliuer
them, though all
worldly means
fail.

c For to deliuer Gods Church out of these present dangers.

d I will put my life in danger, and referre the successe to God, seeing it is for his glory, and the deliuerance of this Church.

and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester commanded to answer Mordecai,

16 Goe, and assemble all the Iewes that are found in Shushan, and fast yee for mee, and eate not, nor drinke in thre dayes, day nor night, I also and my maydes will fast likewise, and so wil goe in to the king, which is not according to the lawe: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entred in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallows for Mordecai.

a To wit, after that the Iewes had begun to fast.

As on the third day Ester put on her royall apparell, and stood in the court of the Kings palace within, ouer against the Kings house: and the King sat upon his royall throne in the Kings palace ouer against the gate of the house.

2 And when the King saw Ester the Queene standing in the court, he found fauour in his sight: and the King helde out the golden scepter that was in his hand: so Ester drew nere, and touched the top of the scepter.

3 Then said the King vnto her, What wilt thou Queene Ester? and what is thy request? it shall bee euen giuen: thee to the halfe of the kingdome.

4 Then said Ester, If it please the King, let the king and Haman come this day vnto the banquet, that I haue prepared for him.

5 And the King said, Cause Haman to make haste that hee may doe as Ester hath said. So the King and Haman came to the banquet, that Ester had prepared.

6 And the king said vnto Ester, at the banquet of wine, What is thy petition, that it may be giuen thee: and what is thy request? it shall euen bee performed vnto the halfe of the kingdome.

7 Then answered Ester, and said, My petition and inrequest is,

8 If I haue found fauour in the sight of the King, and if it please the King to giue mee my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will doe to morrow according to the kings saying.

9 Then went Haman forth the same day ioyful and with a glad heart. But when Haman saw Mordecai in the kings gate, that hee stood not by, nor mooued for him, then was Haman full of indignation at Mordecai.

10 Neuertheless Haman refrained himselfe: and when hee came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had let him aboute the princes and seruants of the king.

12 Haman said moreover, Wea, Ester the Queene did let no man come in with the

King to the banquet that hee had prepared, save me: and to morrow am I hidden vnto her also with the King.

13 But all this doeth nothing auaille me, as long as I see Mordecai the Jew sitting at the kings gate.

14 Then said Zeresh his wife and all his friends vnto him, Let them make a tree of fittie cubits hee, and to morrow speake thou vnto the King, that Mordecai may be hanged thereon: then shalt thou goe ioyfully with the King vnto the banquet. And the thing pleased Haman, and hee caused to make the tree.

g Meaning, the highest that could be found.

CHAP. VI.

1 The King turneth over the Chronicles, and findeth the fidelitie of Mordecai, 10 And commandeth Haman to cause Mordecai to be had in honour.

The same night the king slept not, and he commanded to bring the booke of the Records and the Chronicles: and they were read before the king.

h Ebr. the Kings sleepe departed.

2 Then it was found written that Mordecai had tolde of Bigtana, and Zeresh, two of the Kings Eunuches, keepers of the doore, who sought to lay hands on the king Ahasuerus.

Chap. 2. 22.

3 Then the king said, What honour and dignity hath beene giuen to Mordecai for this? And the kings seruants that ministered vnto him, said, There is nothing done for him.

a For he thought it vnworthy his estate to receive a benefite, and not reward it.

4 And the king said, What is in the court? (Howe Haman was come into the inner court of the Kings house, that hee might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

6 And when Haman came in, the king said vnto him, What shall be done vnto the man, whome the king will honour? Then Haman thought in his heart, To whome would the king do honour more then to me?

7 And Haman answered the king, The man to whom the king would honour,

8 Let them bring for him royall apparell, which the king useth to weare, and the horse that the king rideth vpon, & that the crown royall may be set vpon his head.

c Meaning, hereby, that the king should make him next vnto himselfe, as Ioseph heereby was knowne to bee next to Pharaoh, Gen. 41. 42.

9 And let the rayment and the horse bee deliuered by the hand of one of the Kings most noble princes, and let them appeare the man (whom the king will honour) and cause him to ride vpon the horse thorow the street of the city, and proclaim before him, Thus shall it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse as thou hast said, and do so vnto Mordecai the Jew, that sitteth at the kings gate: let nothing be alotted of all that thou hast spoken.

11 So Haman took the raiment and the horse, and arrayed Mordecai, and brought him on horsebacke thorow the street of the citie, and proclaimed before him, Thus shall it be done to the man whome the king will honour.

b Which was a signe that her coming was agreeable vnto him, as Chap. 4.

11. c Meaning hereby, that whatsoever she asked, should be granted: as Marke 6. 23.

d Because they vsed to drinke excessively in their banquets, they called the banquet by the name of that which was most in vse or esteemed.

e I will declare what thing I demaund.

f Thus the wicked when they are promoted, instead of acknowledging their charge and humbling themselves, waxe ambitious, disdainfull and cruell.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning, and his head couered.

13 And Haman told Zeresh his wife, and all his friends all that had befallen him. Then said his wisemen, and Zeresh his wife vnto him, If Mordecai be of the seed of the Jewes, before whom thou hast begun to fall, thou shalt not preuaile against him, ^d but shalt surely fall before him.

14 And while they were yet talking with him, came the kings eunuches, and halted to bring Haman vnto the banquet that Ester had prepared.

CHAP. VII.

3 The Queene biddeth the King and Haman a game, and prayeth for her selfe and her people. 6 She accuseth Haman, and hee is hanged on the gallows which he had prepared for Mordecai.

So the King and Haman came to banquet with the Queene Ester.

2 And the King said againe vnto Ester on the second day at the banquet of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall bee euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, and my people at my request.

4 For wee are sold, I, and my people to be destroyed, to bee slaine and to perish: but if we were sold for seruants, and for hand-maydes, I would haue held my tongue: although the adueryary could not ^b recompence the Kings losse.

5 Then King Abashuerosh answered and said vnto the Queene Ester, Who is hee? and where is he that ^c presumeth to do thus?

6 And Ester said, The adueryary and enemy is this wicked Haman. Then Haman was afraide before the King and the Queene.

7 And the King arose from the banquet of wine in his wyath, and went into the palace garden: But Haman stood up to make request for his life to the Queene Ester: for he saw that there was a ^c mischief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was ^d fallen vpon the bed whereon Ester sat: therefore the King said, Will hee force the Queene also before me in the house? as the word went out of the Kings mouth, they ^e couered Hamans face.

9 And Harbonah one of the eunuches said in the presence of the King, Beholde, there standeth yet the tree in Hamans house fittie cubites high, which Haman had prepared for Mordecai, that spake ^f good for the King. Then the King said, Hang him thereon.

10 So they hanged Haman on the tree that hee had prepared for Mordecai: then was the Kings wyath pacified.

CHAP. VIII.

1 After the death of Haman, was Mordecai exalted. 14 Comfortable letters are sent vnto the Jewes.

The same day did King Abashuerosh giue the house of Haman the adueryary of the Jewes vnto the Queene Ester. And Mordecai came before the King: for Ester told what he was ^b vnto her.

2 And the King tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feet weeping, and besought him that hee would put away the wickednesse of Haman the Agagite, and his deuice that he had imagined against the Jewes.

4 And the King helde out the golden scepter toward Ester. Then arose Ester, and stood before the King,

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing be acceptable before the king, and I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite, may be called againe, which hee wrote to destroy the Jewes, that are in all the kings prouinces.

6 For how can I suffer and see the euill, that shall come vnto my people? for how can I suffer and see the destruction of my kindred?

7 And the King Abashuerosh said vnto the Queene Ester, & to Mordecai the Jew, Behold, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree, because he ^c layd hand vpon the Jewes.

8 Write ye also for the Jewes, as it lieth you in the kings name, and seale it with the Kings ring (for the writings written in the kings name, and sealed with the kings ring, may no man reuoke.)

9 Then were the Kings scribes called at the same time, euen in the third moneth, that is the moneth ^d Suan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commaunded vnto the Jewes, and to the princes, and capitaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twentie prouinces, vnto euery prouince, according to the writing thereof, and to euery people after their speech, and to the Jewes, according to their writing, and according to their language.

10 And he wrote in the King Abashuerosh name, and seale it with the kings ring: and hee sent letters by postes on horsebacke, and that rode on beaulls of price, as on medardies, and colts of mares.

11 Wherein the king granted the Jewes (in what cities soeuer they were) to gather themselves together, and to stand for ^e their life, and to roote out, to slay, and to destroy all the power of the people and of the prouince that hated them, both children and women, and to spoile their goods:

12 Vpon one day in all the prouinces of King Abashuerosh, euen in the thirteenth day

a That is, was received into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction, of the Jewes.

d Reade Chap. 5.

e Or, went about to slay the Jewes.

f This was the law of the Medes and Persians, as Dan. 6. 15. notwithstanding the king reuoked the former decree granted to Haman, for Esters sake.

g Which concerneth part of May, and part of Iune.

h That is, in such letters and language, as was vsual in euery prouince.

i Or, mules.

j That is to defend themselves against all that would assaile them.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

a Reade Chap. 5.

b Haman could not so much profite the King by this his malice, as he should hinder him by the losse of the Jewes, and the tribute which he hath of them.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beds feet or couch whereupon the late, and made request for his life.

e This was the manner of the Persians, when one was out of the kings fauor.

f Which discovered the conspiracie against the King Chap. 2.

21, 22.

Which hath
part of February
and part of
March.

k The King gaue
them liberty to
kill all that did
opresse them.

He sheweth by
these words that
folow, what this
light was.

m Conformed
themselves to
the Iewes re-
ligion.

day of the twelfth moneth, which is the mo-
neth Adar.

13 The copy of the writing was, howe there
should be a commandement giuen in all and
euery prouince, published among all the peo-
ple, and that the Iewes should be ready a-
gainst that day to auenge themselves on
their enemies.

14 So the posts rode vpon beastes of price
and dyemebaries, and went forth with speed,
to execute the kings commandement, and
the decree was giuen at Shushan the palace.

15 And Mordecai went out from the
king in royall apparell of blue and white,
and with a great crowne of gold, and with a
garment of fine linnen and purple, and the
city of Shushan rested and was glad.

16 And vnto the Iewes was come light
and ioy and glaucitie, and honour.

17 Also in all and euery prouince, and in
all and euery city and place where the kings
commandement and his decree came, there
was ioy and gladnesse to the Iewes, a feast
and good day, and many of the people of the
land became Iewes: for the feare of the
Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the king the Iewes
put their aduersaries to death. 14 The ten sonnes
of Haman are hanged. 17 The Iewes keepe a feast
in remembrance of their deliuerance.

SIN the twelfth moneth, which is the
moneth Adar, vpon the thirteenth day of
the same, when the Kings commandement
and his decree came nere to be put in execu-
tion, in the day that y enemies of the Iewes
hoped to haue power ouer them (but it turned
contrary: for the Iewes had rule ouer
them that hated them.)

2 The Iewes gathered themselves toge-
ther into their cities, throughout all the prou-
inces of the King Ahasuerus, to lay hand
on such as sought their hurt, and no man
could withstand them: for the feare of them
fell vpon all people.

3 And all the rulers of the prouinces, and
the princes and the captaines, and the offi-
cers of the king exalted the Iewes: for the
feare of Mordecai fell vpon them.

4 For Mordecai was great in the kings
house, and the report of him went thorow all
the prouinces: for this man Mordecai wayed
greater and greater.

5 Thus the Iewes smote all their ene-
mies with strokes of the sword & slaughter,
and destruction, and did what they would
vnto those that hated them.

6 And at Shushan the palace slew the
Iewes and destroyed a hundred men.

7 And Parmandatha, and Dalphon,
and Apatha,

8 And Doratha, and Adalia, and Arida-
tha,

9 And Darmashta, and Arisai, and Ari-
dai, and Aletazatha,

10 The ten sonnes of Haman, the sonne
of Ammidatha, the aduersary of the Iewes
slew they: but they laid not their hands on
the spoile.

11 In the same day came the number of
those that were slain, vnto the palace of
Shushan before the king.

12 And the king layd vnto the Queene
Ester, The Iewes haue slaine in Shushan
the palace and destroyed five hundred men,
and the ten sonnes of Haman: what haue
they done in the rest of the kings prou-
inces: and what is thy petition, that
it may bee giuen thee? or what is thy re-
quest moreouer, that it may bee perform-
ed?

13 Then sayde Ester, If it please the
king, let it bee graunted also to morrow to
the Iewes that are in Shushan, to doe ac-
cording vnto this dayes decree, that they
may hang vpon the tree Hamans tenne
sonnes.

14 And the king charged to doe so, and
the decree was giuen at Shushan, and they
hanged Hamans ten sonnes.

15 So the Iewes that were in Shu-
shan also bled themselves vpon the four-
teenth day of the moneth Adar, and slew
three hundred men in Shushan, but on the
spoile they laid not their hand.

16 And the rest of the Iewes that were
the kings prouinces, assembled themselves
and stood for aether lines, and had rest from
their enemies, and slew of them that hated
them, seventy and five thousand: but they
laid not their hand on the spoile.

17 Thus they did on the thirteenth day of
the moneth Adar, and rested the fourteenth
day thereof, and kept it a day of feasting and
ioy.

18 But the Iewes that were in Shushan
assembled themselves on the thirteenth day
and on the fourteenth thereof, and they re-
sted on the fifteenth of the same, and kept it
a day of feasting and ioy.

19 Therefore the Iewes of the villages
that dwell in the vnnalld townes, kept
the fourteenth day of the moneth Adar
with ioy and feasting, euen a ioyfull day,
and euery one sent presents vnto his neigh-
bour.

20 And Mordecai wrote these words,
and sent letters vnto all the Iewes that
were thorough all the prouinces of the King
Ahasuerus both nere and farr,

21 Inioyning them that they should
keepe the fourteenth day of the moneth A-
dar, and the fifteenth of the same, euery
yeere,

22 According to the dayes wherein the
Iewes rested from their enemies, and the
moneth, which was turned vnto them from
sorrow vnto ioy, and from mourning into a
ioyfull day, to keepe them the dayes of fea-
sting and ioy, and to send presents euery
man to his neighbour, and gifts to the
poore.

23 And the Iewes promised to do as they
had begunne, and as Mordecai had written
vnto them,

24 Because Haman the sonne of Hamme-
datha the Agagite all the Iewes aduersary,
had imagined against the Iewes, to destroy
them, and had cast our (that is a lot) to
consume and destroy them.

f This he requi-
reth, not for de-
sire of vengeance,
but with zeale
to see Gods iudg-
ments executed
against his ene-
mies.

g Reade Chap.

8.11.

h Meaning, that
they layd hands
on none, that

were not the ene-
mies of God,

i Meaning, in all
places sauing in
Shushan.

k As the Iewes
doe euen to this
day, calling it in
the Persians lan-
guage, Purim,
that is, the day
of lots.

l The Iewes ga-
ther herof that
Mordecai wrote
this story, but it
seemeth that he
wrote but only
these letters, and
decrees that fol-
low.

m He setteth be-
fore our eyes the
use of this feast,
which was for
the remembrance
of Gods deliue-
rance, the muni-
ficence of mutu-
all friendship,
and reliefe of
the poore.

n Reade Chap.
3.7.

o That is, Ester.

p These are the words of the kings commandment to dilu- null Hamans wicked enter- prise.

q Or, transgresse.
q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

r Or, strength, or, efficacie.

25 And when she came before the king, he commanded by letters, Let his wicked & deuice (which he imagined against the Jewes) turne vpon his own head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letter, and of that which they had lerne besides this, and of that which had come vnto them.

27 The Jewes also ordeined and promi- sed for them and for their seede, and for all that ioyned vnto them, that they would not faile to obserue those 4 two dayes every yeere, according to their writing, and accord- ing to their season,

28 And that these dayes should bee re- membered and kept throughout every gene- ration, and every family, and every province, and every cite: euen these dayes of Purim should not faile among the Jewes, and the memoriall of them should not perish from their seed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Jewe, wrote with all a authoritie (to confirme this letter of Purim the second time)

30 And he sent letters vnto all the Jewes to the hundred and seuen and twentie pro- uinces of the kingdom of Abasuerus, with

words of peace and truth,

31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Jew and Ester the Queene had appoynted them, and as they had promised for them- selues, and for their seed with fasting and prayer.

32 And the decree of Ester confirmed these wordes of Purim, and was written in the booke.

fasting and earnest praier, which in Ebrew is signified by this word (their cry.)

CHAP. X.

The estimation and authority of Mordecai.

And the king Abasuerus laid a tribute vpon the land, and vpon the Isles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the digni- ty of Mordecai, wherewith the king magni- fied him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Jewe was the se- cond vnto King Abasuerus, and great a- mong the Jewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

r Which were letters declaring vnto them quiet- nes, & assurance, and putting them out of doubt and feare.

† Ebr. soules.
† That they would obserue this feast with

a These three points are here set forth as com- mendable, & ne- cessary for him that is in autho- rity: to haue the fauor of the peo- ple, to procure their wealth, and to be gentle and louing toward them.

Iob.

THE ARGUMENT.

IN this history is set before our eyes the example of a singular patience. For this holy man Iob was not only extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefe friends: which by their vehemēt words, and subtil disputations brought him almost to dispaire: for they set forth God as a seuerē Iudge, and mortal enemy vnto him which had cast him off, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding hee did constantly resist them, and at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but he should be con- uicted. Moreover, he was assured that God had not reiected him, yet through his great torments and affliction he bursteth forth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he hath not handle well. Againe, the aduersaries maintaine with many goodly argu- ments that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, and mans sinnes: yet their intencion is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezck. 14. 14. and Iames setteth out his patience for an example, Iames 5. 11.

CHAP. I.

1 The holinesse, riches, and care of Iob for his chil- dren. 10 Satan hath permission to tempt him. 12 He tempteth him by taking away his substance and his children. 20 His faith and patience.

Here was a man in the lande of Uz, called Iob, and this man was an vpright & iust man, one

21. or bordering thereupon: for the land was called by the name of Uz the sonne of Dithan the sonne of Seir, Gen. 36. 28. b Forasmuch as hee was a Gentile and not a Iew, and yet is pronounced vpright, and without hypocrisie, it declareth, that among the heathen God hath his.

a That is, of the country of Idumea, as Lamen. 4. 21. or bordering thereupon: for the land was called by the name of Uz the sonne of Dithan the sonne of Seir, Gen. 36. 28. b Forasmuch as hee was a Gentile and not a Iew, and yet is pronounced vpright, and without hypocrisie, it declareth, that among the heathen God hath his.

that feared God, and eschewed euill.

2 And hee had seuen sonnes, and three daughters.

3 His substance also was seuen thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred mules, and his family was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went and banqueted in their houses, every one his day, and sent and called their three sisters to eate and to drinke with them.

5 And when the daies of their banqueting were

d His children and riches are de- clared, to commend his vertue in his prosperity, & his patience, and constancy, when God had taken them from him. † Ebr. children. e Meaning, the Arabians, Chal- deans, Idume- ans, &c.

f That is commanded them to be sanctified: meaning, that they should consider the faults that they had committed, and reconcile themselves for the same.

g That is, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had towards his children.

h In Ebrew it is, and blessed God, which is sometime taken for blaspheming, and cursing, as here, and 1. King, 21. 10. and 13 &c.

i While the feast lasted.

k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will.

l Because our infirmity cannot comprehend God in his maiesty, he is set forth unto vs as a King, that our capacity may be able to vnderstand that which is spoken of him.

m This declareth, that although Satan be aduersary to God, yet he is compelled to obey him; and to doe him all homage, without whose permission and appointment he can doe nothing. n This question is asked for our infirmity: for God knew whence he came. o Herein is described the nature of Satan, which is ever ranging for his pray, 1. Pet. 5. 8. p He feareth thee not for thine owne sake, but for the commodity that hee receiuest by thee. q Meaning, the grace of God, which serued Iob as a rampart against all temptations. r This signifyeth, that Satan is not able to touch vs, but it is God that must doe it. s Satan noteth the vice wherunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperity, which vice is disfiled in the time of their aduersity. t God giueth not Satan power ouer man to gratifie him, but to declare that hee hath no power ouer man, but that which God giueth him. u That is, went to execute that which God had permitted him to doe: for els he can neuer go out of Gods presence. x That is, the Arabians. y Which thing was also done by the craft of Satan, to tempt Iob the more grievously, forasmuch as he might see that not onely men were his enemies, but that God made waies against him.

were gone about, Iob sent, and sanctified them, and roled vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, It may be that my sonnes haue sinned, and blasphemed God in their hearts: thus did Iob every day.

6 Now on a day, when the children of God came and stood before the Lord, Satan came also among them.

7 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my servant Iob, howe none is like him in the earth, an upright and iust man, one that feareth God, and eleueth himselfe?

9 Then Satan answered the Lord, and said, Doest Iob feare God for nought?

10 Wilt thou not make an hedge about him, and about his house, and about all that hee hath on every side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretch out now thine hand, and touch all that hee hath, to see if he will not blaspheme thee to thy face.

12 Then the Lord said vnto Satan, Lo, all that hee hath is in thine hand: only vpon himselfe halt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

13 And on a day when his sonnes and his daughters were eating, and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the Shebans came violently, andooke them, yea they haue slaine the servants with the edge of the sword: but I only am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and said, The fire of God is fallen from the beauen, and hath burnt vp the sheepe and the servants, and deuoured them; but I only am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and said, The Chaldeans sit out their bands, and fell vpon the camels, and haue taken them, I haue slaine the servants with the edge of the sword: but I only am escaped alone to tell thee.

18 And whiles he was yet speaking, came another, and sayde, Thy sonnes and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And behold, there came a great wind from beyond the wilderness, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I only am escaped alone to tell thee.

20 Then Iob arose, and rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And said, Naked came I out of my mothers wombe, and naked shall I returne: neither the Lord hath giuen, and the Lord hath taken it: blessed be the name of the Lord.

22 In all this did not Iob sin, nor charge God foolishly.

they feele affliction and griefe of minde: yet they keepe a meane herein, and rebel not against God as the wicked doe. Eccles. 5. 14. 1. tim. 6. 7. b That is, into the belly of the earth, which is the mother of all. c Hereby he confesseth that God is iust and good, although his hand be fore vpon him. d But declared that God did all things according to iustice and equity.

CHAP. IJ.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visit him.

And on a day the children of God came and stood before the Lord, and Satan came also among them, and stood before the Lord.

2 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, Hast thou not considered my servant Iob, howe none is like him in the earth, an upright and iust man, one that feareth God, and eleueth himselfe? for yee her continually in his brightness, although thou wouldst me against him, to destroy him without cause.

4 And Satan answered the Lord, and said, Skinne for skinne, and all that enter a man hath, will he giue for his life.

5 But stretch out now thine hand, and touch his bones, and his flesh, to see if hee will not blaspheme thee to thy face.

6 Then the Lord said vnto Satan, Lo, he is in thine hand, but spare his life.

7 So Satan departed from the presence of the Lord, and smote Iob with sore boyles.

8 Then Iob arose, and said, I have heard that God is thus, but now I see that hee is face to face. f Meaning, his owne person. g Thus Satan can goe no further in punishing, then God hath limited him. h This foire was most vehement, wherewith also God plagued the Egyptians, Exod. 9. 9 and threatneth to punish the rebellious people, Deu 28. 27. So that this temptation was most grievous: for if Iob had measured Gods fauor by the vehemency of his discipline, he might haue thought that God had cast him off.

i As desire of all other helpe and meanes and wonderfully afflicted with the sorrow of his disease. k I can wish the same instrument against Iob, as he did against Adam. l Meaning, what gainst thou to serve God, seeing wiltad the Synbite, and Zophar the Elamite: for they were agree'd together to thee, as though he were thine enemy?

This is the most grievous temptation of the faithful, when their faith is assailed, and when Satan goeth about to perfwade them, and they trust in God in vaine.

m For death was appointed to the blasfphemer, and so hee meant that he should be soone rid out of his paine. n That is, to be patient in aduersity, as we reioyce when he sendeth prosperitie, and so to acknowledge him to be both mercifull & iust. o He so bridled his afflictions, that his tongue thorow impatience did not murmure, against God. p Which were men of authority, wise and learned, and as the Septuagint write, kings, and came to comfort him, but when they saw how he was visited, they concluded an euill opinion of him, as though he had bin but an hypocrite, and so iustly plagued of God for his finnes. q This was also a ceremony which they vsed in those countries, as the rearing of their clothes in signe of sorrow, &c. r And therefore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complained and curseth the day of his birth.

11 He desireth to die, as though death were the ende of all mans misery.

A^b Heerward^a Iob opened his mouth, and curseth his day.

2 And Iob cried out, and said,

3 Let the day of my birth wherein I was borne, & the night when it was said, There is a man child conceived.

4 Let that day be darknesse, let not God be regarded it from above, neither let the light be shined upon it.

5 But let darknesse & the shadow of death shroude it: let the cloud remaine vpon it, and let thyn make it fearful as a bitter day.

6 Let darknesse possesse that night, let it not be forgotten unto the dayes of the yere, nor let it come into the count of the moneths.

7 Woe, desolate be that night, and let no joy be in it.

a The seuen dayes ended, Chap. 2. 13. b Heere Iob beginneth to feele his great impatience in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a maner yeeldeth yea: in the end he getteth victory, though he was in the meane tyme greatly wounded.

c Man thought not to be weary of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night. e That is, most obscure darknesse, which makeeth the man afraid of death that are iust.

8 Let them that curse the day (bring reape to reuie their mourning) curse it.

9 Let the stars of that twilight be dimme through darknes of it: let it looke for light, but haue none: neither let it see & the dawning of the day.

10 Because it shut not vp the doores of my mothers wombe: nor his sorrow from mine eyes.

11 Why died I not in the birth? or why died not I when I came out of the wombe?

12 Why did the knees preuent me? and why did I sucke the breasts?

13 For should I now haue my lien and bene quiet, I should haue slept then, and bene at rest.

14 With the kings and counsellors of the earth, which haue builded themselves a delicate place:

15 Or with the princes that had gold, and haue filled their houses with silver.

16 Or why was I not hid as an untimely birth, either as infants, which haue not seene the light?

17 The wicked haue ceased from their tyranny, and there they that laboured vaine are at rest.

18 The prisoners rest together, and heare not the voice of the oppressor.

19 There are small and great, and the leuant is free from his master.

20 Wherefore is the light giuen to him that is in misery? and life vnto them that haue heavy heartes?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which say for gladnesse, and reioyce when they can find the graine.

23 Why is the light giuen to the man whose way is hidde, and whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are poured out like the water.

25 For the thing I feared is come vpon mee, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, yet trouble is come.

1 That is, by death the cruelty of the tyrants haue ceased. m All they that sustain any kinde of calamity and misery in this world: which he speaketh after the iudgement of the flesh. n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull and the conscience quieted. o That teacheth not how to come out of his miseries, because he dependeth not on Gods prouidence. p In my prosperitie I euer looked for a fall, as is now come to passe. q The feare of troubles that should ensue, caused my prosperitie to seeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatience, 7 and vniustice, 17 and of the presumption of his owne righteousnesse.

Then Eliphaz the Temanite answered, and said,

2 If we aslay to commune with thee, wilt thou be grieved? but who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and hast

f Which curse the day of their birth, let them la^a that curse vpon this night. g Let it be all wayes night, and neuer see day. i Ebr. the eye lids of the morning. h This and that which followeth declareth that when man gueteth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.

i The vehemency of his afflictions made him to venter these words as though death were the end of all miseries, and as if there were no life after this, which he speaketh not although it were so, but of the infirmities of his flesh caused him to braut out into this error of the wicked. k He noteth the ambition of them, which for their pleasure as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortal.

a Seeing this thine impatience.

b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.

c This he concludeth that Iob was but an hypocrite, and had no true faith nor trust in God.

d He concludeth that Iob was reprooved, seeing that God had led him so extremely, which is the argument

that the carnall men make against the children of God.

e They that doe euill, cannot but receiue euill.

f He sheweth that God needeth no great preparation to destroy his enemies: for hee can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his iustice will punish them.

h A thing that I knew not before,

was declared vnto mee by vision: that is, that whosoeuer thinketh himselfe iust, shall be found a sinner, when he cometh before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare joynd, that the authority thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1. Kin. 19. 12. l He proueth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.

m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall hee lay folly to mans charge, when he would iustifie himselfe against God.

n That is, in this mortall body, subiect to corruption, 2. Cor. 5. 1. o They see death continually before their eyes, and dayly approaching toward them.

p No man for all this doeth consider it. q That is, before that any of them were so wise as to thinke on death.

b hast strengthened the weary hands.

4 Thy words have confirmed him that was fallen, and thou hast strengthened the weak knees.

5 But now it is come vpon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee, who euer perished being an innocent: or where were the vpright destroyed?

8 As I haue seene, they that plow iniquitie, and sow wickednes, reape the same.

9 With the blast of God they perish, and with the breath of his wrath are they consumed.

10 The roaring of the Lyon, and the voice of the Lionesse, and the reede of the Lions whelps are broken.

11 The Lyon perisheth for lacke of pray, and the Lions whelps are scattered abroad.

12 But a thing was brought to mee secretly, and mine eare hath receiued a litle thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dread, which made all my bones to tremble.

15 And the winde passed before me, and made the haire of my flesh to stand vp.

16 Then stood one, & I knew not his face: an image was before mine eyes, & in silence heard I a voyce, saying,

17 Shall man be more iust then God? or shall a man be more pure then his maker?

18 Behold, he found no stedfastnes in his seruantes, and laid folly vpon his Angels.

19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moeth?

20 They be destroyed from the morning vnto the euening: they perish for euer without regard.

21 Doth not their dignity go away with them? doe they not die, and that without wisdom?

CHAP. V.

1. 2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who destroyeth the wicked, and deliuereth his,

Call now, if any will answer thee, and to which of the saints wilt thou turne?

2 Doubtlesse anger killeth the foolish, and enuie slayeth the idiot.

3 I haue seene the foolish wel rooted, and suddenly he is cutted by his habitation, laying.

4 His children shall be farre from saluation, and they shall be destroyed in the gate, and none shall deliuer them.

5 The hungry shall eate vp his harvest: yea, they shall take it from among his thorns, and the thirstie shall drinke vp their substance.

6 For misery cometh not forth of the dust, neither doeth affliction spring out of the earth.

7 But man is borne vnto trouble, as the sparks flie upward.

8 But I would enquire at God, & turne my take vnto God.

9 Which I doeth great things and unsearchable, and marvellous things without number.

10 He giueth raine vpon the earth, and poureth water vpon the streets,

11 And letterh vp on high them that be low, that the sorrowfull may be raised to saluation.

12 He scattereth the deuices of the crafty: so that their hands cannot accomplish that which they doe enterprise.

13 He rakerh the wise in their craftines, & the counsell of the wicked is made foolish.

14 They meete with darkenesse in the day time, and grope at noone day, as in the night.

15 But hee saureth the poore from the sword, from their mouth, and from the hand of the violent man.

16 So that the poore hath his hope, but iniquity shall stop her mouth.

17 Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it vp: hee smiteth, and his hands make whole.

19 He shall deliuer thee in fire troubles, and in the seventh the euill shall not touch thee.

20 In famine he shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the whip, & thou shalt not be feared of the sword.

22 Because thou hast despised his word, he shall hate thee, and shall reach forth his hand against thee, and shall smite thee, and shall break down the tower of the strong.

23 He shall also bring down the high fortification, and shall bring down the strong hold.

24 He shall also bring down the high fortification, and shall bring down the strong hold.

25 He shall also bring down the high fortification, and shall bring down the strong hold.

26 He shall also bring down the high fortification, and shall bring down the strong hold.

27 He shall also bring down the high fortification, and shall bring down the strong hold.

28 He shall also bring down the high fortification, and shall bring down the strong hold.

29 He shall also bring down the high fortification, and shall bring down the strong hold.

30 He shall also bring down the high fortification, and shall bring down the strong hold.

31 He shall also bring down the high fortification, and shall bring down the strong hold.

z Whereas the wicked lament in their trouble, thou shalt haue occasion to reioyce.

u When we are in Gods fauour, all creatures shall reioyce.

x God shall foile the thee that thou shalt haue occasion to reioyce in all things, and not to be offended.

y Though the children of God haue not alwaies this promise performed, yet God doeth recompense it otherwise to their aduantage. z We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man lusteineth, commeth for his owne sinne.

CHAP. VI.

1 Job answereth, that his paine is more grievous then his fault. 8 He misbeth death. 14 He complaineth of his friends.

But Job answered, and said, 2 That my griefe were well weighed, and my miseries were laid together in the balance!

3 For it would be now heauier then the sand of the sea: therfore my words are swallowed vp.

4 For the arrowes of the Almighty are in me, the venim wherof doth drinke vp my spirit, and the terrores of God fight against mee.

5 Doeth the wilde asse bray when hee hath grasse? or loweth the oxe when he hath fodder?

6 That which is vnflauour, shall it be eaten without salt? or is there any taste in the white of an egge?

7 Such things as my soule refused to touch, as were sorowes, are my meat.

8 Oh that I might haue my desire, and that God would graunt me the thing that I long for!

9 That is, that God would destroy mee: that he would let his hand goe, and cut mee off.

10 Then should I yet haue comfort, (though I burne with sorrow, let him not spare) because I haue not denied the words of the Holy one.

11 What peller haue I that I should endure? or what is mine end, if I should prolong my life?

12 Is my strength the strength of stones?

the tongue, and thou shalt not be afraid of destruction when it commeth. 22 But thou shalt laugh at destruction and death, and shalt not be afraid of the beak of the earth. 23 For the stones of the field shall be in league with thee, and the beasts of the field shall be at peace with thee. 24 And thou shalt know that peace shall be in thy tabernacle, and thou shalt visite thine habitation, and shalt not sinne. 25 Thou shalt perceiue also, that thy seed shall be great, and thy posterity as the grasse of the field. 26 Thou shalt go to thy graue in y a full age, as a ticke of corne commeth in due season in the barn. 27 Doe thus haue we enquired of it, and so it is: heare this, and know it for thy selfe.

or is my flesh of brass?

13 Is it not so, y there is in me no helpe? i Have I not strength is taken from me?

14 We that is in misery, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 Why brethren haue deceiued mee as a brooke, and as the rising of the riuers they passe away.

16 Which are blackish with pee, & where in the snow is hid.

17 But in time they are dried vp with heat, and are consumed: and when it is hot, they faile out of their places.

18 Or they depart from their way and course, yea, they vanish and perish.

19 They that goe to Tema, consider them, and they that go to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are ye like vnto it: yee haue scene my fearefull plague, and are afraid.

22 Was it because I said, Bring vnto mee: or giue a reward to mee of your substance?

23 And deliuer me fro the enemies hand, or ransom me out of the hand of tyrants?

24 Teach me, & I will hold my tongue: and cause me to vnderstand wherein I haue erred.

25 How steadfast are the words of righteousness: and what can any of you truly reprove?

26 Doe ye imagine to reprove a words, that the talke of the afflicted should bee as the wind?

27 Doe make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therefore be content: to looke vpon me: for I will not lie before your face.

29 Turne, I pray you. let there bee none iniquitie: returne, I say, and yee shall see yet my righteousness in that behalfe. Is there iniquity in my tongue? doeth not my mouth speake sorowes?

table words. o Shew me wherein I haue erred, and I will confesse my fault. p Hee that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they be able to perfwade him by reason. q Doe you censure at my words, because I should be thought to speake foolishly, which am now in misery? r Consider whether I speake as one that is driuen to this impatience through very sorow, or as an hypocrite as you condemne me.

CHAP. VII.

1 Job sheweth the shortnes and misery of mans life.

2 As a seruant longeth for the shadow, and as an hireling looketh for the end of his worke,

3 So haue I had as an inheritance, the moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layd mee downe, I said, When shall I arise againe, and I shall be as a

lough to helpe my selfe as much as was possible? Or, wisdom, or law.

k He compareth those friends which comfort vs not in misery, to a brooke which in summer when we need waters, is dry, in winter is hard frozen, & in the time of raine, when we haue no need, bueth floweth with water.

l They that passe thereby to goe into the hose countries of Arabia, thinke to find water there to quench their thirst, but they are deceiued.

m That is, like to this brooke, which deceiue them that thinke to haue water there in their need, as I looked for consolation at your hands.

n He toucheth the worldings, which for no necessity will giue part of their goods, and much more these men, which would not giue him comfort.

o Hee that hath a good conscience, doeth not shrinke at the sharpe words or reasonings of others, except they be able to perfwade him by reason.

q Doe you censure at my words, because I should be thought to speake foolishly, which am now in misery?

r Consider whether I speake as one that is driuen to this impatience through very sorow, or as an hypocrite as you condemne me.

s There not an hired seruant some rest & ease? then in this my continuall torment I am worse then an hireling.

t My sorrow hath continued

from moneth to moneth, and I haue looked for hope in vaine.

shall

c This signifieth that his disease was rare and mozt horrible.

d Thus he speaketh in respect of the breuiue of mans life, which passeth without hope of returning: in consideration whereof,

e If thou beholdest me in thine anger, I shal not be able to stand in thy presence.

f I shal no more enioy this mortal life.

g Seeing I can by none other meanes comfort my selfe, I will declare my griefe by words, and thus he speaketh as one ouercome with griefe of minde.

h Am not I a poore wretch? what needest thou then to lay so much paine on me?

i So that I can haue no rest night nor day.

k He speaketh as one ouercome with sorrow and not of iudgement, or of the examination of his faith.

l Seeing my terme of life is so short, let me haue some rest and ease.

m Seeing that man of himselfe is so vile, why doest thou giue him that honor to contend against him? Iob vseth all kindes of perswasion with God, that he might stay his hand.

shall I arise? and measuring the evening, I am euensul with toiling and to rest vnto the dawning of the day.

5 My flesh is clothed with wormes and filthines of the dust, my skinned is rent, and become horrible.

6 My dayes are swifter then a weauers shuttle, and they are spent without hope.

7 Remember that my life is but a wind, and that mine eye shal not returne to see pleasure.

8 The eye that hath seene me, shal see me no more: thine eyes are vpon me, and I shal be no longer.

9 As the cloude vanissheth and goeth away, so be that goeth downe to the graue shal come vp no more.

10 He shal returne no more to his house neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, & muse in the bitterness of my minde.

12 Am I a sea? or a whale fish, that thou keepst me in ward?

13 When I say, My couch shall restene me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me with dreames, and astonishest me with visions.

15 Therefore my soule chafeth rather to be strangled and to die, then to bee in my bones.

16 I abhorre it, I shal not liue alway: I spare me then, for my dayes are but vanity.

17 What is man that thou exaltest him? magnishest him, and that thou settest thine heart vpon him?

18 And dost visite him euery morning, and triest him euery moment?

19 How long will it be yet thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue sinned, what shall I doe vnto thee? Thou preferrest of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespass: and take away mine iniquitie? for now shal I sleepe in the dust, and if thou seekest me in the morning, I shal not be found.

22 And why doest thou not pardon my trespass: and take away mine iniquitie? for now shal I sleepe in the dust, and if thou seekest me in the morning, I shal not be found.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner because God punisheth the wicked, and preferreth the good.

Then answered Bildad the Shuhite, and said,

2 How long wilt thou talke of these things? and how long shal the words of thy mouth be as a mighty wind?

3 Oath God peruert iudgement: or doth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him,

and he hath sent them into the place of their iniquitie,

5 Ye if then wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then surely hee will awake vp vnto thee, and he will make the habitation of thy righteousness prosperous.

7 And though thy beginning be small, yet thy latter end shall greatly increase.

8 Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadow.)

10 Shall not they teach thee and tell thee, and breite the words of their heart?

11 Can a rush grow without mire? or can the grass grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shal be cut off, and his trust shalbe as the house of a spider.

15 Hee shall leane vpon his house, but it shal not stand: hee shall hold him fast by it, yet shal it not indure.

16 The tree is greene before the sunne, and the braunches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountain, and are sorden about the house of stones.

18 If any plucke it from his place, and deny, saying, I haue not sene ther,

19 Behold, it will reioyce by this means, that it may grow in another mold.

20 Behold, God will not cast away an vpright man, neither wil he take the wicked by the hand,

21 Till hee haue filled thy mouth with laughter, and thy lips with ioy.

22 They that hate thee shall be clothed with shame, and the dwelling of the wicked shal not remaine.

with Gods Spirit. h Which is to day and to morrow swept away.

i He compareth the iust to a tree, which although it be remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit.

k That is, so that there remaine nothing there to proue whether the tree had grown there or no.

l To be planted in another place, where it may grow at pleasure.

m If thou be godly hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mighty power of God, and that mans righteousness is nothing.

Then Iob answered and said,

2 I know verely that it is so: for how should man compared vnto God, be as iustified?

3 If he would dispute with him, he could not answere him one thing of a thousand.

God, and his innocencie, confessing God to bee infinite in iustice, and man to be nothing in respect.

b Of a thousand things, which God could lay to his charge, man cannot answere him one.

b That is, each rewarded them according to their iniquities:

c That is, if thou turne betime,

d Though the beginnings be not so pleasant as thou wouldest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.

e He willeth Iob to examine all antiquities,

f Meaning, that it is not ynough to haue the experience of our felices, but to be confirmed by the examples of them that went before vs.

g As a rush cannot grow without moistnesse, so cannot the hypocrite, because hee hath not faith which is moistened

h Which is to day and to morrow swept away.

i He compareth the iust to a tree, which although it be remooued out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to their profit.

k That is, so that there remaine nothing there to proue whether the tree had grown there or no.

l To be planted in another place, where it may grow at pleasure.

m If thou be godly hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

n Of a thousand things, which God could lay to his charge, man cannot answere him one.

o That is, I shalbe dead.

p Bildad sheweth that Iob is a sinner because God punisheth the wicked, and preferreth the good.

q Then answered Bildad the Shuhite, and said,

r How long wilt thou talke of these things? and how long shal the words of thy mouth be as a mighty wind?

s Oath God peruert iudgement: or doth the Almighty subuert iustice?

t If thy sonnes haue sinned against him,

u and he hath sent them into the place of their iniquitie,

v Ye if then wilt early seeke vnto God, and pray to the Almighty,

w If thou be pure and vpright, then surely hee will awake vp vnto thee, and he will make the habitation of thy righteousness prosperous.

x And though thy beginning be small, yet thy latter end shall greatly increase.

y Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

z (For we are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadow.)

aa Shall not they teach thee and tell thee, and breite the words of their heart?

c He declareth what is the infinitie of man by the mightie and incomprehensible power that is in God, shewing what he could doe if he would set forth his power.
 d These are the names of certain starres, whereby he meaneth, that all starres both known and vnkknown are at his appointment.
 e I am not able to comprehend his works, which are common, and daily before mine eyes, much lesse in those things which are hid & secret.
 f He sheweth that when God doth execute his power he doth it iustly, forasmuch as none can controule him.

g God will not be appealed for ought that man can lay for himselfe for his iustification.

h That is, all the reasons that men can lay to approve their cause.

i How should I be able to answer him by eloquence? whereby he noteth his

friends, that albeit they were eloquent in talke, yet they felt not in heart that which they spake. k Meaning in his own opinion: signifying that man will sometimes flatter himselfe to bee righteous, which before God is abomination. l Whiles I am in my pangs, I cannot burst forth into many inaconueniences, although I know still that God is iust. m I am not able to feele my finnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnes, and to iustifie God. n After he hath accused his own weaknes, he continueth to iustifie God and his power. o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart and conscience. p If God punish according to his iustice, he will destroy as well them that are counted perfect, as them that are wicked. q To wit, the wicked. r This is spoken according to our apprehension, as though hee would say, If God destroyed but the wicked, as chap. 5. 3. why should he suffer the innocents to be so long tormented by them?

4 Hee is wise in heart, and mightie in strength: who hath bene fierce against him and hath prospered?

5 Hee remooueth the mountaines, and they feele not when hee ouerthpoueth them in his wrath.

6 Hee remooueth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the Sunne, and it riseth not: he closeth vp the starres as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres ^d Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things and vnsearchable: yea, marvellous things without number.

11 Lo, when he goeth ^e by me, I see him not: and when he passeth by, I perceiue him not.

12 Behold, when he taketh a pray, ^f who can make him to reioyce it? who shall say vnto him, What doest thou?

13 God ^g will not withdraw his anger, and the most mightie helpe ^h doe stoupe vnder him?

14 How much lesse shall I answer him? or how should I find out my ⁱ wordes with him?

15 For though I were iust, yet could I ^k not answer, but I would make supplication to my Iudge.

16 If I ^l erre, and hee answer mee, yet would I not beleue that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth me ^m without cause.

18 Hee will not suffer mee to take my breath, but filleth me with bitterness.

19 If we speake of strength, behold, he is ⁿ strong: if we speake of iudgement, who shall bring me in to plead?

20 If I would iustifie my selfe, mine owne mouth shall condemne me: ^o if I would bee perfect, he shall iudge me wicked.

21 Though I were perfect, yet I knowe not my soule: therefore abhorre I my life.

22 This is one point: therefore I latue, He destroyeth the ^p perfect and the wicked.

23 If the scourge should ^q suddenly slay, should God ^r laugh at the punishment of the innocent?

24 The earth is giuen into the hande of the wicked: hee ^s couereth the faces of the Iudges thereof: if not, where ^t is he? or who is he?

25 His dayes haue bene more swift then a poste: they haue fled, and haue sente no good thing.

26 They are passed as with the most swift shippes, and as the Eagle that flieth to the pray.

27 If ^u I say, I will forget my complaint, I will cease from my wrath and comfort mee,

28 Then I am afraid of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why ^x labour I thus in vaine?

30 If I ^y wash my selfe with snow water, and purge my hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne ^z clothes shall make mee filthie.

32 For hee is not a man as I am, that I should answer him, if wee come together to iudgement.

33 Neither is there any vmpire ^a that might lay his hand vpon vs both.

34 Let him take his rod away from mee, and let not his feare astonish me:

25 Then will I ^b speake, and feare him not: but because I am not so, I hold me still.

more. a Which might make an accord betweene God and mee, speaking of impaciencie, & yet confessing God to be iust in punishing him. b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Job is weary of his life, and seareth out his fragilitie before God. 20 He desireth him to slay his hand.

23 A description of death.

My soule is cut off ^a though I liue: I will leaue my ^b complaint vpon my selfe, and will speake in the bitterness of my soule.

2 I will say vnto God, ^c Condemne mee not: shew mee wherefore thou contendest with me.

3 Thinkest thou it ^d good to oppresse me, and to call off the ^e labor of thine hands, and to fauour the ^f counsel of the wicked?

4 Wast thou ^g carnall eyes? or dost thou see as man seeth?

5 Are thy dayes as mans ^h dayes? or thy yeeres as the time of man,

6 That thou inquest of mine iniquitie, and searchest out my time?

7 Thou knowest that I cannot do ⁱ wickedly: for none can deliuer mee out of thine hand.

8 Thine ^k hands haue made me, and fashioned me wholly round about, and wilt

e Wilt thou be without compassion? f Wilt thou this of ignorance?

h Art thou inconstant and changeable, as the times, to day a friend, to morrow an enemy? i By affliction thou keepest me as in a prison, and restrainest me from doing euill, neither can any set me at libertie. k In these eight verses following, he describeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him,

f That they can not see to doe iustice.

g That can shew the cotrary?

h I thinke not to fall into these afflictions, but my sorrowes bring me to these manifold inhamities, and my conscience condemne me.

x Why doth not God destroy me at once? thus he speakeeth according to the infirmity of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vie to couer my filthines with, shall disclose me to much

a I am more like to a dead man, then to one that liueth.

b I will make an ample declaration of my tormentes, accusing my selfe, and not God.

c He would not that God should proceed against him by his secret iustice, but by the ordinarie

meanes that he punisheth others

d Is it agreeable to thy iustice to do me wrong?

e Wilt thou be without compassion?

f Wilt thou this of ignorance?

g Art thou inconstant and changeable, as the times, to day a friend,

to morrow an enemy?

h By affliction thou keepest me as in a prison,

and restrainest me from doing euill,

neither can any set me at libertie.

k In these eight verses following, he describeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him,

thou

1 As brittle as a pot of clay.
m That is, reason

and understanding, and many other gifts whereby man excelleth all earthly creatures.

n That is, thy fatherly care and providence whereby thou preferrest me, & without the which I should perish straightway.

o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.

p I will always walk in feare and humilitie, knowing that none is iust before thee.

q Job being sore afflicted in this battel betweene the flesh and the spirit, brasteth out into these afflictions, wishing rather short dayes then long paine.

r That is, diversity of diseases, and in great abundance, shewing that God hath infinite means to punish man. s He wisheth that God would leave off his affliction, considering his great miserie and the breuitie of his life. t Hee speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. u No distinction betweene light and darknes, but where all is very darknesse it selfe.

thou destroy me?

9 Remember, I pray thee, that thou hast made me, as the clay, and wilt thou bring me into dust againe?

10 Hast thou not powdered me out as milke, and turned me to curds like cheese?

11 Thou hast clothed mee with thicke, and fleshy, and joined me together with bones and sinewes.

12 Thou hast given me life, and grace, and thy visitation hath preferred my spirit.

13 Though thou hast hid these things in thine heart, yet I know that it is so with thee.

14 If I haue sinned, then thou wilt straitly looke vnto me, and wilt not hold me guiltlesse of mine inquiry.

15 If I haue done wickedly, woe vnto mee: if I haue done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou mee as a lyon, and returne and shew thy selfe mercifulous vpon me.

17 Thou renewest thy plagues against me, and thou increasest thy wrath against mee: changes and armies of sorowes are against mee.

18 Therefore when hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 And that I were as I had not bene, but brought from the wombe to the graue!

20 Are not my dayes few? let him cease, and leaue off from me, that I may take a little comfort.

21 Before I goe and shall not returne, even to the land of darknesse, and shadow of death:

22 Into a land, I say, darke as darknesse it selfe, and into the shadow of death, where is none order, but the light is there as darknes.

CHAP. XI.

1 Job is vniuersally reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly

Then answered Zophar the Naamathite, and sayd,

2 Should not the multitude of words be answered? or should a great talker be afflicted?

3 Should men hold their peace at thy lee, and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lips against thee!

6 That he might shew thee the secrets

of wisdom, how thou hast deserved double, according to right: know therefore that God hath forgotten thee for thine iniquity.

7 Canst thou by searching find out God? canst thou finde out the Almighty to his perfection?

8 The heauens are high, what canst thou doe? it is deeper then h. l, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off, and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that understandeth nothing.

12 Yet vaine man would be wise, though man new borne is like a wild asse colt.

13 If thou prepare thine heart, & stretch out thine hands toward him:

14 If iniquity be in thine hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bold, because there is hope: and thou shalt dig pits, and shalt lie downe safely.

19 For when thou takest thy rest, none shall make thee afraid: yea, many shall make suit vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of mind.

workes, and see that they ot. nd not God, ouer whom thou hast charge. i Hee declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. Lewis. 16 5, 6. k Hee sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

1 Job answereth his friends of ignorance. 7 Hee declareth the might and power of God, 17 and how he changeth the course of things.

Then Job answered and said, 2 In deed because that ye are the people onely, wisdom must die with you.

3 But I haue understanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 I am as one mocked of his neighbour, who calleth vpon God, and hee heareth him: the iust and the vpriight is laughed to scorne.

5 Hee that is ready to fall, is as a lampe despised in the opinion of the rich.

PROV. 14. 2. b He reproveth these his friends of two faults, the one that they thought they had better knowledge then in deed they had, and the other, that in stead of true consolation, they did deuide and despise their friend in his aduersity. c The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that hee desireth. d As the rich esteeme not a light or torch, that goeth out, so is he despised that falleth from prosperitie to aduersitie.

f Ebr. to whom
God hath brought
in with husband.

e He declareth
to them that did
dispute aginst
him, that their
wiselome is com-
mon to all, and
such as the very
bruite beastes doe
dayly teach.

¶ Or, flesh.

f He exhorteth
them to be wise
in iudging, & as
well to knowe
the right vse
why God hath
giuen them
cares, as he hath
done a mouth.

g Though men
by age and con-
tinuance of time
attaine to wise-
dome, yet it is
not comparable
to Gods wise-
dome, nor able
to comprehend
his iudgements,
wherein he an-
swereth to that,
which was allea-
ged, Chap. 8. 8.
h He sheweth
that there is no-
thing done in
this world with-
out Gods wil and
ordnance: for
else he should
not be Almighty.
i He taketh wise-
dome from
them.

k He abareth
the honour of
Princes, and
bringeth them
into the subiecti-
on of others. l He causeth
that their words haue no credit, which
is, when he will punish sinne. m In this discourse of Gods won-
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pointment, wherein he declareth that he thinketh well of God, and
is as able to set forth his power in words, as they that reasoned a-
gainst, were.

6 The tabernacles of robbers doe pro-
per, and they are in safetie, that prouoke
God, & whom God hath enriched with his
hand.

7 Like now the beastes, & and they shall
teach thee, and the fowles of the heauen, and
they shall tell thee:

8 D^o speake to the earth, and it shall shew
thee: or the fishes of the Sea, and they shall
declare vnto thee.

9 Who is ignorant of all these, but that
the hand of the Lord hath made these?

10 In whose hand is the soule of every li-
uing thing, and the breath of all fl^o mankind.

11 Dearth not the eares ^f discern the
wordes: and the mouth taste meat for it selfe?

12 Among the ^g ancient is wiselome, and
in the length of dayes is vnderstanding.

13 With him is wiselome and strength:
he hath counsel and vnderstanding.

14 Behold, he will breake downe, and it
cannot be built: hee shutteth a man vp, and
he cannot be loosed.

15 Behold, hee withholdeeth the waters
and they drie vp: but when he sendeth them
out, they destroy the earth.

16 With him is strength and wiselome,
hee that is deceined, and that ^h deccieth, are
his.

17 He causeth the counsellors to go as spee-
led, and maketh the iudges fooles.

18 He looeth the ^k collar of Kings, and
girdeth their loynes with a girdle.

19 He leadeeth away the princes as a pray,
and ouerthroweth the mighty.

20 Wee taketh away the speech from the
faithfull counsellors, and taketh away the
iudgement of the ancient.

21 He pouereth contempt vpon princes, and
maketh the strong of the mighty weake.

22 Hee discouereth the deepe places from
their darkenesse, and bringeth forth the sy-
dow of death to light.

23 Hee ^m increaseth the people, and de-
stroyeth them: he enlargeth the nations, and
bringeth them in againe.

24 Wee taketh away the hearts of them
that are the chiefe ouer the people of the
earth, and maketh them to wander in the
wildernesst out of the way.

25 They grope in the darke without
light: and he maketh them to stagger like a
drunken man.

¶ He causeth that their words haue no credit, which
is, when he will punish sinne. m In this discourse of Gods won-
derfull workes, Iob sheweth that whatsoeuer is done in this world,
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CHAP. XIII.

1 Iob compareth his knowledge with the experience
of his friends. 16 The penitent shall be saved and the
hypocrite condemned. 20 He prayeth vnto God that
he would not handle him rigorously.

I mine eye hath seene all this: mine eare
hath heerd and vnderstood it.

2 I know also as much as you know: I
am not inferior vnto you.

3 But I will speake to the Almighty,

and I desire to dispute with God.

4 For in deed yee forge lies, and all you
are ^b physicians of no value.

5 That you would hold your tongue,
that it might be imputed vnto you for wise-
dome!

6 Now heare my disputation, and giue
eare to the arguments of my lips.

7 Will ye speake wickedly for Gods de-
fence, and talke deceitfully for his cause?

8 Will yee accept his person? or will yee
contend for God?

9 Is it well that hee should seeke of you?
will you make a lie for him, as one lieth for a
man?

10 He will surely reprimand you, if ye doe
secretly accept any person.

11 Shall not his excellencie make you a-
fraid? and his feare fall vpon you?

12 Your ^d memories may bee compared
vnto ashes, and your bodies to bodies of
clay.

13 Holde your tongues in my presence,
that I may speake, and let come vpon what
will.

14 Wherefore doe I take my flesh in my
teeth, and put my soule in my hand?

15 Lo, though he slay me, yet will I trust
in him, and I will reprove my wayes in his
sight.

16 He shall be my saluation also: for the
hypocrite shall not come before him.

17 Heare diligently my wordes, & marke
my talke.

18 Beholde now: if I prepare mee to
iudgement, I know that I shall bee iudi-
fied.

19 Who is he that will pleade ^h with me:
for if I now hold my tongue, I die.

20 But do not these two things vnto mee
then will I not hide my selfe from thee:

21 ^k Withdraw thine hand from me, and
let not thy feare make me afraid.

22 Then call thou, and I will answer:
or let me speake, and answer thou me.

23 How many are mine iniquities and
sinnes? shew mee my rebellion, and my
sinne.

24 Wherefore hidest thou thy face, and
takest me for thine enemy?

25 Wilt thou breake a lease drunken to and
fro: and wilt thou pursue the dyp stubble?

26 For thou wast best bitter things against
mee, and makest mee to possesse ^m the iniqui-
ties of my youth.

27 Thou putttest my feete also in the
stocks, and lookest narrowly vnto all my
pates, and makest the print thereof in the
soles of my feet.

28 Such one consumeth like a rotten
thing, and as a garment that is moth eaten.

¶ He causeth that their words haue no credit, which
is, when he will punish sinne. m In this discourse of Gods won-
derfull workes, Iob sheweth that whatsoeuer is done in this world,
both in the order and change of things, is by Gods will and ap-
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a For although
hee knew that
God had a iustice
which was ma-
nifest in his ordi-
nary working, &
another in his se-
cret counsell, yet
would he vtter
his affection to
God, because he
was not able to
vnderstand the
cause why he did
this punish him.

b You doe not
well apply your
medicine to the
disease.

c He condem-
neth their zeale
which had not
knowledge, nei-
ther regarded
they to comfort
him, but alway
grated on Gods
iustice, as though
it was not eui-
dently seene in
Iob, except they
had vnderaken
the probation
thereof.

d Your fame
shall come to
nothing.

e Is not this a
manifest signe of
mine affliction,
and that I doe
not complaine
without cause,
seeing that I am
thus tormented,

as though I
should reare
mine own flesh,
and put my life
in danger?

f Whereby he
declareth that he
is not an hypo-
crite as they
charged him.

g That is, clea-
red, and not cast
off for my sinnes,
as you reason.

h To promise that
God doeth thus
punish me for my
sinnes.

i If I defend not my cause, every man will condemne me.

k He sheweth what these two things are. l His pang thus moue
him to reason with God: not denying but that hee had sinned: but
hee desired to vnderstand what were his great sinnes, that had de-
serued such rigour, wherein hee offendeth, that hee would know a
cause of God why he did punish him. m Thou punishest me now
for the faulsthai I committed in my youth n Thou makest me
thy prisoner, and doest to presse mee, that I cannot shute hand nor
foote. ¶ Ebr. restra.

CHAP. XLII.

1 Iob describeth the shortnesse and misery of the life of man. 14 Hope susteineth the godly. 22 The condition of mans life.

MAN that is borne of woman, is of short continuance, and full of trouble.

2 We flourish forth as a flower, and is cut downe: he vanissheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such one, and causist me to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounde, which he cannot passe.

6 Turne from him that he may cease vntill his determined day, as an hireling.

7 For there is hope of a tree, if ye be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it were old in the earth, and the stocke thereof be dead in the ground.

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 But man is like, and dieth, and man perissheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man slepeth and riseth not: for he shall not wake againe, nor be raised from his sleepe, till the heauen be no more.

13 Whither thou wouldest hide me in the graue, keepe me secret, vntill thy wrath were past, and wouldest giue me terme, and remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I wait, till my changing shall come.

15 Thou shalt call mee, and I shall answer thee: thou louest the worke of thine owne hands.

16 But wot thou? numbrest my steps, and dost not delay my finnes.

17 Mine iniquitie is sealed by, as in a bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the rocke that is removed from his place:

19 As the water breaketh the stones, when thou once flowest the things which grow in the dust of the earth: so thou destroyest the hope of man.

20 Thou prevallest away against him, so that he passeth away: he changeth his face when thou callest him away.

21 And he knoweth not if his finnes shall be honourable, neither shall he understand concerning them, whether they shall bee of low degree,

22 Yet he knoweth not to returne out of darkness: he seeth the sword before him.

23 He wandreth to and fro for bread

thirstie, to drinke. 1 Who by their wisdomes so gouerned, that no stranger invaded them, and to the land seemed to be given to them alone. m The cruel man is euer in danger of death, and is neuer quiet in conscience. n Out of that misery wherinto he once falleth o God doth not onely impouerish the wicked oft times, but euen in their prosperitie he punisheth them with a greedinesse: uen more together: which is as a beggerie.

22 But while his flesh is vpon him, hee shall be as pestiferous, and while his soule is in him, it shall murther.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisdomes and purenesse to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

2 When answered Eliphaz the Temanite, and said,

2 Shall a wise man speake wordes of the wind, and fill his belly with the East wind?

3 Shall he dispute with words not come by? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips tellise against thee.

7 Art thou the first man that was borne: and wast thou made before the hills?

8 Hast thou heard the secret counsell of God: and dost thou restraints wisdomes to thee?

9 What knewest thou that we know not, and understandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doest thine heart take thee away, and what doe thine eyes meane,

13 That thou answerest to God? at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man that he should be cleane? and he that is borne of woman, that he should be iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene.

18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was giuen, and no stranger passed thowp them

20 The wicked man is continually as one that traueleth of child, and the number of his yerres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee belongeth not to returne out of darkness: he seeth the sword before him.

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18 Which wise men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 To whom alone the land was giuen, and no stranger passed thowp them

20 The wicked man is continually as one that traueleth of child, and the number of his yerres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee belongeth not to returne out of darkness: he seeth the sword before him.

23 He wandreth to and fro for bread

thirstie, to drinke. 1 Who by their wisdomes so gouerned, that no stranger invaded them, and to the land seemed to be giuen to them alone. m The cruel man is euer in danger of death, and is neuer quiet in conscience. n Out of that misery wherinto he once falleth o God doth not onely impouerish the wicked oft times, but euen in their prosperitie he punisheth them with a greedinesse: uen more together: which is as a beggerie.

22 Yet while his flesh is vpon him, hee shall be as pestiferous, and while his soule is in him, it shall murther.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he ascribeth wisdomes and purenesse to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

2 When answered Eliphaz the Temanite, and said,

2 Shall a wise man speake wordes of the wind, and fill his belly with the East wind?

3 Shall he dispute with words not come by? or with talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips tellise against thee.

7 Art thou the first man that was borne: and wast thou made before the hills?

8 Hast thou heard the secret counsell of God: and dost thou restraints wisdomes to thee?

9 What knewest thou that we know not, and understandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is this thing strange vnto thee?

12 Why doest thine heart take thee away, and what doe thine eyes meane,

13 That thou answerest to God? at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man that he should be cleane? and he that is borne of woman, that he should be iust?

15 Behold, hee found no stedfastnesse in his Saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene.

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5. f. F02

f Hochar flattereth a man, and onely iudgeth him happie in his prosperitie, shal nor himself onely, but in his posteritie be punished.

g God hath made all the world to speake of me, because of mine afflictions.

h That is, as a continuall found in their eares.

i To wit, when they see the godly punished: but in the end they shall come to vnderstanding, and know what shall be the reward of the hypocrite.

k That is, will not be discouraged, considering that the godly are punished as well as the wicked.

l Iob speaketh to them three that came to comfort him. m That is, haue brought me sorow in stead of comfort. n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shal be to me in stead of them. p All worldly hope and prosperitie faile, which you say, are only signes of Gods fauour: but seeing, that these things perish, I set my hope in God, and in the life euerslasting.

5 For the eyes of his children shall faile, that speake flatterie to his friends.

6 Hee hath also made me a by-word of the people, and I am as a tabret before them.

7 Mine eye therefore is dimme for griefe, and all my strength is like a shadow.

8 The righteous shall be astonied at this, and the innocent shall be moued against the hypocrite.

9 But the righteous will hold his way, and hee whose hands are pure, shall increase his strength.

10 All you therefore turne you and come now, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart

12 haue changed the night for the day, and the light that approached for darknesse.

13 Though I hope, yet the graue shall be mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my father, and to the womie, Thou art my mother and my sister.

15 Where is then now my hope? or who shall consider the thing that I hoped for?

16 They shall goe downe into the bottom of the pit: surely it shall lie together in the dust.

1 Iob speaketh to them three that came to comfort him. m That is, haue brought me sorow in stead of comfort. n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shal be to me in stead of them. p All worldly hope and prosperitie faile, which you say, are only signes of Gods fauour: but seeing, that these things perish, I set my hope in God, and in the life euerslasting.

1 Bildad rehearseth the paines of the vnfaythfull and wicked.

Then answered Bildad the Shubite, and said,

2 When wilt thou make an end of your words? cause vs to vnderstand, and then we will speake.

3 Therefore are we counted as beasts, and are vile in your sight?

4 Thou art as one that teareth his soule in his anger. Shall the earth be forsaken for thy sake? or the rocke remooued out of his place?

5 Pea, the light of the wicked shall bee quenched, and the sparke of his fire shall not shine.

6 The light shall bee darke in his dwelling, and his candle shall be put out with him.

7 The steps of his strength shall be restrained, and his owne counsell shall cast him downe.

8 For hee is taken in the net by his feete, and hee shall walke vpon the snares.

9 The green shall take him by the heele, and the thiefe shall come vpon him.

10 A snare is laid for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afraid on every side, and shall driue him to his feete.

12 His strength shall bee as famine: and destruction shall be ready at his side.

13 He shall deuoure the inner parts of his skinne, and the first boyme of death shall deuoure his strength.

14 His hope shall be rooted out of his dwelling, and shall cause him to goe to the King of feare.

15 Feare shall dwell in his house (because it is not his) and brimstone shall be scattered vpon his habitation.

16 His rootes shall bee dried vp beneath, and above shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall haue no name in the streete.

18 They shall driue him out of the light vnto darkenesse, and chase him out of the world.

19 Hee shall neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.

20 The posteritie shall be astonied at his day, and feare shall come vpon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Iob reproofeth his friends, 15 and reciteth his miseries and grievous paines, 25 He assureth himselfe of the generall resurrection.

But Iob answered, and sayd,

2 How long wilt thou be my soule, and torment me with words?

3 Pee haue now & tenne times reproched me, and are not ashamed: pee are impudent toward me.

4 And though I had in deed erred, mine error remaineth with me.

5 But indeed if you will aduance your selues against me, and rebuke me for my reproch,

6 Know now, that God hath overthrowen mee, and hath compassed mee with his net.

7 Behold, I cry out of violence, but I haue none answer: I crye, but there is no iudgement.

8 Hee hath hedged by my way that I cannot passe, and hee hath lee darkenesse in my path.

9 Hee hath spoiled mee of mine honour, and taken the crowne away from mine head.

10 Hee hath destroyed mee on every side, and I am gone: and he hath remooued mine hope like a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His armies came together, and made their way vpon mee, and camped about my tabernacle.

13 Hee hath remooued my brethren farre from mee, and all mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 They that dwell in mine house, and my maydesooke mee for a stranger: for I was a stranger in their sight.

16 I called my seruante, but he would not

g That which should nourish him, shall be consumed by famine.

h That is, some strong & violent death shall consume his strength,

or as the Ebrew word signifieth, his members or parts,

i That is, with most great feare.

k Meaning, not truly come by.

l Though all the world would fauour him, yet God would destroy him & his.

m He shall fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

a That is, many times, as Nehe.

b That is, I myselfe shall be punished for it, or you haue not yet confuted it.

c He brasteth out againe into his passions, and declareth still, that his affliction commeth of God, though he be not able to feele the cause in himselfe.

d Meaning, out of his afflictions.

e Meaning, his children, and whatsoever were deare vnto him in this world.

f Which is plucked vp, and hath no more hope to grow.

g His manifold afflictions.

h Mine household seruants: by all these losses Ioll sheweth, that touching the flesh he had great occasion to be

mooued.

Ec 3

answere,

i Which were hers and mine, k Besides these great losses and most cruell vnkindnesse, he was touched in his owne person as followeth.

l All my flesh was consumed, m Seeing I haue these iust causes to complaine, condemne mee not as an hypocrite, especially ye which should comfort me.

n Is it not enough that God doth punish me, except you by reproches increase my sorrow? o To see my body punished, except yee trouble my minde?

p He protesteth that notwithstanding his forepansions, his religion is perfect, and that he is not a blasphemer, as they iudged him.

q I doe not so iustifie my selfe before the world, but I knowe that I shall come before the great iudge, who shall be my deliuerer, and Saviour. r Herein Iob declareth plainly that he had a full hope, that both the soule and body should enjoy the presence of God in the last resurrection. 1 Though his friends thought that hee was but persecuted of God for his finnes, yet he declared that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others. c God will be reuenged of this harte iudgement, whereby yee condemne me.

CHAP. XX.

1 Zophar sheweth that the wicked and the couetous shall haue a short end, 22 Though for a time they flourish.

Then answered Zophar the Naamathite, and sayd,

2 Doubtlesse my thoughts cause mee to answer, and therefore I make haste.

3 I haue heard the correction of my reproch: therefore the spirit of mine understanding causeth me to answer.

4 Knowest thou not this of old? and since God placed man vpon the earth,

5 That the reioycing of the wicked is short, and that the top of hypocrites is but a moment?

6 Though his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall hee perishe for ever, like his downe, and they which haue seene him shall say, Where is he?

8 Hee shall flee away as a dreame, and they shall not finde him, and shall passe a-

answer, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised me, & when I rold, they spake against me.

19 All my secret friends abhorred mee, and they whom I loued, are turned against mee.

20 My bone cleaueth to my skinne, and to my flesh, and I haue escaped with the skin of my teeth.

21 Haue pitie vpon me: haue pitie vpon me. (I see my friends) for the hand of God hath touched mee.

22 Why doe ye persecute mee as God? and are not satisfied with my flesh?

23 Oh that my wordes were now written? Oh that they were written euen in a booke,

24 And grauen with an yron pen in lead, or in stone for euer!

25 For I am sure that my Redeemer liueth, and he shall stand the last on the earth.

26 And though after my skin wormes destroy this body, yet shall I see God: in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other for mee, though my reines are consumed within mee.

28 But ye sayd, Why is hee persecuted? And there was a deepe matter in me.

29 Be ye afrayd of the word: for the sword will be reuenged of wickednesse, that ye may know that there is an iudgement.

I doe not so iustifie my selfe before the world, but I knowe that I shall come before the great iudge, who shall be my deliuerer, and Saviour. r Herein Iob declareth plainly that he had a full hope, that both the soule and body should enjoy the presence of God in the last resurrection. 1 Though his friends thought that hee was but persecuted of God for his finnes, yet he declared that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others. c God will be reuenged of this harte iudgement, whereby yee condemne me.

way as a vision of the night.

9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.

10 His children shall flatter the poore, and his hand shall restore his substance.

11 His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.

12 When wickednesse was sweet in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and would not forsake it, but kept it close in his mouth,

14 Then his meat in his bowels was turned: the gall of Aspes was in the middes of him.

15 Hee hath deuoured substance, and he shall vomite it: for God shall draw it out of his belly.

16 Hee shall sucke the gall of Aspes, and the vipers tongue shall slay him.

17 Hee shall not see the rivers, nor the floods and streames of honey and butter.

18 Hee shall restore the labour, and shall deuoure no more: euen according to the substance shall be his exchange, and he shall enjoy it no more.

19 For hee hath vndone many: hee hath forsaken the poore, and hath spoiled houses which hee builded not.

20 Surely hee shall feele no quietnesse in his body, neither shall hee reuerue of that which hee desired.

21 There shall none of his meat be left: therefore none shall hope for his goods.

22 When hee shall be filled with his abundance, hee shall be in paine, and the hand of all the wicked shall aslaie him.

23 He shall bee about to fill his belly, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the yron weapons, and the bow of Steele shall strike him through.

25 The arrows are drawen out, and cometh forth of the body, and shined of his gall, so feare cometh vpon him.

26 All darkenesse shall be hid in his secret places: the fire that is not blowne, shall deuoure him, & that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, and the earth shall rise vp against him.

28 The increase of his house shall goe away: it shall flow away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage that hee shall haue of God for his wordes.

after, God will take it from them, and cause them to make restitution, so that it will be an exchange. k Hee shall leaue nothing to his posteritie. l The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another. m Some read, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab. n Some reade of the quier. o All feare and sorrow shall light vpon him, when hee thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning the children of the wicked shall flow away like rivers, and be dispersed in diuers places. r Thus God will plague the wicked. s Against God, thinking to excuse himselfe, and to escape Gods hand.

CHAP.

c Whereas the father through ambition and tyranny oppressed the poore, children through pouerty and misery shall seeke fauour at the poore.

d So that the thing which hee hath taken away by violence shall bee restored againe by force, e Meaning, that he shall carry nothing away with him, but his sin. f As poison that is sweet in the mouth, bringeth destruction, when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g He compareth euil gotten goods to the venime of Aspes, which serpent is most dangerous: noting that Iobs great riches were not cruelly come by, and therefore God did plague him iustly for the same.

h Though God giue to all other abundance of his blessings, yet hee shall haue no part thereof. i That is, these rauenous and spoilers of the poore shall enjoy their theft but for a time: for

CHAP. XXI.

7 Iob declareth how the prosperity of the wicked maketh them proud: 15 Inasmuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be indged wicked for affliction, neither good for prosperity.

a Your diligent marking of my words, shal beto me a great consolation. b As though he would say, I doe not talke with man, but with God, who will not answere me, and therefore my mind must needs be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.

d Iob proueth against his aduersaries, that God punisheth not straightway the wicked, but oft times giueth them long life and prosperity, so that we must not iudge God iust or vniust by the things that appeare to our eye.

e They haue store of children, lusty, and healthfull: and in these points he answereth to that which Zophar alleged before.

f Nor being tormented with long sickness.

g They desire nothing more then to be exempt from all subiection that they should beare to God: this Iob sheweth his aduersaries,

that if they reason only by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him. h It is not their owne, but God onely lendeth it vnto them. i He keepeth me from their prosperity. k When God recompenseth his wickednes, he shall know that his prosperity was but vanitie. l Who sendeth to the wicked prosperity, and punisheth the godly. m Meaning, the wicked,

B At Iob answered, and said, 2 Heare diligently my wordes, and this shalbe in stead of your consolations.

3 Suffer mee that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it were so, how should not my spirit be troubled?

5 Marke mee, and bee ashamed, and lay your hand vpon your mouth.

6 When will I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore doe the wicked liue, and waxe old, and grow in wealth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendereth, and faileth not: their cow calueth, and calueth not her calfe.

11 They send forth their children like sheepe, and their sounes daunce.

12 They take the tabret and harpe, and reioyce in the sound of the Organs.

13 They spend their dayes in wealth, and suddenly they goe downe to the graue.

14 They say vnto God, Depart from vs: for we desire not thee: knowledge of thy wayes.

15 Who is the Almighty, that we should serue him: and what profit should wee haue, if we should pray vnto him?

16 Lo, their wealth is not in their hand, therefore let the counsell of the wicked bee farre from me.

17 How oft shall the candle of the wicked bee put out? and their destruction come vpon them: he will diuide their lines in his wrath.

18 They shall bee as stubble before the winde, and as chaffe that the stoppe cartech away.

19 God will lay by the fozow of the father for his children: when he rewardeth him, he shall know it.

20 His eyes shall see his destruction, and hee shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?

22 Shall any teach God knowledge, who iudgeth the height things?

23 One dieth in his full strength, being in all ease and prosperity.

24 His breasts are full of milke, and his bones rume full of marrow.

25 And another dieth in the bitternesse of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wommes shall couer them.

27 Behold, I know your thoughts, and the enterprises, where with ye doe me wrong.

28 For ye say, Where is the Princes house? and where is the Tabernacle of the wickedes dwelling?

29 Say ye not, aske them that goe by the way: and ye cannot denie their signes.

30 But the wicked is kept vnto the day of destruction, and they shall bee brought forth to the day of wrath.

31 Who shall declare his way to his face, and who shall reward him for that he hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The slime valley shall sweete vnto him, and euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answers there remains but lies?

35 Though the wicked flourish heere, yet God will punish him in the last day.

f Though men doe flatter him, and none dare reprove him in this world, yet death is a token, that God will bring him to an account.

g He shalbe glad to lie in a slime pit, which before could not bee content with a royall pallace. n Saying, that the iust in this world haue prosperity, and the wicked aduersity.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his finnes. 6 He accuseth him of vnnecessitie, 13 And that he denied God: providence. 21 He exhorteth him to repentance.

When Eliphaz the Temanite answered, and said,

2 May a man be profitable vnto God, as he that is wise, may be profitable to himselfe?

3 Is it any thing vnto the almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes right?

4 Is it for feare of thee that he will accuse thee? or goe with thee into indignement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for naught, & spoiled the clothes of the naked.

7 To such as were weary, thou hast not given water to drinke, and hast withheld bread from the hungry.

8 But the mighty man had the earth, and he that was in authority dwelt in it.

9 Thou hast cast out widowes empty, and the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and thou shalt suddenly be troubled therewith.

11 Darkness of waters shall couer thee, and abundance of waters shall couer thee.

12 Is not God on a high in the heauen? and thou sayest, I see him not.

13 Therefore thou sayest, I see him not, therefore thou sayest, I see him not.

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18 Therefore thou sayest, I see him not, therefore thou sayest, I see him not.

n To wit, the godly.

o As concerning their bodies: and this he speaketh according to the common iudgement.

p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.

q Which through long travelling haue experience and tokens hereof, to wit, that the wicked do prosper, and the godly lie in affliction.

r Though the wicked flourish heere, yet God will punish him in the last day.

f Though men doe flatter him, and none dare reprove him in this world, yet death is a token, that God will bring him to an account.

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23 Therefore thou sayest, I see him not, therefore thou sayest, I see him not.

24 Therefore thou sayest, I see him not, therefore thou sayest, I see him not.

h That so much the more by that excellent worke thou mayest feare God, and reuerence him. **i** He reuereth Job as though he denied Gods providence, and that he could not see the things that were done in this world. **k** How God hath punished them from the beginning. **l** He proueth Gods prouidence by the punishment of the wicked, whom he taketh away before they can bring their wicked purpotes to passe. **m** He answereth to that which Job had sayd, Chap. 2. 1. 7. that the wicked haue prosperitie in this world: desiring that hee might not be partaker of the like. **n** The iust reioyce at the destruction of the wicked for two causes: first because God sheweth himselfe Iudge of the world, and by this meanes continueth his honour and glory: secondly, because God sheweth that he hath care ouer his, in that he punisheth their enemies. **o** That is, the state and preservation of the godly is hid vnder Gods wings. **p** Meaning, of the wicked. **q** He exhortheth Job to repentance and to returne to God. **r** God will restore vnto thee all thy substance. **s** Which shall be in abundance like dust. **t** That is, the fauour of God. **u** God will deliuer his when the wicked are destroyed round about them, as in the flood and in Sodome. **x** God will deliuer a whole country from perill, euen for the iust mans sake.

beholde the height of the ^h starres how high they are. **13** But thou sayest, How should God know? can hee iudge through the darke cloude? **14** The cloude hide him that he cannot see, and he walketh in the circle of heauen. **15** Wait thou marked the way of ^y world, wherein wicked men haue walked? **16** Which were cut downe before the time, whose foundation was as a riner that ouerflowed: **17** Which said vnto God, Depart from vs, and asked what the Almighty could doe for them. **18** Yet he ^m filled their houses with good things: but let the counsell of the wicked be farre from me. **19** The righteous shall see them, and shall reioyce, ^o and the innocent shall laugh them to scorne. **20** Surely ^o our substance is hid: but the fire hath deuoured the remnant of ^y them. **21** Therefore acquaint thy selfe, I pray thee, ^q with him, and make peace: thereby thou shalt haue prosperitie. **22** Receiue, I pray thee, the Law of his mouth, and lay vp his words in thine heart. **23** If thou returne to the Almighty, thou shalt be ^r built vp, and thou shalt put iniquity farre from thy Tabernacle. **24** Thou shalt lay vp gold for ^s dust, & the golde of Ophir, as the flintes of the riuers. **25** Yea, the Almighty shall be thy defence, and thou shalt haue plenty of siluer. **26** And thou shalt then delight in the Almighty, and life vp thy voyce vnto God. **27** Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vowes. **28** Thou shalt also decre a thing, and he shall establish it vnto thee, and the ^t light shall shine vpon thy wayes. **29** ^u When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person. **30** The innocent shall deliuer the ^x wretch, and it shall be preferred by the pureness of thine hands.

CHAP. XXIII.

1 Job affirmeth that he both knoweth and feareth the power and sentence of the Iudge, **10** And that he is not punished only for his sinnes.

But Job answered and sayd, **2** Though my talke bee this day in bitterness, and my plague greater then my gronings,

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God as chap. 22. 1. he declareth that he desireth nothing more: but it seemed that God would not be found of him.

3 Would God yet I knew how to finde him, I would enter vnto his place. **4** I would pleade the cause before him, and fill my mouth with arguments. **5** I would know the wordes that hee would answer mee, and would vnderstand what he would say vnto me. **6** Would hee ^b pleade against me with his great power? No, but hee would ^c put strength in mee. **7** ^d Where the righteous might reason with him, so I should bee deliuered for euer from my iudge. **8** Behold, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him: **9** If to the North where hee worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him. **10** But he knoweth my ^e way, and trieth me, and I shall come forth like the gold. **11** My foote hath followed his steps: his way haue I kept, and haue not declined. **12** Neither haue I departed from the commandment of his lips, & I haue ^f esteemed the words of his mouth more then mine appointed foode. **13** Yet hee is in one minde, and who can turne him? yea, hee doeth what his minde desireth. **14** For he will performe that which is decreed of me, and ^g many such things are with him. **15** Therefore I am troubled at his presence, and in considering it, I am afraid of him. **16** For God ^h hath softened mine heart, and the Almighty hath troubled me. **17** For I am not cut off in darkness, but he hath hid the darkness from my face.

God doth visite him for his profit. **g** His word is more precious vnto me, then the meate wherewith the body is sustained. **h** Job confesseth that at this present he felt not Gods fauour, and yet was assured that hee had appointed him to a good end. **i** In many points man is not able to attaine to Gods iudgements. **k** That I should not be without feare. **l** He sheweth the cause of his feare, which is, that he being in trouble, seeth no end, neither yet knoweth the cause.

CHAP. XXIIII.

1 Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. **12** How all things are governed by Gods prouidence, **17** And the destruction of the wicked.

How should not the times be ^a hid from the Almighty, seeing that they which know him, see not his ^b dayes? **2** Some remooue the land markes, that rob the flockes, and feede thereof. **3** They leade away the asse of the fatherlesse, and take the widows ore to pledge. **4** They make the poore to turne out of the way, so that the poore of the earth hide themselves together. **5** Beholde, others as wilde asses in the wilderness, goe sooth to their businesse, he punisheth not and ^c rile early for a pray: the wilderness is their pasture. **6** When hee punisheth the wicked, and rewardeth the good. **c** And for cruelty and oppression dare not shew their faces. **d** That is, spare no diligence.

e Hee and his
line by robbing
and murdering
f Meaning, the
poore mans.

g Signifying,
that one wicked
man will not
spoil another,
but for necessity.

h The poore are
driven by the
wicked into
rocks and holes,
where they can
not lie dry for
the raine.

i That is, they
so powle and pill
the poore widow
that she cannot
haue to sustaine
her selfe, that she
may be able to
giue her childre
sucke.

k That is, his
garment where-
with he should
bee covered or
clad.

l In such places,
which are ap-
pointed for that
purpose: mean-
ing, that those
that labour for
the wicked, are
pined for hunger.

m For the great
oppression and
extortion.

n Cry out and
call for venge-
ance.

o God doth not
condemne the
wicked, but see-
meth to passe
ouer it by his
long silence.

p That is, Gods
word, because
they are reproo-
ued thereby.

q By these par-
ticular vices and
shelicence there-
unto, he would
proue, that God

punisheth not the wicked, and rewardeth the iust.

r He fleeth to
the waters for his succour. s They thinke that all the world is
bent against them, and dare not goe by the high way. t As the
drie ground is neuer full with waters, so will they neuer cease sinning,
till they come to the graue. u Though God suffer the wicked for
a time, yet their end shall be most vile destruction, and in this point
Iob commeth to himselfe, & sheweth his confidence. x He shew-
eth why the wicked shall not be lamented, because hee did not pity
others. y He declareth that after the wicked haue destroyed the
weakest, they will doe like to the stronger, and therefore are iustly
preiudiced by Gods iudgements.

giueh him and his children food.

6 They reape his promise in the field,
but they gather the late vintage of the wicked.

7 They cause the naked to lodge with-
out garment, and without couering in the
cold.

8 They are wet with the showres of the
mountaines, and they embrace the rocks
for want of a couering.

9 They plucke the fatherlesse from the
breast, and take the pledge of the poore.

10 They cause him to goe naked without
clothing, and take the gleaming from the
hungry.

11 They that make oyle betweene their
walles, and tread their wine presses, suffer
thirst.

12 When cry out of the citie, & the soules
of the flaine cry out: yet God doeth not
charge them with folly.

13 These are they that abhorre the light:
they know not the wayes thereof, nor conti-
nue in the pathes thereof.

14 The murderer rieth earely, & killeth
the poore and the needy, and in the night he
is a thiefe.

15 The eye also of the adulterer waiteth
for the twilight, and saith, None eye shall see
me, and disfigureth his face.

16 They dig through houses in the dark,
which they marked for themselves in the
day: they know not the light.

17 But the morning is euen to them as
the shadow of death: if one know them,
they are in the terrours of the shadow of
death.

18 Hee is swift vpon the waters: their
position shall be cursed in the earth: he will
not behold the way of the vineyards.

19 As the dy ground and heate consume
the inow waters, so shall the graue the sin-
ners.

20 The pitifull man shall forget him:
the worne shall seele his sweetnesse: he shall
be no more remembered, and the wicked shall
be broken like a tree.

21 Hee doeth euill intreat the barren,
that doeth not beare, neither doeth he good
to the widow.

22 Hee draweth also the mighty by his
power, and when he riseth vp, none is sure of
life.

23 Though men giue him assurance to be
in safety, yet his eyes are vpon their wayes.

24 They are exalted for a little, but they
are gone, and are brought low as all others:
they are destroyed, and cut off as the top of
an eare of corne.

25 But if it be not so, where is he that saith, That is, that
will proue me a liar, and make my words of
no value? reasoning no man can giue

a perfect reason of Gods iudgements, let mee bee reprooued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without
sinne before God.

Then answered Bildad the Shuhite, and
sayd,

2 Power and feare is with him, that a His purpose is
maketh peace in his hic places. to proue that

3 Is there any number in his armies? albeit God trie
and vpon whom shall not his light arise? and afflicke the

4 And how may a man be iustified with iust, yet soone af-
ter? or how can he be cleane, that is borne
of woman? ter hee fendeth

5 Behold, hee will giue no light to the because hee did
moone, and the starres are vncleane in his not so to Iob, he
light. concludeth that

6 How much more man a worne, euen
the sonne of man, which is but a worne? b Who can hide
him from his

preference? c That is, be iust in respect of God? d If God shew
his power, the moone and starres cannot haue that light, which is
giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and pro-
ueth it by his miracles.

At Iob answered, and sayd,

2 Whom helpest thou? him that a Thou con-
hath no power: laiest thou the arme that cest nothing: for
hath no strength? neither thou hel-

3 Whom counellest thou? him that hath pest me, which
no wisdom: thou shewest right well as help, neither
the thing is. thy speake suffi-

4 To whom dost thou declare these ciently on Gods
words? or whose spirit cometh out of thee? behalfe, who

5 The dead things are formed vnder
the waters, and nerre vnto them. hath no neede
of thy defence.

6 The graue is naked before him, and b But thou dost
there is no couering for destruction. not apply it to
the purpose.

7 He stretcheth out the earth ouer the
empire place, and hangeth the earth vpon
nothing. c That is, mo-
ueth thee to

8 He bindeth the waters in his clouds, d Iob beginneth
and the cloud is not broken vnder them. to declare the

9 He holdeth backe the face of his throne:
and spreadeth his cloud vpon it. force of Gods

10 He hath set bounds about the waters,
vntill the day and night come to an end. power and pro-
vidence in mines

11 The pillars of heauen tremble and
quake at his reproofe. and metalls in
the deepe places

12 The sea is calme by his power, and of the earth.
by his vnderstanding hee smiteth the pride e There is no-
thing hid in the

13 His spirit hath garnished the hea-
uens, and his hand hath formed the crooked
serpent. earth, but hee
seeth it.

14 Lo, these are part of his wayes: but f Meaning, the
how little a portion heare we of him? and graue wherein
things putrifie.

g Hee causeth the whole heauen to turne about the North pole.
h That is, hee hideth the heuens, which are called his throne.

i So long as this world endureth. k Not that heauen hath pil-
lars to vpholde it, but hee speaketh by a similitude, as though hee

would say, The heauen it selfe is not able to abide his reproch.

l Which is a figure of fars fashioned like a serpent, because of the
crookednesse. m If these few things, which we see daily with our
eyes, declare his great power & providence, how much more would
they appeare, if we were able to comprehend all his workes?

who can vnderstand his fearefull power?

CHAP. XXVII.

3 The conſtancie and perfeſtneſſe of Iob. 13 The reward of the wicked and of the tyrants.

Moreouer Iob proceeded and continued his parable, ſaying,

2 The living God hath taken away my judgement: for the Almighty hath put my ſoule in bitterneſſe.

3 Yet ſo long as my breath is in me, and the Spirit of God in my noſtrils,

4 I ſpittes ſurely ſhall I ſpeake no wickedneſſe, and my tongue ſhall utter no deceit.

5 God forbid, that I ſhould iuſtifie you: untill I die, I will never take away mine innocencie from my ſelfe.

6 I will keepe my righteouſneſſe, and will not forſake it: mine heart ſhall not reprove me of my ſayes.

7 Mine enemy ſhall bee as the wicked, and he that riſeth againſt me, as the unrighteous.

8 For what hope hath the hypocrite when he hath heaped up riches, if God take away his ſoule?

9 Will God heare his cry, when trouble cometh vpon him?

10 Will he let his delight on the Almighty? will he call vpon God at all times?

11 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all ye your ſelves haue ſcene it: why then doe you thus vaniſh in vanitie?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they ſhall receive of the Almighty.

14 If his children bee in great number, theſe ſhall deſtroy them, and his poſteritie ſhall not be ſatisfied with bread.

15 His remnant ſhall be buried in death, and his widowes ſhall not weepe.

16 Though he ſhould heape up ſilver as the duſt, and prepare payement as the clay,

17 Hee may prepare it, but the iuſt ſhall put it on, and the innocent ſhall diuide the ſilver.

18 Hee buildeth his houſe as the moth, and as a lodge that the watchman maketh.

19 When the rich man ſleepeth, he ſhall not bee gathered to his ſackes: they opened their eyes, and he was gone.

20 Terroures ſhall take him as waters, and a tempeſt ſhall cary him away by night.

21 The Eaſt wind ſhall take him away, and hee ſhall depart: and it ſhall hurle him out of his place.

22 And God ſhall call vpon him and not ſpare, though hee would ſaine ſce out of his hand.

23 Every man ſhal clay theſe hands at him, and hiſſe at him out of their place.

24 Which breedeth in another mans poſſeſſion or garment, but is ſoone ſhaken out. n He meaneth that the wicked tyrants that not haue a quiet death, nor be buried honourably.

Iob ſheweth that the wiſdome of God is unſearchable.

1 The ſilver ſurely hath his veine, and the gold his place, where they take it.

2 Iron is taken out of the duſt, & braſſe is molten out of the ſtone.

3 God putteth an end to darkneſſe, and he crieth the perfeſtion of all things: he delecteth a bond of darkneſſe, and of the ſhadow of death.

4 The flood breaketh out againſt the inhabitant, and the waters forgetten of the foote, being higher then man, are gone away.

5 Out of the lame earth cometh bread, and under it, as it were fire is turned up.

6 The ſtones thereof are a place of ſaphirs, and the duſt of it is gold.

7 There is a path which no ſowle hath knownen, neither hath the kites eye ſene it.

8 The ſtone whelps haue not walked it, nor the lyon paſſed thereby.

9 He putteth his hand vpon the rocks, & overthroweth the mountaines by the rootes.

10 Hee breaketh rivers in the rockes, and his eye ſeeth every precious thing.

11 He bindeth the floods that they do not overflow, and the thing that is hid, bringeth he to light.

12 But where is wiſedome found? and where is the place of vnderſtanding?

13 Man knoweth not the price thereof: for it is not found in the land of the living.

14 The depth ſayth, It is not in me: the ſea alſo ſayth, It is not with mee.

15 Gold ſhal not be giuen for it neither ſhall ſilver be weighed for the price thereof.

16 It ſhall not be valued with the wedg of gold, nor with the precious onix, nor the ſaphir.

17 The gold nor the chriſtal ſhal be equal vnto it, nor the exchange ſhall be for place of fine gold.

18 No mention ſhal be made of coral, nor of the gabbil: for wiſdome is more precious then pearles.

19 The topaz of Ethiopia ſhall not bee equal vnto it, neither ſhall it be valued with the wedg of pure gold.

20 Whence then cometh wiſdom? and where is the place of vnderſtanding?

21 Seeing it is hid from the eyes of all the living, and is hid from the ſoules of the heauen?

22 Deſtruction and death ſay, Wee haue heard the ſame theſe of with our eares.

23 But God vnderſtandeth the way thereof, and hee knoweth the place thereof.

24 For hee beholdeth the endes of the world, and ſeeth all that is vnder heauen,

25 To make the weight of the winds, and to weigh the waters by meaſure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he ſee it, and counted it: he prepared it and alſo conſidered it.

a His purpoſe is to declare that man may attaine in this world to diuers ſecrets of nature, but man is neuer able to comprehend the wiſdom of God.

b There is nothing but it is compaſſed within certain limits, and hath an end, but Gods wiſdome.

c Meaning, him that dwelleth thereby.

d Which a man cannot wade thorow.

e That is, come, and vnderneath is briſtles, or cole, which eaſily conceiue fire.

f Healludeth to the mines and ſecrets of nature which are vnder the earth, whereinto neither ſoules nor beaſts can enter.

g After that hee hath declared the wiſdom of God in the ſecrets of nature, he deſcribeth his power.

h Though Gods power and wiſdome may bee vnderſtood in earthly things, yet his heavenly wiſdome cannot be attained vnto.

i It is too high a thing for man to attaine vnto in this world.

k It can neither bee bought for gold nor precious ſtones, but is onely the gift of God.

l Which is thought to bee a kind of precious ſtone.

m Meaning, that there is no natural meanes, whereby man might attaine to the heavenly wiſdome, which he meaneth by the ſoules that ſie hie.

n He maketh God onely the authour of this wiſdome, and the giuer thereof.

Proverb. 1. 7.

o He declareth that man hath so much of this heavenly wisdom, as he sheweth by fearing God and departing from euill.

28 And vnto men he said, Behold, the feare of the Lord is wisdom, and to depart from euill is vnderstanding.

CHAP. XXIX.

1 Iob complaineth of the prosperitie of the time past 7. 21 His authoritie, 12 iustice and equitie.

2 Iob proceeded and continued his parabole, laying,

2 Oh that I were as [†] in times past, when God preferred me!

3 When his light shined vpon mine head: and when by his light I walked thow the darkenesse.

4 As I was in the dayes of my youth, when Gods prouidence was vpon my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my pathes with butter, and when the rocke poured me out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seat, and when I caused them to prepare my seat in the street.

8 The yong men law me, and bsd themselves, and the aged arose, and stood vp.

9 The princes stayed talke, and laid their hand on their mouth.

10 The voyce of princes was hid, & their tongue cleaued to the roote of their mouth.

11 And when the seare heard me, it blessed me: and when the eye saw me, it gaue witness to it.

12 For I deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put on iustice, and it covered me, my iudgement was as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feet to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the surly, froward man, and plucked the pray out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my dayes as the sand.

19 For my roote is spread out by the water, and the dew shall lie vpon my branch.

20 By glopy that reuere toward me, and my bow shall be refilled in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth as for the latter raine.

24 If I laughed on them, they belieued it not: neither did they cause the sight of my countenance to fall.

25 They were afraid to offend me, and cause me to be angry.

25 I appointed out their way, and did I had them as sit as chiefe, & dwell as a king in the arme, commandement, and like him that comforteth the mourner.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 21 because of his aduersitie and affliction. 23 Death in the house of all flesh.

2 At now they that are yonger then I, mocke mee: yea, they whole fathers I haue refused to see with the dogges of my flockes.

3 For whereto should the strength of their hand haue serued me, seeing age persecuted them?

4 For pouertie and famine they were solitary, fleeing into the wilderness, which is darke, desolate and waste.

5 They cut vp their needles by the bushes, and the unimpier roots was their meate.

6 They were chased forth from among men: they shouted at them, as at a thiefe.

7 Therefore they dwelt in the cleftes of riuers, in the holes of the earth and rocks.

8 They roared among the bushes, and vnder the thilles they gathered themselves.

9 They were the children of toales, and the children of villaines, which were more vile then the earth.

10 And now am I their song, and I am their taile.

11 They abhorre me, and flee farre from me, and spare not to spit in my face.

12 Because that God hath loosed my cord and humbled mee, & they haue looked the while before me.

13 The youth rise vp at my right hand: they haue puffed my feere, and haue trodden on me as on the pathes of their destruction.

14 They haue destroyed my pathes: they trooke pleasure at my calamitie they had none helpe.

15 They came as a great breach of waters, and vnder this calamitie they come on heapes.

16 Feare is turned vpon me: and they pursue my soule as the winde, and mine health passed away as a cloud.

17 Therefore my soule is now poyered out vpon me, and the dayes of affliction haue taken hold on me.

18 It pierceth my bones in the night, and my sinnes take me.

19 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coat.

20 He hath cast me into the mire, and I am become like ashes and dust.

21 When I cry vnto thee, thou dost not heare mee, neither regardest mee, when I stand by.

22 Thou turnest thy selfe cruelly against me, & art enemie vnto me with the strength of thine hand.

23 Thou takest me by and causest mee to ride vpon the winde, and makest my

1 My life faileth me, and I am as halfe dead.

2 That is, God hath brought me into contempt.

3 Hee speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was carryed beside himselfe.

4 Hee compareth his afflictions to a tempest or whirlwinde.

5 Strength.

† Ebr. moneths before.

a When I felt his fauour.

b I was free from affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner as they accused him.

e Being ashamed of their highnes, and afraid of my grauitie.

f Acknowledging my wisdom.

g All that heard me, praised me.

h Testifying, & I did good iustice.

i Because his aduersaries did so much charge him with wickednes, he is compelled to render account of his life.

k That is, I did succour him that was in distresse, & so he had cause to praise me.

l I delighted to do iustice, as other

did to weare costly apparell.

m That is, at home in my bed

without all trouble and vquietnesse.

n My felicitie doth increase.

o That is, was pleasant vnto them.

p As the dry ground thirsteth for the raine.

q That is, they thought it not to be a iell,

or they thought not that I would condescend vnto them.

r They were afraid to offend me, and cause me to be angry.

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, they are now contemne me.

b Meaning, to be as shepherds, or to keepe my dogs.

c That is, their fathers died for famine before they came to age.

d Iob sheweth that these that mocked him in his affliction, were like to their fathers, wicked and lewde fellows, such as he here describeth.

e They make songs of me, and mocke at my misery.

f God hath taken from me the force, credit, and authoritie, wherewith I kept them in subiection.

g He said that the yong men when they law him, hid themselves, as Chap. 29 8 and now in his misery they were impudent and licentious.

h That is, they sought by all means how they might destroy me.

i They need none to helpe them.

k By my calamitie they tooke an occasion against me.

m Meaning, sorrow.

n That is, God hath brought me into contempt.

o Hee speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was carryed beside himselfe.

p Hee compareth his afflictions to a tempest or whirlwinde.

q Strength.

|| Or, wisdom, or law.

q None can deliuer me thence, though they lament at my death
r In stead of comforting, they mocked at me.
f Not delighting in any worldly thing, no not so much as in the vie of the Sunne.
t Lamenting them that were in affliction, and mouing others to piete them.
u I am like the wild beaſts that deſire meſt ſolitary places.
x With the heat of affliction,

|| Strength to faile.

23 Surely I know that thou wilt bring me to death, and to the houle appointed for all the liuing.

24 Doubtleſſe none can ſtretch his hand vnto the graue, though they cry in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauineſſe for the pooze?

26 Yet when I looked for good, & euill came vnto me; and when I waited for light there came darkeneſſe.

27 By holweis did boile without reſt; for the dayes of affliction are come vpon me.

28 I went mourning without ſunne: I ſtood by in the congregation, and cryed.

29 I am a brother to the dragons, and a companion to the oſtriches.

30 My ſkilane is blacke vpon me, and my bones are burnt with heat.

31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weepe.

CHAP. XXXI.

1 Iob rectreth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faſtſitt.

I Adae a covenant with mine eyes: why then ſhould I thinke on a mayd?

2 For what portion ſhould I haue of God from aboue; and what inheritance of the Almighty from on high?

3 Is not deſtruction to the wicked; and ſtrange puniſhment to the workers of iniquitie?

4 Doeth not hee behold my wayes, and tell all my ſteps?

5 If I haue walked in vanitie, or if my foote hath made baſte to deceit,

6 Let God weigh me in the iuſt balance, and he ſhall know mine vprightneſſe.

7 If my ſtep hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaued to mine hand,

8 Let me low, and let another eat: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laid waite at the doore of my neighbour,

10 Let my wiſe ſgrind vnto another man, and let other men bow downe vpon her:

11 For this is a wickedneſſe, and iniquitie to be condemned:

12 Yea, this is a fire that ſhall deuour to deſtruction, and which ſhall roote out all mine increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my mayde when they did contend with me,

14 What then ſhall I doe when God ſtandeth by? and when he ſhall viſite mee, what ſhall I anſwere?

15 Yee that hath made me in the wombe, hath hee not made him? hath not he alone

a I kept mine eyes from all wanton looks.
b Would not God then haue puniſhed me?
c Iob declareth that the feare of God was a bridle to ſtay him from all wickedneſſe.
d He ſheweth wherein his vprightneſſe ſtandeth, that is, in as much as he was blameleſſe before men, and ſinned not againſt the ſecond Table.
e That is, hath accompliſhed the luſt of mine eye.
f According to the curſe of the Law, Deu 28, 33
g Let her bee made a ſlime.
h He ſheweth that albe it man neglect the puniſhment of adultery, yet the wrath of God will neuer ceaſe till ſuch be deſtroyed.
i When they thought themſelues euill intreated by mee. k If I had oppreſſed others, how ſhould I haue eſcaped Gods iudgement?
l He was moued to ſhew picie vnto ſeruants, becauſe they were Gods creatures, as he was.

faſhioned vs in the wombe?

16 If I reſtrained the yowe of their deſire, or haue cauſed the eyes of the widow to fail,

17 Or haue eaten my mozels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth he hath growen by with me as with a father, and from my mothers wombe I haue bene a guide vnto her)

19 If I haue ſeene any perſhy for want of clothing, or any pooze without couering,

20 If his loynes haue not bleſſed mee, becauſe hee was warmed with the ſleece of my ſheep,

21 If I haue liſt by mine hand againſt the fatherleſſe, when I ſaw that I might helpe him in the gate,

22 Let mine arme fall from my ſoulder, and mine arme be broken from the bone.

23 For Gods puniſhment was fearefull vnto mee, and I could not be deliuered from his highneſſe.

24 If I made gold mine hope, or haue ſayd to the wedge of gold, Thou art my confidence,

25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hand had gotten much,

26 If I did behold the Sunne, when it ſhined, or the moone walking in her brightneſſe,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine hand,

28 (This alſo had been an iniquitie to be condemned: for I had denied the God above)

29 If I reioyced at his deſtruction that hated mee, or was moued to ioy when euill came vpon him,

30 Neither haue I ſuffered my mouth to ſinne by wiſhing a curſe vnto his ſoule.

31 Did not the men of my Tabernacle ſay, Who ſhall giue vs of his fleſh? we cannot be ſatiſfied.

32 The ſtranger did not lodge in the ſtreets, but I opened my doores vnto him that went by the way.

33 If I haue hid my ſinne, as Adam, concealing mine iniquitie in my bolſome,

34 Though I could haue made afraid a great multitude, yet the moſt contemptible of the families did feare mee: lo I kept ſilence, and went not out of the doore.

35 Oh, that I had ſome to heare me! behold my ſigne that the Almighty will witneſſe for me: though mine aduerſary ſhould write a booke againſt me.

36 Would not I take it vpon my ſoulder, and blinde it as a crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a prince.

38 If my land cry againſt mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

b Should not this booke of his accusations be a prayſe and commendation to mee? c I will make him account of all my life without feare. d As though I had withholde their wages that laboured in it,

without

without

without

without

without

without

without

m By long waiting for her requeſt.

n He nourished the fatherleſſe, and maintained the widowes cauſe.

o To oppreſſe him and doe him iniurie.

p Let me rot in pieces.

q I refrained not from ſinning for feare of men, but becauſe I feared God.

r If I was proud of my worldly proſperity, and felicity, which is meant by the ſhining of the Sun,

s If I was proud of my worldly proſperity, and felicity, which is meant by the ſhining of the Sun,

t By putting confidence in any thing, but in him alone.

u My ſeruants moued me to be reuenged of mine enemy, yet did I neuer wiſh him hurt.

x And not conſeſſe it freely.

y That is, I requered the moſt weake and contemned, and was afraid to offend them.

z I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.

a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.

b Should not this booke of his accusations be a prayſe and commendation to mee?

c I will make him account of all my life without feare.

d As though I had withholde their wages that laboured in it,

without

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a Meaning, that he was no briber nor extortioner, f That is, the talke which he had with his three friends.

without silver: or if I haue grieved the soules of the masters thereof,

40 Let thistles grow in stead of wheate, and cockle in the stead of barley.

THE WORDES OF IOB ARE ENDED.

CHAP. XXXII.

† Ebr. was in sin in his owne eyes.

a Which came of Ruze the sonne of Naor Abrahams brother.

b Or, as the Chalde paraphrast readeth, Abram.

c By making himselfe innocent, and by charging God of rigour.

d That is the three mentioned before.

e Meaning the innocent which haue experience.

f It is a speciall gift of God that man hath understanding, and commeth neither of nature nor by age.

g To proue that Iobs affliction came for his sinnes.

h And flatter your selues, as though you had ouercome him.

i To wit, Iob, k He vsith almost the like arguments, but without tancing and reproches.

l I haue conceiued in my minde great store of reasons.

m I will neither haue regard to riches, credite, nor authoritie, but will speake the very truth.

n The Ebrew word signifieth, to change the name, as to call a foole a wise man: meaning, that he would not cloke the truth to flatter men.

a Elihu reprimandeth them of folly. b Age maketh not a man wise, but the Spirit of God.

c These three men ceased to answer Iob, because hee esteemed himselfe iust.

d Then the wrath of Elihu the sonne of Barachel the Buzite of family of Ram, was kindled: his wrath, I say, was kindled against Iob, because hee iustified himselfe more then God.

e Also his anger was kindled against his three friends, because they could not find an answer, and yet condemned Iob.

f Now Elihu had waited till Iob had spoken: for they were more ancient in yeeres then he.

g So when Elihu saw that there was none answer in the mouth of the three men, his wrath was kindled.

h Therefore Elihu the sonne of Barachel the Buzite, answered and said, I am young in yeeres, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion.

i For I sayd, The dayes shall speake, and the multitude of yeeres shall teach wisdom.

k Surely there is a spirit in man, but the inspiration of the Almighty giueth understanding.

l Great men are not alway wise, neither doe the aged alway vnderstand iudgement.

m Therefore I say, I heare you, and I will shew also mine opinion.

n Behold, I did wait vpon your words, and hearkened vnto your knowledge, whiles you sought out seasons.

o Per, when I had considered you, for, there was none of you that reprimanded Iob, nor answered his words:

p Left ye should say, We haue found wisedome: for God hath cast him downe, and no man.

q Yet hath he not directed his wordes to me, neither will I answer him by your words.

r I Then they fearing, answered no more, but sett off their talke.

s When I had waited (for they spake not but stood still, and answered no more)

t Then answered I in my turne, and I shewed mine opinion.

u For I am full of matter, and the spirit within me, compelleth me.

v Behold, belly is as the wine, which hath no vent, and like the new bottles that burst.

w Therefore will I speake that I may take breath: I will open my lips, and will foole a wise man: answer.

x I will not now accept the person of man, neither will I giue titles to man.

y For I may not giue titles, lest my Father should take me away suddenly,

CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanings in instructing man, and to draw him from sinne. 19. 29 He afflicteth man, and suddenly delivereth him. 26 Man being delivered, giueth thanks to God.

Wherefore, Iob, I pray thee, heare my talke, and hearken vnto all my wordes.

2 Behold, now I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the brightnesse of mine heart, and my lips shall speake pure knowledge.

4 The Spirit of God hath made mee, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe, and I stand before thee.

6 Behold, I am according to thy wish in Gods stead: I am also formed of the clay.

7 Behold, my terror shall not feare thee, neither shall my hand be heavy vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes:

9 I am cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Lo, he hath found occasions against me, and counted me for his enemy.

11 He hath put my feet in the stocks, and looketh narrowly vnto all my paths.

12 Behold, in this hast thou not done right: I wil answer thee, that God is greater then man.

13 Why dost thou strue against him? for hee doeth not giue account of all his matters.

14 For God speaketh once or twice, and one heareth it not.

15 In dreames and visions of the night, when sleepe falleth vpon men, & they sleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, which hee had sealed,

17 That he might cause man to turne away from his enterprise, and that he might hide the pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 Hee is also stricken with sorrow vpon his bed, and the griefe of his bones is sore,

20 So that his life cautereth him to adhoze bread, and his soule daintie meate.

21 His flesh faileth that it cannot be seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life to the buriers

23 If there be a messenger with him, or

commonly either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messenger. h That is, determined to sen vpon them. i He sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill. k That is, his painefull and miserable life. l To them that shall bury him. m A man sent of God to declare his will.

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.

b Because Iob had wished to dispute his cause with God, Chap. 16. 2 1. so that he might doe it without feare, Elihu saith he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.

c I will not handle thee so roughly, as these others haue done d He repeateth Iobs wordes, whereby he protested his innocencie in diuers places, but specially in the 13. 16. and 30. chapters.

e The cause of his iudgements is not alwayes declared to man. f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowne: yea, and though God should speake, yet he is not vnderstood.

g God hath beene speaking commonly either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messenger. h That is, determined to sen vpon them. i He sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill. k That is, his painefull and miserable life. l To them that shall bury him. m A man sent of God to declare his will.

n A singular man and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mannes righteousness standeth, which is through the iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his finnes.

q He shall see Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

r God will forgive his finnes, and accept him as iust.

s That is, done wickedly.

t But my sinne hath bin the cause of Gods wrath toward me.

u God wil forgive the penitent sinner.

x Meaning, oft times, euen as oft as a sinner doeth repent.

y If thou doubt of any thing, or see occasion to speake against it.

z That is, to shew thee wherein mans iustification consisteth.

an interpreter, one of a thousand to declare vnto man his righteousness.

24 Then will he haue mercy vpon him, and will say, Deliver him that he goe not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee as fresh as a childe, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he wil be fauourable vnto him, and he shall see his face with ioy: for hee will render vnto man his righteousness.

27 We looked vpon men, and if one say, I haue sinned, and peruerced righteousness, and it did not profit me.

28 Hee will deliver his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke twice of thise with a man.

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Job, and heare mee: keepe silence, and I will speake.

32 If there be matter, answer me, and speake: for I desire to iustifie thee.

33 If thou hast not, heare mee: hold thy tongue, and I will teach thee wisdom.

CHAP. XXXIIII

5 Elihu chargeth Job that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

My Decouer Elihu answered, and said,
2 Heare my wordes, yee wife men, and hearken vnto me, yee that haue knowledge.

3 For the eare tryeth the wordes, as the mouth tasteth meate.

4 Let vs make iudgement among vs, & let vs know among our selues what is good.

5 For Job hath said, I am righteous, and God hath taken away my iudgement.

6 Should I lie in my right: my wound of the arrow is as a geyson without my sinne.

7 What man is like Job, that drinketh scornerlike water?

8 Which goeth in the company of them that worke iniquity, and walke with wicked men?

9 For he hath said, It profiteth a man nothing, that he should walke with God.

g Meaning, that Job was like to the wicked, because he refused not to glorifie God, and submit himselfe to his iudgements.

h He wrestleth Jobs words, who said that Gods children are oft times punished in this world, and the wicked goe free.

i That is, liue godly, as Gene. 5. 22.

10 Therefore hearken vnto me, yee men of wisdom: God forbid that wickednesse should bee in God, and iniquitie in the Almighty.

11 For hee will render vnto man according to his worke, and cause euery one to find according to his way.

12 And certainly God will not bee wickedly, neither will the Almighty peruert iudgement.

13 Whom hath hee appointed ouer the earth beside himselfe? or who hath placed the whole world?

14 If hee set his heart vpon man, and gather vnto himselfe his spirit and his breath,

15 All flesh that perishe together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my wordes.

17 Shall hee that hateth iudgement, gouerne? and wilt thou iudge him wicked that is iust?

18 Wilt thou say vnto a King, Thou art wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, & regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe forth, and take away the mighty without band.

21 For his eyes are vpon the wayes of man, and hee seeth all his goings.

22 There is no darknesse nor shadow of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that hee should enter into iudgement with God.

24 Hee shall breake the mighty without seeking, and shall let vp other in their stead.

25 Therefore shall hee declare their works, hee shall turne the night, and they shall be destroyed.

26 Hee striketh them as wicked men in the places of the seers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to come vnto him, and hee hath heard the cry of the afflicted.

29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether it be by omynations, or vpon a man onely?

30 Because the hypocrite doeth reigne, and because the people are inared.

31 Surely, it appertaineth vnto God to say, I haue pardoned, I will not destroy.

32 But if I see not, search thou me: If I haue done wickedly, I will doe no more.

33 Wilt hee performe the thing throughly? for thou hast repproued it, because

moderate his corrections, and not vnto man.

a Thus Elihu speaketh in the person of God, as it were mocking Job, because hee would be wiser then God.

b Will God vsethy counsell in doing his workes?

c Thus he speaketh in the person of God, as though Job should chuse and refuse affliction at his pleasure,

Chap. 36. 23.
k To destroy him.
l The breath of life which hee gaue man.
m If God were not iust, how could hee gouerne the world?
n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.
o When they looke not for it.
p The messengers or visitation that God shall send.
q God doth not afflict man about measure, so that he should haue occasion to contend with him.
r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other armie.
s Make them manifest that they are wicked.
t Declare the things that were hid.
u Meaning, openly in the sight of all men.
x By their cruelty and extortion.
y When tyrants sit in the throne of iustice, which vnder pretence of executing iustice are but hypocrites, and oppress the people, it is a signe that God hath drawen backe his countenance and fauour from that place.
z Only it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu speaketh in the person of God, as it were mocking Job, because hee would be wiser then God.
b Will God vsethy counsell in doing his workes?
c Thus he speaketh in the person of God, as though Job should chuse and refuse affliction at his pleasure,

d That he may
speak as much
as he can, that
we may answer
him and all the
wicked that shal
use such argu-
ments.
e He standeth
stubbornly in
the maintenance
of his cause,

that thou hast chosen, and not I: now speake
what thou knowest,
34 Let men of understanding tel me, and
let a wise man hearken vnto me.
35 Job hath not spoken of knowledge,
neither were his wordes according to wile-
dome.

36 I desire that Job may be ^d tried vnto
the ende, touching the answeres for wicked
men.

37 For he ^e addeth rebellion vnto his sin:
he clappeth his hands among vs, and multi-
plieth his wordes against God.

CHAP. XXXV.

6 Neither doeth godliness profit, or vngodliness
hurt God, but man. 13 The wicked cry vnto God,
and are not heard.

Elihu speake moreouer, and said,
2 Thinkest thou this right that thou
hast said, I am ^a more righteous than God?

3 For thou hast said, What profiteth it
thee, and what auaileth it mee, to purge mes
from my sinne?

4 Therefore will I answer thee, and thy
b companions with thee.

5 Look vnto the heauen, and see, and be-
hold the clouds, which are higher then thou.

6 If thou sinnest, what doest thou ^a a-
gainst him, yea, when thy sinnes bee many,
what doest thou vnto him?

7 If thou be righteous, what givest thou
vnto him? or what receiveth hee at thine
hand?

8 Thy wickednesse may hurt a man as
thou art: and thy righteousness may profite
the soule of man.

9 They cause many that are oppressed to
cric, which cric out for the violence of the
mighty.

10 But none saith, Where is God that
maketh me, which giueth songs in the night?

11 Which teacheth vs more then the
beasts of the earth, and giveth vs more wile-
dome then the foules of the heauen.

12 Then they cric because of the violence
of the wicked, but ^b he answereth not.

13 Surely God wil not heare vanity, nei-
ther will the Almighty regard it.

14 Although thou sayest to God, Thou
wilt not regard it: ^c yet iudgement ^d before
him: trust thou in him.

15 But now because his anger hath not
dissisted, nor called to count the euil with great
extremitee,

16 Therefore Job ^e openeth his mouth
in vaine, and multiplieth wordes without
knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 and his
insigne, 9 and wherefore he punisheth. 13 The
propertie of the wicked.

Elihu also proceeded and said,
2 Suffer me a litle, and I will in-
struct thee: for I have yet to speake on Gods
behalfe.

3 I will fetch ^a my knowledge a far off,
and will attribute righteousness vnto my
Maker.

4 For truly my words shall not be false

and he that is ^b perfit in knowledge, speaketh
with thee.

5 Beholde, the mighty God casteth as
way none that is ^c mightie and vaillant of
courage.

6 ^d He maintaineth not the wicked, but
he giveth iudgement to the afflicted.

7 He withdraweth not his eyes from the
righteous: but they are with ^e kings in the
throne, where he placeth them for ever: thus
they are exalted.

8 And if they be bound in fetters and tied
with the cords of affliction.

9 Then will he shew them their ^f woekes
and their sinnes, because they haue borne
proud.

10 He openeth also their eare to discipline,
and commandeth them that they returne
from iniquitie.

11 ^g If they obey and serue him, they shal
end their dayes in prosperitie, and their yer-
es in pleasures.

12 But if they wil not obey, they shal passe
by the sword, and perish ^h without know-
ledge.

13 But the hypocrites ⁱ of heart increas-
e the wrath: for they ^j call not when he bindeth
them.

14 Their soule dieth in ^k youth, and their
life among the whomongers.

15 He deliuereth the paye in his affliction,
and openeth their eare in trouble.

16 Euen so would he haue taken thee out
of the trait place into a broad place and not
shut by beneath: and ^l that which resteth
vpon thy table, had bene full of fat.

17 But thou art full of the ^m iudgement
of the wicked, though iudgement and equity
maintaine all things.

18 ⁿ For Gods wrath is, lest he should take
thee away in thine abundance: for no multi-
tude of gifts can deliuer thee.

19 Will he regard thy riches? hee regar-
deth not golde, nor all them that excell in
strength.

20 ^o We not carefull in the night, how he
destroyeth the people out of their place.

21 Take thou heed, looke not to ^p iniqui-
tie: for thou hast chosen it rather then afflic-
tion.

22 Behold, God exalteth by his power: ^q
what teacher is like him?

23 Who hath appointed to him his ^r
way? or who can say, Thou hast done wic-
kedly?

24 Remember that thou magnifie his
woekes, which men behold.

25 All men see it, and men behold it ^s a-
farre off.

26 Behold, God is excellent, ^t and wee
know him not, neither can the number of
his yerres be searched out.

together after the maner of the wicked: for thou doest murmure a-
gainst the iustice of God. n God doeth punish thee, lest thou
shouldst forget God in thy wealth, and so perish. o Enot thou
curious in seeking the cause of Gods iudgements, when he destroy-
eth any. p And so murmure against God through impatiencie.
q The woekes of God are so manifest, that a man may see them a-
farre off, and know God by the same. r Our iniquitie hindreth
vs so, that we cannot attaine to the perfect knowledge of God.

f That is, the raine cometh of those drops of water, which hee keepeth in the clouds.

t Meaning, of the cloud, which he calleth the Tabernacle of God.

v Upon the cloud.

x That men can not come to the knowledge of the springs thereof.

y He sheweth that the raine hath double vse: the one that it declar-eth Gods iudgements, when it doeth ouerflow any places, and the other that it maketh the land fruitful.

a At the maruelling of the thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the maiesty of God, when they behold his workes.

q That is, the thunder, whereby he speaketh to men to waken their dulnes, and to bring them to the consideration of his workes.

e Meaning, the raines and thunders.

d So that nether small raine, nor great snow, nor any thing else cometh with- out Gods ap- pointment.

a By raines and thunders God calleth men to keepe themselves within their houses.

f In Ebrew it is called the scattering wind, because it driueth away the cloudes, and purgeth the ayre. g That is, is frozen vp and dried h Gather the vapours, and moue to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, cold, heate, tempests and such like, are sent of God, either to punish man, or to profit the earth, or to declare his fauour toward man, as Chap. 36. 31.

27 When he restraineth the drops of wa- ter, the raine ^f poureth downe by the vapour thereof,

28 Which raine the clouds doe drop, and fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes, and the thunders of his ^t Taber- nacle?

30 Behold, he spreadeth his light vpon ^v it, and conuerty the ^x bottome of the sea.

31 For thereby he iudgeth ^y the people, and giueth meat abundantly.

32 He conuerty the light with the clouds, and commandeth them to goe ^z against it.

33 His companion sheweth him there- of, and there is anger in rising vp.

z That is, one cloude to dash against another. a The cold vapour sheweth him: that is, the cloude of the hote exhalation, which being taken in the colde cloude, mounteth vp toward the place where the fire is; and so anger is ingendred: that is, noise and thunder-claps.

CHAP. XXXVII.

2 Elihu proueth that the vnsearchable wisdoms of God is manifest by his workes, 4 as by the thunders, the snow, 9 the whirlwinde, 11 and the raine.

A T his also mine heart is ^a astonished, and is moued out of his place.

2 Heare the ^b sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it, a noise soundeth: he thundreth with the voice of his maiesty, and he wil not stay ^c them when his voyce is heard.

5 God thundreth maruelfously with his voyce: hee worketh great things, which we know not.

6 For he saith to the snow, Be thou vpon the earth: ^d likewise to the small raine and to the great raine of his power.

7 With the force thereof he ^e scattereth vp every man, that all men may knowe his worke.

8 Then the beastes goe into the den, and remaine in their places.

9 The whirlewinde cometh out of the South, and the cold from the ^f Northwind.

10 At the breath of Gods frost is gi- uen, and the breadth of the waters ^g is made narrow.

11 He maketh also the cloudes to ^h labour to water the earth, and scattereth the cloude of ⁱ his light.

12 And it is turned about by his govern- ment, that they may doe whatsoeuer he com- mandeth them vpon the whole world:

13 Whether it be for ^j punishment, or for his land, or of mercy, he causeth it to come.

14 Hearken vnto this, O Job: stand and consider the wondrous workes of God.

15 Didst thou know when God disposed them: and caused the ^k light of his cloude to shine?

16 Hast thou knowen the ^l varietie of the cloud, and the wondrous workes of him that is perfect in knowledge?

17 Or how thy clothes are ^m warme, when he maketh the earth quiet through ⁿ South wind?

18 Hast thou stretched out the heauens which are strong, and as a molten ^o glasse?

19 Tell vs what we shall say vnto him: for we cannot dispose our matter because of ^p darknesse.

20 What is it ^q I told him when I speake? or shall man speake when he shall bee ^r de- stroyed?

21 And now men see not the light, which shineth in the cloudes; but the wind passeth and cleareth them.

22 The ^s brightnesse cometh out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: we cannot find him out: hee is excellent in power and iudge- ment, and abundant in iustice; he ^t afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceit.

when man murmureth against him? ^u If God would destroy a man, should he repine? ^v The cloudes stappeth the shining of the Sun, that man cannot see it til the wind haue chased away the cloud: and if man be not able to attaine to the knowledge of these things, how much lesse of Gods iudgements? ^w In Ebrew, gold: mean- ing faire weather and cleare as gold. ^x Meaning without cause.

CHAP. XXXVIII.

- God speaketh to Job, and declareth the weakenesse of man in the consideration of his creatures, by whose excellencie the power, iustice, and providence of the Creator is knowne.

T hen answered the Lord vnto Job out of ^a the whirlewinde, and said,

2 Who is this that ^b darkeneth the coun- sell by words without knowledge?

3 Gird by now thy loynes like a man: I wil demand of thee, and declare thou vn- to me.

4 Where wast thou when I layed the ^c foundations of the earth: declare, if thou hast vnderstanding.

5 Who hath laid the measures thereof, if thou knowest, or who hath stretched the line ouer it?

6 Whereupon are the foundations there- of set: or who laid the corner stone thereof?

7 When the starres of the morning ^d praised me together, and all the ^e children of God with God, Chap.

8 Or who hath shut by the Sea with ^f doores, when it issued and came forth as out of the wombe:

9 When I made the clouds as a couering

could not iudge of those things which were done so long before he was borne, he was not able to comprehend all Gods workes: much lesse the secret causes of his iudgements. ^g The starres and dumb creatures are said to praise God, because his power, wisdom and goodness is manifest and known therein. ^h Meaning, the Angels, there.

1 That is, the lightning to breake forth in the cloudes?

m Which is sometime chan- ged into raine or snow, or haile, or such like.

n Why thy clothes should warme thee

o That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

p That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

q For their charnesse.

r That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

s That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

t That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

u That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

v That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

w That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

x That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

y That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

z That is, our ignorance, signi- fying, that Job was so presumpt- uous, that he would controll the workes of God.

a That his words might haue greater maiesty, and that Job might know with whom he had to doe.

b Which by see- king out the se- cret counsell of God by mans reason, maketh it more obscure, and sheweth his owne folly.

c Because he had wished to dispute with God, Chap.

13 3. God reason- ned with him to declare his rashnesse.

d Seeing hee

g As though the great sea were but as a little babe in the hands of God to turne to and fro. **h** That is, Gods decree and commandement, as verie 10.

i To wit, to rise since thou wast borne?

k Who hauing in the night bene giuen to wickednes, cannot abide the light, but hide themselves.

l The earth which seemed in the night to haue no forme by the rising of the Sun, is as it were created anew, and all things therein clad with new beauty.

m If thou art not able to seeke out the depth of the sea, how much lesse are thou able to comprehend the counsel of God?

n That thou mightest appoint it his way and limits.

o To punish mine enemies with them, as Exod. 9. 18. ioh. 10. 11.

p The yce cometh it, as though it were pauid with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.

r Which starre bringeth in winter.

s Certaine starres so called: some thinke they were the 12. signes.

t The North star, with those that are about him

thercof, and darknes as the swadling bands thereof:

10 When I stablished my commandement vpon it, and set barres and doores,

11 And said, Hitherto shalt thou come, but no farther, and here shall it stay the proud waues.

12 Hast thou commanded the morning since thy dayes? hast thou caused the morning to know his place?

13 That it might take hold of the corners of the earth, and that the wicked might bee shaken out of it?

14 It is turned as clay to fashion: and all stand up as a garment.

15 And from the wicked their light shall be taken away, & the big arme shall be broken.

16 Hast thou entred into the bottoomes of the sea? or hast thou walked to seeke out the depth?

17 Haue the gates of death bene opened vnto thee, or hast thou seene the gates of the shadow of death?

18 Hast thou perceiued the breadth of the earth? tell if thou knowest all this.

19 Where is the way where light dwelleth: and where is the place of darknesse?

20 That thou shouldst receiue it in the bounds thereof, & that thou shouldst know the paths to the house thereof?

21 Knowest thou it, because thou wast then borne, & because the number of thy dayes is great?

22 Hast thou entred into the treasures of the snow? or hast thou seene the treasure of the haile,

23 Which I haue hid against the time of trouble, against the day of war and battell?

24 By what way is light parted, which scattereth the East wind vpon the earth?

25 Who hath diuided the spouts for the raine? or the way for the lightnings of the thunders,

26 To cause it to reine on the earth where no man is, and in the wilderness where there is no man?

27 To fulfill the wilde and waste place, and to cause the budde of the herbe to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid as with a stone: and the face of the depth is frozen.

31 Canst thou restrain the sweet influences of the Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou let the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the clouds, that the abundance of water may couer thee?

35 Canst thou send the lightnings? they may walke, & say vnto thee, Lo, here we are.

36 Who hath put wisdom in y^e reins:

or who hath giuen the heart vnderstanding?

37 Who can number cloudes by w^hite dome: or who can cause to cease the bottles of heauen,

38 When the earth groweth into hardnesse, & the ciots are fast together?

open these bottles, the earth commeth to this inconuenience.

CHAP. XXXIX.

1 The bounty and prouidence of God, which extendeth euen to young ravens, giueth man full occasion to put his confidence in God. **37** Job confesseth and humbleth himselfe.

Wilt thou hunt the pray for the Lyon? or fill the appetite of the Lyons whelpes,

2 When they couch in their places, and remaine in the covert to lie in wait?

3 Who prepareth for the rauen his meat, when his birds crie vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wild goates lunge foorth yauing? or doest thou marke when the hindes doe calue?

5 Canst thou number the moneths that they fulfill? or knowest thou the time when they bring forth?

6 They know themselves: they haue their yong, and cast out their drowes.

7 Yet their yong ware fat, and grow vp with corne: they goe forth and returne not vnto them.

8 Who hath set the wild asse at liberty? or who hath loosed the bonds of the wilde asse?

9 It is I which haue made the wilderness his house, & the fast places his dwellings.

10 He denieth the multitude of the city: he heareth not the cry of the oliver.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Unicorne serue thee? or wilt he carpe by the crib?

13 Canst thou binde the Unicorne with his band to labour in the furrow? or wilt hee plow the valleys after thee?

14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him.

15 Wilt thou beloeue him, & he will bring home thy seed, and gather it vnto thy barn?

16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?

17 Which leaueth his egges in the earth, and maketh them hot in the dust,

18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.

19 Hee wretheth himselfe small vnto his yong ones, as they were not his, and is without feare as if hee were nailed in nature.

20 For God hath despised him of his wife dome, and hath giuen him no part of vnderstanding.

21 When time is, he mounteth on high: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? or naturall affe^ction toward his yong.

1 When the yong ostrich is g^ouen vp, he outrunne the horse.

y That is, the clouds wherein the water is contained as in bottles.

z For when God doeth not

declared Gods

works in the

heauens, bee

sheweth his mar-

vellous prouidence in earth,

euen toward the

bruite beasts.

b Reade Psalme

147. 9

c He chiefly maketh mention of

wilde goats and

hindes, because

they bring forth

their yong with

most difficultie.

d That is, how

long they goe

with yong?

e They bring

forth with great

difficultie.

f That is, the

barren ground

where no good

fruits grow.

g Is it possible

to make the Uni-

corne tame? sig-

nifying, that if

man cannot rule

a creature, that it

is much more

m That is, given him courage? which is meant by crying, and shaking his mane: for with his breath he couereth his necke. n He beatech with his hoofe. o He so riddeth the ground, that it seemeth no thing vnder him.

p That is, when cold cometh to flie into the warme countreys.

q Is this the way for a man that will learne, to strue with God? which thing he reproceth in Job. r Whereby he sheweth that he repented, and desired pardon for his faults.

conered his necke with ^mneying?
23 Wilt thou made him afraide as the grasshopper: his strong neying is fearefull.
24 He ^adiggeth in the valley, and reioyced in his strength: he goeth forth to meet the harnessed man.
25 He mocketh at feare, and is not afraid, and turneth not backe from the sword.
26 Though the quiter rattle against him, the glittering speare and the shield.
27 He ^aswalloweth the ground for fiercenelle and rage, and hee belengeth not that it is the noyle of the trumpet.
28 He layeth among the trumpets, ha, ha: he smelleth the battell as farre off, and the noyle of the capitaines, and the shouting.
29 Shall the hantke flie by thy wiledome, stretching out his wings toward thee South?
30 Doeth the eagle moune vp at thy commandement, or make his nest on high?
31 Hee abideth & remaineth in the rocke, euen vpon the top of the rocke and the tower.
32 From thence hee lieth for meate, and her eyes behold as farre off.
33 His young ones also sucke by blood: and where the flaine are, there is she.
34 Reprouer the Lord spake vnto Job, and said,
35 Is this to a learne, to strue with the Almighty? see that reprouer God, let him answer to te.
36 ¶ Then Job answered y Lord, saying,
37 Behold, I am vile: what shall I answer thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I will answer no more, yea twise, but I will proceede no further.

CHAP. XL.

2 How weak man power is, being compared to the workes of God. 10 Whose power appeareth in the creation, and governing of the great beasts.

A Gaine, the Lord answered Job out of the whirlewind, and said,
2 Gird vpon now thy loynes like a man: I will demand of thee, & declare thou vnto me.
3 Wilt thou disanull ^amy iudgement, or wilt thou condemne me that thou mayest be iustified?
4 D^r hast thou an arme like God? or dost thou thynnder with a voyce like him?
5 Decke thy selfe now with ^amaiestie and excellencie, and aray thy selfe with beautie and glory.
6 Gait abroad the indignation of thy wrath, and behold euery one that is proud, and abase him.
7 Looke on euery one that is arrogant, and bring him lowe: and destroy the wicked in thyre place.
8 Hide them in the dust together, and binde their faces in a secret place.
9 Then wilt I confesse vnto thee also, that thy right hand can ^asaue thee.
10 ¶ Behold now Behemoth, (whom I made ^awith thee) which eateth ^agrasse as an oxe.

11 Behold now, his strength is in his loynes, and his force is in the naill of his belly.
12 When hee taketh pleasure, his talle is like a Cedar: the finewes of his stones are wrapt together.
13 His bones are like stauces of brasse, and his small bones like stauces of yron.
14 He is the chiefe of the wayes of God: hee that made him, will make his sword to approach vnto him.
15 Surely the mountains bring him forth grasse, where all the beasts of the field play.
16 Lieth hee vnder the trees in the covert of the reede and fennes?
17 Can the trees couer him with their shadow? or can the willowes of the riuier compasse him about?
18 Behold, hee spoileth the riuier, ^aand halseth not: he trusteth that he can draw vp Iorden into his mouth.
19 He taketh it with his eyes, & thrusteth his nose through whatsoeuer macteth him.
20 Canst thou draw out ^aLiuiathan with an hooke, & with a line which thou shalt cast downe vnto his tongue?
21 Canst thou call an hooke into his nose? canst thou pierce his iawes with an angle?
22 Wilt hee make many ^aprayers vnto thee, or speake thee false?
23 Wilt hee make a couenant with thee, and wilt thou take ^ahim as a seruant for euer?
24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maides?
25 Shall the companions banquet with him? shall they diuide him among the meercanes?
26 Canst thou fill the dasket with his skinne? or the fish panier with his head?
27 Lay thine hand vpon him: remember ^athe battell, and doe no more so.
28 Behold, ^ahis hope is in vaine, for shall not one perishe euent at the sight of him?

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan God sheweth his greatnesse, and his power, which nothing can resist.

NOne is so fierce that dare stirre him by. ^aWho is hee then that can stand ^abefore mee?
2 Who hath prevented me that I should make an end? all vnder heauen is mine.
3 I will not keepe silence concerning ^ahis parts, nor his power, nor his comely proportion.
4 Who can discouer the face ^aof his garment? or who shall come to him with a double ^ahose?
5 Who shall open the dories of his face? his teeth are fearefull round about.
6 The maiestie of his scales is like strong Rhydes, and are sure sealed.
7 One is set to another, that no winde can come betweene them.
8 One is ioyned to another: they sticke together that they cannot be sundered.
9 His needles make he light to shine, & his eyes are like the eyelids of the morning.
10 Out of his mouth goe lampes, and sparkes of fire leape out.
11 Out of his nostrils cometh out smoke, out flames of fire,

h He is one of the chiefe works of God among the beasts.
i Though man dare not come neere him, yet God can kill him.
k Hee drinketh at leasure and feareth no body.

l Meaning, the whale.

m Because hee feareth lest thou shouldst take him.

n To doe thy businesse, and be at thy commandement?

o If thou once consider the danger, thou wilt not meddle with him.

p To wit, that trusteth to take him.

a If none dare stand against a whale which is but a creature, who is able to compare with God & Creator?

b Who hath taught me to accomplish my work?

c The parts and members of the whale.

d That is, who dare pull off his skinn?

e Who dare put a bridle in his mouth?

f Who dare look in his mouth?

g That is, casteth out flames of fire.

Chap. 38. 1.

a Signifying, that they that iustifie themselves, condemne God as vniust.

b Meaning, that these were proper vnto God, and belonged to no man.

c Cause them to die if thou canst.

d Proving hereby, that whosoever attribureth to himselfe power and abilitie to saue himselfe, maketh himselfe God.

e This beast is thought to be the elephant, or some other, which is vnknewen.

f Whom I made as well as thee. g This commandeth the prouidence of God toward man: for if hee were given to deuoure as a lion, nothing were able to resist him or content him.

as out of a boyling pot of caldron.

12 His breath maketh the coales burne; for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is reiected before his face.

14 The members of his body are fornyed: they are strong in themselves, and cannot bee moued.

15 His heart is as strong as a stone, and as hard as the nether mil stone.

16 He mightie is afraid of his maiesty, and for feare they faint in themselves.

17 When the sword doth touch him, hee will not rise vp, nor for the speare, dart nor habergeon.

18 He esteemeth yron as straw, and brasse as rotten wood.

19 The archer cannot make him flee: the stones of the sling are turned into rubble vnto him.

20 The darts are counted as straw: and he laugheth at the shaking of the speare.

21 Sharpe stones are vnder him, and he spreadeth sharpe things vpon the mire.

22 He maketh the depth to be like a pot, & maketh the sea like a pot of oymment.

23 He maketh a path to shine after him: one would thinke the depth as an hoare head.

24 In the earth there is none like him, he is made without feare.

25 He beholdeth all high things: he is a king ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob 9 He prayeth for his friends. 12 His goods are restored double vnto him.

13 His children, age and death.

Then Iob answered the Lord, and said, 2 I know that thou canst doe all things, and that there is no thought hid from thee.

3 Who is he that hideth counsell without knowledge? therfore haue I spoken that I vnderstand not, euen things too wonderfull for me, and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demaund of thee, and thou wilt declare vnto me.

5 I haue heard of thee by the hearing

of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

7 Now after that the Lord had spoken these wordes vnto Iob, the Lord also sayde vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spoken of mee the thing that is right, like my seruant Iob.

8 Therefore take vnto you now seuen bullocks, and seuen rammes, and go to my seruant Iob, and offer vp for your selues a burnt offering, and my seruant Iob shall pray for you: for I will accept him, for I should put you to shame, because ye haue not spoken of me the thing which is right, like my seruant Iob.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had said vnto them, and the Lord accepted Iob.

10 Then the Lord turned the captivity of Iob, when he prayed for his friends, also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him all his brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, & had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a peece of money, and euery one an earring of gold.

12 So the Lord blessed the last dayes of Iob more then the first: for he had foure- tene thousand sheepe, and five thousand camels, and a thousand yoke of Oxen, & a thousand she asses.

13 He had also seuen sonnes, and three daughters.

14 And hee called the name of one ^m Re- minah, and the name of the second ^m Kezi- ah, and the name of the third ^m Kerenhap- puch.

15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundred and forty yeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.

17 So Iob dyed, being olde and full of dayes.

f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, & not comforted him with my mercies.
g Who had a good cause, but handled it euill.
h When you haue reconciled your selues to him for faults that you haue committed against him, he shall pray for you, and I will heare him.
i He deliuered him out of the affliction, where in he was.
k That is, all his kindred, &eade Chap. 19. 13.
l Or, lambe, or money so marked.
m God made him twise so rich in cattell as he was afore, and gaue him as many children as he had taken from him.
n That is, of long life or beautifull as the day.
o As pleasant as Cassia or sweete spice.
p That is, the borne of beautie

b Nothing is painefull or hard vnto him.

i His skin is so hard that helieth with as great ease on y stones, as in the mire.
k Either he maketh the sea to seeme as it boyled by his wallowing, or else he spouteth water in such abundance, as it would seeme that the sea boyled.

l That is, a white froth and shining streame before him.

m He despiseth all other beasts and monsters, & is the proudest of all others.

a No thought so secret, but thou dost see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but I? for this God laid to his charge. cha. 38. 2
c I confesse here in mine ignorance, and that I spake I wist not what.

d Hee sheweth that he will be Gods scholler to learne of him. e I knew thee only before by hearesay: but now thou hast caused me to feele what thou art to me: that I may resigne my selfe ouer vnto thee.

The* Psalmes of Datid.

THE ARGUMENT.

THIS booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure: wherein all things are contained that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge and heavenly wisdom are here set open for vs to take thereof most abundantly. If we would know the great and his maiestie of God, here we may see the brightnesse thereof more clearly. If we would seeke his incomprehensible wisdom, here is the schoole of the same profession. If we would comprehend his insatiable bountie, and approach neere therunto, and fill our hearts with that treasure, here we may haue a most liuely and comfortable taste thereof. If we would know wherein standeth our saluation, & how to attain to life euertlasting, here is Christ our onely Redeemer and Mediatour most evidently described. The rich man may learne the true vse of his riches. The poore man may find full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted & op-

*Or, praises, according to the Hebrewes: and were chiefly instituted to praise and giue thanks to God for his benefites. They are called the psalmes or songs of Dauid, because the most part were made by him.

pressed, shall see wherein standeth their comfort, and how he ought to praise God when he sendeth them deliverance. The wicked and the persecutors of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he breeth them in, in-
form as they cannot touch a haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, here we may have most present remedy against all temptations and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, live in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for al them that loue the coming of ou. Lord Iesus Christ.

P S A L. I.

Whether it was Esdras, or any other that gathered the psalmes into a booke, it seemeth he did set this psalme first in manner of a preface, to exhort all godly ment to studie and meditate the heavenly wisdom. For the effect hereof is, 1 That they be blessed, which give themselves wholly all their life: to the holy Scriptures. 4 And that the wicked contemners of God though they seeme for a while happy, yet at length shall come to miserable destruction.

Blessed is the man that doeth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull. 2 But his delight is in the Law of the Lord, and in his Law doeth he meditate day and night.

3 For he shall be like a tree planted by the riues of waters, that will bring forth his fruit in due season: whose leafe shall not fade, so whatsoeuer he shall doe, shall prosper.

4 The wicked are not so, but as the chaffe, which the wind drieth away.

5 Therefore the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

P S A L. II.

1 The Prophet David reioyceth that notwithstanding his enemies rage, yet God will continue his kingdom for euer, and aduance it euen to the ende of the world. 10 and therefore exhorteth kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herin is signified Christ, kingdome.

Why doe the heathen rage, and the people murmure in vaine?

2 The kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Christ.

3 Let vs breake their bandes, and cast their cords from vs.

4 But he that dwelleth in the heauen, shall laugh: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath, and vex them in his sore displeasure, saying.

6 Euen I haue set my King vpon Zion

mine holy mountaine.

7 I will declare the decree: that is, the decree of God. To shew that the Lord hath said vnto mee, Thou art my Sonne: this day haue I begotten thee. the kingdome

8 Aske of me, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession. Ad. 13. 2333. hebr. 1. 5.

9 Thou shalt crush them with a scepter of iron, and breake them in pieces like a pot- ters vessell. e That is to say, as touching mans know-

10 Be wise now therefore ye kings: be learned ye iudges of the earth. ledge, be wise it was the first time

11 Serue the Lord in feare, and reioyce in trembling. that David appeared to be elected of God. So

12 Kisse the Sonne, lest he be angry, & ye perish in the way, when his wrath shall kindle against you: blessed are all that trust in him. is it applied to Christ in his first coming

and manifestation to the world. f Not only the Iewes, but the Gentiles also Reul. 2 27. g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked it all say, Peace and rest, seeing yet to be but in the mid way of their purposes then shall destruction suddenly come. 2. Thes. 5. 3.

P S A L. III.

1 David driven forth of his kingdom, was greatly tormented in minde for his sinnes against God. 4 And therefore calleth vpon God, and waxeth bold through his promises, against the great railings and terrors of his enemies: yea against death it selfe, which he saw present before his eyes. 7 Finally, he reioyceth for the good successe that God gaue him, and all the church.

A psalme of David, when he fled from his soune Absalom.

Lord, how are mine aduersaries increased: how many rise against me? a This was a token of his stable

2 Many say to my soule: There is no helpe for him in God. b Selah. faint, that for all his troubles he

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of mine head. had his recourse to God.

4 I did call vnto the Lord with my voyce: and he heard me out of his holy mountaine. b Selah here signifieth a lifting vp of the voice,

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me. to cause vs to consider the sentence as a thing of great importance

6 I will not be afraid for ten thousand of the people: should beset me round about. of great importance

7 Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheek bone: thou hast broken the teeth of the wicked. c When he considered the truth of Gods promise

8 Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah. and cryed the same, his faith increased mar-

uellously. d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

P S A L. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therefore boldly reproached his enemies, who wilfully resisted his dominion, 7 and finally preferreth the fauour of God before all worldly treasures.

a Among them that were appointed to sing the Psalms, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge because he was most excellent, & he began this Psalme on the instrument called Neginoth, or in a tune so called.

b Thou that art the defender of my iust cause.

c Both of mind and body.

d Ye that thinke your felues noble in this world.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A King that walketh in his vocation.

g For feare of Gods iudgement.

h Cease your rage.

i Serue God purely and not with outward ceremonies.

k The multitude seek worldly wealth, but Dauid seeketh his felicitie in Gods fauour.

l This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying, that he should dwell as ioyfully alone, as if hee had many about him, because the Lord is with him.

Or, a musickall instrument or tune.

a That is, my vehement praier & secret complaint and sighings.

b With patience and trust till I be heard.

c Seeing that God of nature hateth wickednesse, hee must needs punish the wicked and saue the godly.

d Which runne most ragingly after their carnal affections.

e In the deepest of his tribulations he putteth his full confidence in God.

f Because thou art iust, therefore leade me out of the dangers of mine enemies.

C To him that excelleth on Neginoth.

A Psalme of Dauid.

Hear me when I call, O God of my righteousness: thou hast set me at liberty, when I was in distresse: haue mercy vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye turne my glory into shame, louing vanitie, and seeking lies: Selah.

3 For be ye sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.

4 Tremble, and inne not: examine your owne heart vpon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and truit in the Lord.

6 Many say, Who will shew vs any good? but the Lord lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their wheate, and their wine did abound.

8 I will lay me downe, and also sleepe in peace: for thou Lord, only makest me dwell in safety.

P S A L. V.

1 Dauid oppressed with the cruelty of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. **7** After being assured of prosperous successe, hee concerneth comfort, **2** Concluding that when God shall deliuer him, others also shall be partakers of the same mercies.

C To him that excelleth vpon Neginoth.

A Psalme of Dauid.

Hear my words, O Lord: vnderstand my meditation.

2 Hearken vnto the voyce of my cry, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning wilt thou direct me vnto thee, and I will wait.

4 For thou art not a God that louest wickednesse, neither shall euill dwell with thee.

5 The foolish shall not stand in thy sight: for thou hatest all them that worke iniquity.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I will come into thine house in the multitude of thy mercie: and in thy feare wilt I worship toward thine holy Temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way

plaine before my face.

9 For no constancie is in their mouth: within they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: let them fall from their counsells: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And let all them that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name reioyce in thee.

12 For thou Lord wilt bless the righteous, and with fauour wilt compass him, as with a shield.

P S A L. VI.

1 When Dauid by his sinnes had provoked Gods wrath and now felt not onely his hand against him, but also conceived the horrors of death euerslaping, hee desireth forgiveness, **6** Bewailing that if God tooke him away in his indignation, he should lacke occasion to praise him as he was wont to doe, while he was among men. **9** Then suddenly feeling Gods mercy hee sharply rebuketh his enemies, which reioyced in his affliction.

C To him that excelleth on Neginoth vpon the right tune. A Psalme of Dauid.

O Lord, rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercy vpon mee, O Lord, for I am weak: O Lord heale mee, for my bones are vnder.

3 My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in death there is no remembrance of thee: in the graue, who shall praise thee?

6 I fainted in my mourning: I caused my bed euery night to swimme, and water my couch with my teares.

7 Mine eye is dimmed for despite, and sunke in because of all mine enemies.

8 Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will rectue my prayer.

10 All mine enemies shall be confounded and sore vnder: they shall be turned backe, and put to shame suddenly.

may triumph ouer our enemies. **f** When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

P S A L. VII.

1 Being falsely accused by Chush one of Sauls kinsmen, he calleth to God to be his defender. **3** To whom hee commendeth his innocencie, **9** First shewing that his conscience did not accuse him of any euill towards Saul: **10** Next that it touched Gods glory to award sentence against the wicked. **12** And so entring into the consideration of Gods mercies & promise, he waxed bold, and denieth the vaine enterprises of his enemies, **16** threatening that they shall fall on their owne necke which they haue purposed for others.

C Shigaion of Dauid, which he sang vnto the Lord, concerning the words of Chush the sonne of Beniamin.

Rom. 3. 13.
Or, cause them to erre.
Let their deuices come to nought.
Thy fauour toward me, shall confirme the faith of all others.
Or, giue good successe.
So that hee shall be safe from all dangers.
Iere. 10. 24.
I though I deserve destruction, yet let thy mercy pittie my frailtie.
For my whole strength is abated.
His conscience is also touched with the feare of Gods iudgement.
He lamenteth that occasion should be taken from him to praise God in the congregation.
Or, mine eye is eaten as it were with wormes.
God sendeth comfort and boldnesse in affliction, that we may triumph over our enemies.
Or, kind of tune.
Or, accusation.
2 Sam. 16. 7.

a He desireth
God to deliuer
him from the
rage of cruell
Saul.
b Wherewith
Chusl chargeth
me.
c If I reuerenced
not Saul for as-
sistencies sake & pre-
serue his life,
1. Sam. 26. 8.
d Let mee not
only die, but be
dishonoured for
euer.
e In promising
me the kingdom.
f Not onely for
mine, but for thy
Church sake de-
clare thy power.
g As touching
my behauiour
towards Saul &
mine enemies.
h Though they
pretend a iust
cause against me,
yet God shall
iudge their hy-
pocrisie.

i He doeth con-
tinually call the
wicked to repen-
tance by some
signes of his
iudgements.
k Except Saul
turne his mind,
I die: for he hath
both men and
weapons to de-
stroy me. Thus
e inuoluing his
great danger, he
magnifieth Gods
grace.
159. 4.
Job. 15. 35.

O Lord my God, in thee I put my trust,
saue mee from al that persecute me, and
deliuer mee.
2 Left he deuoure my soule like a Lyon,
and teare it in peeces, while there is none to
help.

3 O Lord my God if I haue done this
thing, if there bee any wickednesse in mine
hands.

4 If I haue rewarded euill vnto him
that had peace with me (yea, I haue deliuer-
ed him that veyed me without cause)

5 Then let the enemy persecute my soule
and take it: yea, let him tread my life downe
vpon the earth, and lay mine honour in the
dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp
thy sleefe against the rage of mine enemies,
and awake for mee according to the iudge-
ment that thou hast appointed.

7 So shall the congregation of the peo-
ple compass thee about: for their sakes ther-
fore I returne on high.

8 The Lord shall iudge the people: iudge
thou me, O Lord, according to my righte-
ousnes, and according to mine innocencie,
that is in me.

9 Let the malice of the wicked come to
an end, but guide thou the iust: for the righte-
ous God trieth the hearts and reins.

10 My defence is in God, who preserveth
the upright in heart.

11 God iudgeth the righteous, and him
that condemneth God every day.

12 Except hee turne, hee hath whet his
sword: hee hath bent his bow and made it
ready.

13 Hee hath also prepared him deadly
weapons: hee will ordaine his arrowes for
them that persecute me.

14 Behold, he shall trauel with wicked-
nesse: for he hath conceived mischief, but he
shall bring forth a lie.

15 He hath made a pit, and digged it, and
is fallen into the pit that he made.

16 His mischief shall returne vpon his
owne head, and his cruelty shall fall vpon his
owne pate.

17 I will praise the Lord according to his
righteousnesse, and will sing praise to the
Name of the Lord most high.

159. 4.
Job. 15. 35. 1st keeping faithfully his promise with me,

PSAL. VIII.

1 The Prophet considering the excellent liberality
and fatherly providence of God towards man, whom
he made as if were a god ouer all his workes, doth not
only giue great thanks, but is astonished with the ad-
miration of the same, as one nothing able to compass
such great mercies.

O To him that excelleth on // Gittich.
A Psalm of David.

O Lord our Lord, how // excellent is thy
Name in all the world: which hast set
thy glory above the heauens.

2 Out of the mouth of babes and suck-
lings hast thou // ordained strength, because
of thine enemies, that thou mightest // kill
the enemy and the auenger.

3 When I behold thine heauens, even the
workes of thy fingers, the moone and the
starres which thou hast ordained,

4 What is man, say I, that thou art
mindfull of him? and the sonne of man, that
thou visitest him?

5 For thou hast made him a little lower
then God, and crowned him with glory and
worship.

6 Thou hast made him to haue domini-
on in the workes of thine hands: thou hast
put all things vnder his feet:

7 All // sheepe and oxen: yea, and the
beasts of the field:

8 The foules of the ayre, and the fish of
the sea, and that which passeth thorow the
parches of the seas.

9 O Lord our Lord, how excellent is thy
Name in all the world!

PSAL. IX.

1 After he had giuen thanks to God for the sundry
victories that he had sent him against his enemies, and
also proued by manifold experience how ready God
was at hand in all his troubles: 14 He being now like-
wise in danger of new enemies, desireth God to helpe
him according to his wont, 17 And to destroy the
malicious arrogance of his aduersaries.

O To him that excelleth vpon // Duth
Labben. A Psalm of David.

I will praise the Lord with my // whole
heart: I will speake of all thy marvellous
workes.

2 I will be glad, and reioyce in thee: I will
sing praise to thy Name, O most high,

3 For y mine enemies are turned backe:
they shall fall, and perish at thy presence.

4 For thou hast maintained my right
and my cause: thou art set in the throne, and
iudgeth right.

5 Thou hast rebuked the heathen: thou
hast destroyed the wicked: thou hast put out
their name for euer and euer.

6 Enemy, destructions are come to
a perpetual end, and thou hast destroyed
the cities: their memoriall is perished with
them.

7 But the Lord shall // sit for euer: hee hath
prepared his throne for iudgement.

8 For hee shall iudge the world in righte-
ousnesse, and shall iudge the people with co-
quittie.

9 The Lord also will be a refuge for the
poore, a refuge in due time, euen in afflic-
tion.

10 And they that know thy Name, will
trust in thee: for thou, Lord, hast not failed
them that seeke thee.

11 Sing praises to the Lord, which dwel-
leth in Zion, shew the people his workes.

12 For // when he maketh inquisition for
blood, he remembereth it, and forgetteth not
the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider
my trouble, which I suffer of them that hate
me, thou that liftest me up from the gates of
death.

14 That I may shew all thy praises with-
in the // gates of the daughter of Zion, and re-
ioyce in thy saluation.

b It had bin suf-
ficient for him to
haue let forth his
glory by the hea-
uens, though he
had not come so
low as to man,
which is but dust
c Touching his
first creation.
d By the Tempo-
ral gifts of mans
creation, he is led
to consider the
benefits which
he hath by his
regeneration
through Christi.

18 Or, kind of in-
strument, or time: or
for the death of
Labben or Goliath
a God is not
praised, except
the whole glory
be giuen to him
alone.

b Howsoever the
enemie seeme for
a time to pre-
uaile, yet God
preserueth the
iust.

c A derision of
the enemy that
minded nothing
but destruction:
but the Lord will
deliuer his, and
bring him into
iudgement.
18 Or, reigns as
iudge.

d Our miseries
are meane to
cause vs to feele
Gods present
care ouer vs.

e Though God
reuergeth not
wrong done to
his, yet he suffer-
eth not the wick-
ed unpunished.
f In the open
assembly of the
Church.

| Or, kind of in-
strument, or time.
| Or, noble, or
marvellous

a Though the
wicked would
h. le Gods praise,
yet the very
babes are suffi-
cient witnesses of
his name. | Or, establish. | Or, comfort.

g For God ouerthroweth the wicked in their enterprises.
h The mercy of God toward his Saints must be declared, and the fal of the wicked must alwayes be considered.
i Or, this is worthy to be noted.
i God promisseth not to helpe vs before we haue felt the crosse.
k Which they cannot learne without the feare of thy iudgement.

15 The heathen are s^{unk} downe in the pit, that they made: in the net that they hid, is their foote taken.
16 The Loide is knowne by execution iudgement: the wicked is snared in the worke of his owne hands. || Piggaton. Selah.
17 The wicked shall turne into hell, and all nations that forget God.
18 For the poore shall not be alway forgotten: the hope of the afflicted shall not perish for euer.
19 O Lord: let not man perualle: let the heathen be iudged in thy sight.
20 Put them in feare, O Lord, that the heathen may know that they are but men. Selah.

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, and all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reverence towards God, thinke they may doe all things without controlling.
15 Therefore he calleth vpon God to send some remedie against these desperate euils, 16 and at length comforteth himselfe with hope of deliuerance.

Why standest thou farre off, O Lord, and hidest thee in due time, euen in affliction?

2 The wicked with pride doth persecute the poore: let them bee taken in the crafts that they haue imagined.

3 For the wicked hath made boast of his owne hearts desire, and the couetous blesteth himselfe: he contemneth the Lord.

4 The wicked is to pound, that he seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are high about his sight: therefore he defiecth by all his enemies.

6 He saith in his heart, I shall neuer be moued, nor be in danger.

7 His mouth is full of cursing and deceit and fraude: vnder his tongue is mischief and iniquity.

8 He lieth in waite in the villages: in the secret places doeth he murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, euen as a lion in his denne: he lieth in wait to spoyle the helpless: he thus, poore: he doth spoyle the poore, when he draweth him into his net.

10 He croucheth and boweth: therefore heapes of the poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Therefore doth the wicked contemne God: he saith in his heart, Thou wilt not regard.

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesteth himselfe, and thus blasphemeth the Lord.
i Or, snuffeth at.
i Or, not be moued, because he was neuer in euill.
c The euill shall not touch me, Isa. 28. 15. or els he speake: h thus, poore: he doth spoyle the poore, when he draweth him into his net.
d He sheweth that the wicked haue many meanes to hide their cruelty, and therefore ought more to be feared.
e By the hypocrisy of them that haue authoritie, the poore are deuoured.
f He calleth to God for helpe, because wickednes is so far ouergrown, that God must now helpe, or neuer.
g Therefore thou must needs punish this their blasphemy.

14 Yet thou hast seeme it: for thou hast holdest mischiefe and wrong, that thou mayest take it into thine hands, the poore com-mitterh himselfe vnto thee: for thou art the helper of the fatherlesse.
15 Speake thou the arme of the wicked and malice vs: search his wickednesse, and thou shalt finde none.
16 The Lord is King for euer and euer: the heathen are destroyed fourth of his land.
17 Lord, thou hast heard the desire of the poore: thou preparast their heart: thou benedict thine eare to them.
18 Iudge the fatherlesse and poore, that earthly man canste to feare no more.

PSAL. XI.

1 This Psalm containeth two parts: In the first David sheweth how hard assaults of temptations hee sustained, and in how great anguish of minde hee was when Saul did persecute him. 4 Then next hee reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the whole world.

To him that excelleth. A Psalm of David.

1 The Lord put I my trust: how say wee then to my soule, a flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shooote at them, which are vpright in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lord is in his holy palace: the Lords throne is in the heauen: his eyes will try the children of men.

5 The Lord will try the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.

6 Vpon the wicked he shall raine snares, fire, and brimstone, and stormie tempest: this is the portion of their cup.

7 For the righteous Lord fourthly righteously: his countenance doeth behold the iust.

dome and Gomortha. f Which they shall drinke euen to the dregs, Ezek. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, hee commendeth the constant veritie that God obserueth in keeping his promises.

To him that excelleth vpon the righte. A Psalm of David.

1 Helpe Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, flattereth with their lips, and speake with a double heart.

3 The Lord cut off all flattering lips, and the tongue that speaketh prond things:

h To iudge betweene the right and the wrong.
i For thou hast utterly destroyed him.
k The hypocrites or such as liue not after Gods Law, shall be destroyed.
l God helpeth when mans helpe faileth.
i Or, destroy no more man vpon the earth.

a This is the wicked counsell of his enemies to him: & his companions, to drue him from the hope of Gods promise.

b All hope of with succour is taken away.

c Yet am I innocent, and my cause good.

d Though all things in earth be out of order, yet God will execute iudgement from heauen.

e As in the destruction of Sodom.

a Which dare defend truth, and shew mercy to the oppressed.
b He meaneth the flatterers of the court, which hurt him more with their tongues then with their weapons.

c They thinke
themselves able
to perswade
whatsoever they
take in hand.
d The Lord is
moued with the
complaints of
his, & deliuereth
in the end from
all dangers.
e Because the
Lords word and
promise is true &
vchangeable, he
will performe
it, and preferue
the poore from
this wicked generation.
f That
is, thine, though
he were but one
man. g For they
suppresse the
godly, and maintaine
the wicked.

4 Which haue said, With our tongue
will we peruaile: our lips are our owne:
who is Lord ouer vs?

5 Now for the oppression of the needie,
and for the sighes of the poore, I will vp, saith
the Lord, and will set at liberty him, whom
the wicked hath binde.

6 The words of the Lord are pure words,
as the silver, tried in a fornaice of earth, fined
seuen fold.

7 Thou wilt keepe them, O Lord: thou
wilt preferre him from this generation for
euer.

8 The wicked walke on euery side: when
they are exalted, it is a shame for the sonnes
of men.

9 For they suppress the
godly, and maintaine the wicked.

P S A L. XIII.

1 David as it were ouercome with sundry
new afflictions, fleeth to God as his onely refuge, 3 and
so at the length being encouraged through Gods pro-
mises, hee conceiveth most sure confidence against the
extreme horrors of death

To him that excelleth. A Psalm
of David.

How long wilt thou forget me, O Lord,
for euer? how long wilt thou hide thy
face from me?

2 How long shall I take counsell with-
in my selfe, hauing wearinesse dayly in mine
heart? how long shall mine enemy be exal-
ted aboue me?

3 Behold, and heare mee, O Lord my
God: lighten mine eyes, that I sleepe not in
death:

4 Lest mine enemy say, I haue peruaile
against him: and they that afflict me, re-
ioyce when I slide.

5 But I trust in thy mercy: mine heart
shall reioyce in thy saluation: I will sing to
the Lord, because hee hath dealt lovingly
with me.

P S A L. XIII.

1 He describeth the peruerse nature of men, which
were so grown to licentiousnes, that God was brought
to utter contempt. 7 For the which thing although
he was greatly grieved, yet being perswaded that God
would send some present remedie, he comforteth him-
selfe and others.

To him that excelleth. A Psalm
of David.

The fool hath said in his heart, There
is no God: They haue corrupted, and
done an abominable worke: there is none
that doeth good.

2 The Lord looked downe from heauen
vpon the children of men, to see if there were
any that would vnderstand and seeke God.

3 All are gone out of the way: they are
all corrupt: there is none that doeth good,
no not one.

4 Doe not all the workers of iniquitie
know that they cate vp my people, as they
eate bread? they call not vpon the Lord.

5 Where they shall be taken with feare

but Saint Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they thinke themselves most sure.

because God is in the generation of the iust.

6 Thou haue made a mocke at the coun-
sell of the poore, because the Lord is his trust.

7 Ob giue saluation vnto Israel out of
Zion: when the Lord turneth the captiuitie
of his people, then Iacob shall reioyce, and
Israel shall be glad.

8 Note that of this 1. Psalm, the 5. 6. and 7. verses
which are put into the common translation, and
may seeme vnto some to be left out in this, are not
in the same Psalm in the Hebrew text, but are ra-
ther put in, more slyly to expresse the manners of the
wicked: and are gathered out of the 5. 140. and
10 Psalms, the 59 of the Prophet Ieremiah, and the
36 Psalm, and are alleged by S. Paul, and pla-
ced together in the 3. to the Romanes.

P S A L. XV.

1 This Psalm teacheth on what condition God
did chuse the Lewes for his peculiar people, and where-
fore he placed his Temple among them, which was so
the intent that they by liuing vprightly and godly,
might witness that they were his speciall and holy
people.

A Psalm of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy monn-
taine?

2 Hee that walketh vprightly, and wor-
keth righteousness, and speaketh the trutht
in his heart.

3 Hee that daunders not with his
tongue, nor doeth euill to his neighbour,
nor receiveth a false report against his neigh-
bour.

4 In whose eyes a vile person is con-
temned, but hee honoureth them that feare
the Lord: he that sweareth to his owne hin-
derance and changeth not.

5 Hee that giueth not his money vnto
villie, nor taketh reward against the imo-
cent: hee that doeth these things, shall ne-
uer be moued.

P S A L. XVI.

1 David prayeth vnto God for succour, not for
his workes, but for his faiths sake, 4 Professing that
he hateth all idolatrie, taking God onely for his com-
fort and felicitie, 8 Who suffereth his to lacke no-
thing.

A Psalm of David.

Preserue mee, O God: for in thee doe I
trust.

2 O my soule thou hast said vnto the Lord,
Thou art my Lord: my well doing exten-
deth not to thee,

3 But to the Saints that are in the earth,
and to the excellent: all my delight is in
them.

4 The sorowes of them, that offer to
another God, shall be multiplied: their of-
ferings of blood will I not offer, neither
make mention of their names with my
lips.

5 The Lord is the portion of mine inhe-
ritance, and of my cup: thou shalt maintaine
my lot.

6 The lines are fallen vnto me in plea-
sant places, yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen
mouth consent to their idolatrie. Exod. 23. 13.
my portion is measured.

a First God re-
quireth vpright-
nesse of life, next
doing well to o-
thers, & thirdly
truth & simplici-
tie in our words.
b He that swea-
reth not the van-
godly in their
wickednesse.
c To the hinder-
rance of his
neighbour.
d That is, shall
not be cast forth
of the Church as
hypocrites,

For, a certaine
time.

a He sheweth
that we cannot
call vpon God,
except we trust
in him.

b Though wee
cannot enrich
God, yet we must
bestow Gods
gifts to the vse
of his children.

c As griefe of
conscience and
miserable destru-
ction.

d He would nei-
ther by outward
profession, nor
in heart, nor in

e Wherewith

f God teacheth me continually by secret inspiration.
g The faithfull are sure to perseuer to the end.
h That is, I reioyce both in body and in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortality. k

me counsell: my reines also teach me in the night.
8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I shall not slide.
9 Therefore mine heart is glad, and my tongue reioyceth: my flesh also dory rest in hope.
10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine Holy one to see corruption.
11 Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.
Where God fauoureth, there is perfect felicitie.

P S A L. XVII.

1 Here hee complaith to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus ragd without any cause giuen on his part.
6 Therefore hee desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

Hear, O Lord, consider my cry: hearken vnto my prayer of lips vnfained.
2 Let my sentence come forth from thy presence, and let thine eyes behold iustitie.
3 Thou hast proued and visited mine heart in the night: thou hast tryed me, and foundest nothing: for I was purposed that my mouth should not offend.
4 Concerning the works of men, by the words of thy lips I kept me from the paths of the cruell man.
5 Stray my steps in thy paths, that my feet doe not slide.
6 I haue called vpon thee: surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.
7 Shew thy marvellous mercies, thou that art the Saviour of them that trust in thee, from such as resist thy right hand.
8 Keepe mee as the apple of the eye: hide me vnder the shadow of thy wings.
9 From the wicked that oppresse mee, from mine enemies, which compass me round about for my soule.
10 They are inclosed in their owne fat, and they haue spoken proudly with their mouth.
11 They haue compassed vs now in our steps: they haue set their eyes to bring down to the ground:
12 Like as a Lion that is greedy of praye, and as it were a Lions whelpie lurking in secret places.
13 O Lord, disappoint him: cast him downe: deliuer my soule from the wicked with thy sword.
14 From men by thine hand, O Lord, from men of the world, who haue their portion in this life, whose bellies thou fillest with thine hid creature: their children haue enough, and leaue the rest of their substance for their children.

15 But I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.
haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

P S A L. XVII.

1 This Psalme is the first beginning of his gratulation and thanksgiving in the entring into his kingdom, wherein he extollet and prayeth most highly the marvellous mercies and grace of God, who hath thus preserved & defended him.
32 Also he setteth forth the image of Christs kingdom, that the faithfull may be assured that Christ shall alwayes conqueure and overcome by the unspeakable power of his Father, though all the whole world should rise thereagainst.

To him that excellet. A Psalme of Dauid the seruant of the Lord, which shaketh vnto the Lord the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and said,

I will loue thee dearly, O Lord my strength.
2 The Lord is my rocke, and my fortress, and hee that deliuereth mee, my God and my strength: in him will I trust, my shield, the hope also of my saluation, and my refuge.
3 I will call vpon the Lord, which is worthy to be praised: so that I be safe from mine enemies.
4 The sorowes of death compassed me, and the floods of wickednesse made mee afraid.
5 The sorowes of the graue haue compassed mee about: the snares of death ouertooke mee.
6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, & my cry did come before him, euen into his eares.
7 Then the earth trembled, and quaked: the foundations also of the mountaines moued and shooke, because he was angry.
8 Smoke went out at his nostrils, and a consuming fire out of his mouth: coales were kindled thereat.
9 Hee bowed the heauens also and came downe, and darknesse was vnder his feet.
10 And hee rode vpon Cherub and did flie, and hee came flying vpon the wings of the winde.
11 Hee made darknesse his secret place, and his pavilion round about him, euen darknesse of waters, and cloudes of the ayre.
12 At the brightnesse of his presence his cloudes passed, hailstones and coales of fire.
13 The Lord also thundred in the heauen, and the highest gaue his voyce, hailstones and coales of fire.
14 Then hee sent out his arrowes and scattered them, and he increased lightnings and destroyed them.
bed at large, sal. 104. h As a King angry with the people, will not shew himselfe vnto them. i Thundred, lightmed, and hailed. k His lightnings.

2 Sam. 22. 2. a He vseth this diuersitie of names, to shew that as the wicked haue many meanes to hurte, so God hath many wayes to helpe.
b For none can obtaine their requests of God, that ioyne not his glory with their petition.
c He speaketh of the dangers and malice of his enemies, from the which God had deliuered him.
Or, coales, or cables.
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shalbe to the wicked.
f Darknesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described with the people, will not shew himselfe vnto them. i Thundred, lightmed, and hailed.

a My righteous cause.
b The vengeance that thou shalt shew against mine enemies.
c When thy spirit examined my conscience.
d I was innocent toward mine enemy both in deed and thought.
e Though the wicked prouoked me to doe euill for euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their cruelty cannot be satisfied but with my death.
i They are puffed vp with pride, as the stomacke that is choked with faec.
k Stoppe his rage.
Or, which is thy sword.
l By thine heavenly power.
Or, whose tyrannie hath too long endured. m And feele not the smart that Gods children oft times doe.

l That is, the deepe bottoms were seene, when the red sea was diuided.

m Out of sundry and great dangers.

n To wit, Saul. o Therefore God sent me succour.

p The cause of Gods deliuerance is his only fauour and loue to vs.

q David was sure of his righteous cause and good behaviour to ward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.

r For all his dangers he exercised himselfe in the Law of God.

s I neither gaue place to their wicked tentation, nor to mine own affections.

t Here he speaketh of God according to our capacitie, who sheweth mercy to his, and punisheth the wicked, as is said also, Leuit 26.

u 1, 24. When their sinne is come to the full measure.

x He attributeth it to God, that he both gate the victory in the field, and also destroyed the cities of his enemies.

y Be the danger's neuer for many or great, yet Gods promise must take effect.

z Hee giueth good successe to all mine enterprises. a As towers & forts which hee tooke out of the hands of Gods enemies. b Or, Steele. c To defend me from dangers. d He attributeth the beginning, continuance and increase in wel doing only to Gods fauour. e David declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

15 And the chanel of waters were seene, and the foundations of the world were discovered at thy rebuking. O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from aboue, and taken me: he hath drawen me out of many waters.

17 He hath deliuered me from my strong enemy, and from them which hate mee: for they were too strong for me.

18 They persecuted mee in the day of my calamitie: but the Lord was my stay.

19 He brought me forth also into a large place, he deliuered me because he fauoured mee.

20 The Lord rewarded me according to my righteousness: according to the purenesse of mine hands he recompensed me.

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his lawes were before me, and I did not cast away his commandements from me.

23 I was vpright also with him, & haue kept me from my wickednes.

24 Therefore the Lord rewarded me according to my righteousness, & according to the purenesse of mine hands in his sight.

25 With the Godly thou wilt shew thy selfe Godly: with the vpright man thou wilt shew thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

27 Thus thou wilt saue the poore people, and wilt cast downe the proud lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darknesse.

29 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the word of the Lord is tryed in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lord? and who is mighty to saue our God?

32 God giueth mee with strength, and maketh my way vpright.

33 He maketh my feete like Hindes feete, and setteth me vpon mine high places.

34 He teacheth mine hands to fight: so that a bowe of brass is broken with mine armes.

35 Thou hast also giuen mee the shield of thy saluation, and thy right hand hath stayed mee, and thy louing kindnesse hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feet.

39 For thou hast girded me with strength to battell: thou hast rose against me, thou hast subdued vnder me.

40 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.

41 They cryed, but there was none to saue them, euen vnto the Lord, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streets.

43 Thou hast deliuered me from the contentions of the people: thou hast made mee the head of the heathen: a people, whom I haue not knowne, shall serue me.

44 As soone as they heare, they shall obey mee: the stranger shall be in subiection to mee.

45 Strangers shall shrinke away, and feare in their paine chambers.

46 Let the Lord lue, and blessed bee my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to avenge me, & subdueth the people vnder me.

48 I my deliuerer from mine enemies, euen thou hast let me vp from them that rose against me: thou hast deliuered me from the cruel man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercy to his anoynted, euen to David, and to his seed for euer.

m This prophetic appertaineth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15. 9. n This did not properly appertaine to Salomon, but to Iesus Christ.

PSALM XIX.

1 To the intent he might moue the faithfull to a deeper consideration of Gods glory, hee setteth before their eyes the most exquisite workmanship of the heauens with their proportion and ornaments: 2 And afterward calleth them to the Law, wherein God hath revealed himselfe more familiarly to his chosen people. The which peculiar grace, by commending the Law, he setteth forth more at large.

To him that excelleth. A Psalm of David.

The heauens declare the glory of God, and the firmament sheweth the worke of his hands.

2 Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speech nor language, where their voyce is not heard.

4 Their line is gone forth through all the earth, and their wordes into the ends of the world: in them hath he set a Tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his chamber, & reioyceth like

e Thou hast giuen them into mine hands to be slaine. f They that reieice the cry of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites to cry.

g Which dwell round about me.

h The kingdom of Christ is in Dauids kingdom prefigured: who by the preaching of his word bringeth all to his subiection.

i Or, Ie. signifying a subiection constrained, and not voluntary.

k Feare shal cause them to be afraid and come forth of their secreet holes and holds to seeke pardon.

l That is, Saul who of malice persecuted him.

m This did not properly

appertaine to Salomon, but to Iesus Christ.

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5 Which commeth forth as a bridegrome out of his chamber, & reioyceth like

power and goodnesse. c The heauens are a Schoolemaster to all nations, be they neuer so barbarous. d The heauens are as a line of great capital letters to shew vnto vs Gods glory. e Or, vaile. The maner was, that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnity, and reioicing of the assembly.

a mightie

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a mightie

a mightie man to runne his race.

6 His going out is from the ende of the heauen, and his compasse is vnto the ends of the same, and none is hid from the heate thereof.

f Though the creatures cannot serue, yet this ought to be sufficient to leade vs vnto him.

g So that all mans inuentions & intentions are lies.

h Every one without exception.

i Except Gods word be esteemed aboue all worldly things, it is contemned.

k For God accepteth our induer, though it be farre vnperfect.

l Then there is no reward of dutie, but of grace: for where sinne is, there death is the reward.

m Which are done purposely and of malice n If thou suppress thy wicked affections by thine holy Spirit.

o That I may obey thee in thought, word and deed,

PSAL. XX.

i A prayer of the people vnto God, that it would please him to heare their king, and receive his sacrifice which he offered before hee went to battell against the Ammonites.

¶ To him that excelleth. A Psalm of David.

a Hereby Kings are also admonished to call to God in their affaires.

b The vertue, power, and grace of God.

c In token that they are acceptable vnto him.

d Granted to the king, in whose wealth our felicitie standeth.

e The Church feeleth that God hath heard their petition.

f As by the visible Sanctuary

Gods familiarity appeared toward his people, to by the heauenly is meant his power

and Maiestie.

g The worldlings that put not their onely trust in God.

h Let the king be able to deliuer vs by thy strength,

when we seeke vnto him for succour.

The Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee:

2 Send thee helpe from the Sanctuary, and strength from the out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes.

¶ Say:

4 And graunt thee according to thine heart, and fulfill all thy purpose.

5 For we may reioyce in thy saluacion, and set by the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now know I that the Lord will helpe his anointed, and will heare him from his Sanctuary by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand vpright.

9 Save Lord: let the King heare vs in the day that we call.

The worldlings that put not their onely trust in God.

h Let the king be able to deliuer vs by thy strength,

when we seeke vnto him for succour.

PSAL. XXI.

1 David in the person of the people prayeth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithful to Christ, who is the perfection of thinking-dome.

¶ To him that excelleth. A Psalm of David.

The King shall reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denied him the request of his lips. ¶ Say.

3 For thou diddest prevent him with liberrall blessings, and diddest set a crowne of pure gold vpon his head.

4 We asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignity and honour hast thou laid vpon him.

6 For thou hast set him as blessings for euer: thou hast made him glad with thy ioy of thy countenance.

7 Because the King trusteth in the Lord, and in the mercy of the most high hee shall not slide.

8 Thine hand shall finde out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.

10 Their fruit shalt thou destroy from the earth, and their seede from the children of men.

11 For they intended enill against thee, and imagined mischief, but they shall not preuaile.

12 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

13 Bee thou exalted, O Lord, in thy strength: so will we sing & praise thy power.

h As a man: eto shoot at. i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 David complained because he was brought into such extremities, that he was past all hope: but after he had rehearsed the sorrowes and griefs wherewith hee was vexed, he recovereth himselfe from the bottomlesse pit of temptation, and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the spirit of prophesie, that he should maruellously and strangely be deified and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon // Azielth // Walahabar. A Psalm of David.

My God, my God, why hast thou forsaken me, and art so far from mine healeth, and from the words of my roaring?

2 O my God, I cry by day, but thou hast heard not, and by night, but I haue no audience.

3 But thou art holy, and dost inhabite faith and desperation, b Being tormented with extreme anguishes.

¶ Or, I cease not.

a When he shall overcome his enemies, and so be assured of his vocation.

b Thou declaredst thy liberrall fauour toward him before he prayed.

c David did not only obtaine life, but also assurance that his posterity should reigne for euer.

d Thou hast made him thy blessings to others, & a perpetual exaple of thy fauour for euer.

e Here he describeth the power of Christs kingdom, against the enemies thereof.

f This teacheth vs patiently to endure the crosse till God destroy the aduersary.

g They laie as it were their nets to mak Gods power to giue place to their wicked enuies.

h As a man: eto shoot at. i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

¶ Or, the kinde of the morning, and this was the name of some common song.

a Here appeareth that horrible conflict betweene

faith and desperation, b Being tormented with extreme anguishes.

¶ Or, I cease not.

the

c He meaneth the place of praising, euen the Tabernacle: or els it is so called, because hee gaue the people continually occasion to praise him.

d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the unspeakable loue of God toward man y he would thus abase his Son for our sakes [Or, rolled upon God.

Matth. 27. 43. e Euen from his birth thou hast giuen me occasion to trust in thee.

f For except Gods providence preferre the infants, they should perish a thousand times in the mothers wombe.

g He meaneth, that his enemies were so fatte, proud and cruel, that they were rather beasts then men.

h Before hee spake of the crueltye of his enemies, and now he declareth the inward grinces of the griefes, so that Christ was tormented both in soule and body.

i Thou hast suffered me to be without all hope of life.

k Thus David complaineth, as though he were nailed by his enemies both hands and feet: but this was accomplished in Christ. l My life that is solitary left alone, and forsaken of all, Psal 35. 17. and 25. 16. m Christ is deliuered with a more mighty deliuerance by ouercomming death, then i he had not tasted death at all. Heb. 2. 12. n He promisseth to exhort the Church, that they by his example might praise the Lord. o The poore afflicted are comforted by this example of Dauid, or Christ.

the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a ^d worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see mee, haue me in derision: they make a mooue and nod the head, saying,

8 * He trusted in the Lord, let him deliuer him: let him saue him, seeing he loueth him.

9 But thou diddest draw me out of the ^e wombe: thou gauest mee hope, euen at my mothers breasts.

10 It was cast vpon thee, euen from ^f the wombe: thou art my God from my mothers belly.

11 Be not far from me, because trouble is neere: for there is none to helpe me.

12 Many young buls haue compassed mee: mightie bulles of Bashan haue closed mee about.

13 They gape vpon mee with their mouthes, as a raiuing and roaring lion.

14 I am like ^h water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My strength is dried by like a pottersherd, and my tongue cleaueth to my iawes, and thou hast brought mee into the dust of death.

16 For dogges haue compassed mee, and the assemblie of the wicked haue inclosed mee: they ⁱ pearced mine hands and my feet.

17 I may tell all my bones: yet they beheld and looke vpon mee.

18 They part my garments among them, and cast lots vpon my vestiture.

19 But be not thou farr off, O Lord, my strength: hasten to helpe mee.

20 Deliuer my soule from the sword: my ^j desolate soule from the power of the dog.

21 ^k Saue me from the lions mouth, and answere mee in sauing me from the hoynes of the vnicornes.

22 * I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee, saying,

23 * Praise the Lord, yee that feare him: magnifie yee him, all the seede of Iacob, and feare yee him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the ^l poore: neither hath he hid his face from him, but when hee called vnto him, he heard.

25 My praise shall be of thee in the great

congregation: my ^p praises will I performe before them that feare him.

26 ^q The poore shall eat and be satisfied: they that seeke after the Lord, shall prayse him: your heart shall liue for euer.

27 All the endes of the world shall remember themselves, and come to the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat ^r in the earth, shall eat and worshipping: all they that goe downe into the dust, shall bow before him, euen he that cannot quicken his owne soule.

30 ^s Their seede shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousness vnto a people that shall bee bozne, because he hath ^t done it.

is no hope that he shal recouer life: so neither poore nor rich, quick nor dead that be reiectd from his kingdome. r Meaning the posterity which the Lord keepeth as a teede to the Church to continue his praise among men. u That is, God hath fulfilled his promise.

PSAL. XXIII.

1 Because the Prophet had proved the great mercies of God at diuers times, and in sundry maners, hee gathereth a certaine assurance, fully perswading himselfe that God will continue the very same goodnesse toward him for euer.

A Psalm of Dauid.

The Lord is my ^a shepherd, ^b I shall not want.

2 Hee maketh mee to rest in greene pasture, and leadeth me by the still waters.

3 Hee ^c refresheth my soule, and leadeth me in the ^d paths of righteousness for his Names sake.

4 Yea, though I should walke through the valley of the ^e shadow of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a ^f table before me in the sight of mine aduersaries: thou doest ^g anoynt mine head with oyle, and my cup runneth ouer.

6 Doubtlesse, kindnesse & mercy shall follow me all the dayes of my life, & I shall remaine a long season in the ^h house of y Lord.

e Albeit his enemies sought to destroy him, yet God deliuereth him, & dealeth most liberally with him in despite of them. f As was the maner of great feasts. g He setteth not his felicity in the pleasures of this world, but in the feare and seruice of God.

PSAL. XXIII.

1 Albeit the Lord God hath made, and gouerneth all the worlde, yet toward his chosen people his gracious goodnesse doeth most abundantly appeare, in that among them hee will haue his dwelling place. Which though it was appointed among the children of Abraham, yet ouly they doe enter ariight into this Sanctuary, which are the true worshippers of God, purged from the sinfull filth of this world. 7 Finally hee magnifieth Gods grace for the building of the Temple, to the end he might stirre up all the faithfull to the true seruice of God.

A Psalm of Dauid.

The earth ^a is the Lords, & all that therein is: the world & they that dwell therein.

2 For

p Which were sacrifices of thanksgiuing, which they offered by Gods commaundement, when they were deliuered out of any great danger. q He doeth allude still to the sacrifice. r Though the poore be first named, as verse 26. yet the wealthy are not separated from the grace of Christs kingdome. s In whom there

I sa. 40. 11. iere. 23. 5. ezek. 43. 23. iohn 10. 11. 1. pet. 2. 25. a He hath care ouer me, and ministrerh vnto me all things.

b He comforteth or refresheth me. c Plaine, or straight wayes. d Though hee were in danger of death, as the sheepe that wandreth in the dark valley without his shepherd.

Deut. 10. 14. iob. 28. 24. 1. cor. 10. 26.

a He noteth two things: the one, that the earth to man's iudgement seemeth aboue the waters: and next that God miraculously preferueth the earth that it is not drowned with the waters which naturally are aboue it.

b Though circumcision separate the can II seed of Iacob from the Gentiles, yet he that seeketh God, is the true Iacob, and the very Israelite.

c David desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, he also prayeth for the spirituall Temple, which is eternall, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

2 For he hath founded it vpon the sea: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord? and who shall stand in his holy place?

4 Euen he that hath innocent hands, and a pure heart: which hath not liſt vp his minde vnto vanitie, nor ſworne deceitfully.

5 He ſhall receive a bleſſing from the Lord, and righteouſneſſe from the God of his ſalutation.

6 This is the generation of them that ſeeke him, of them that ſeeke thy face, this is Iacob. Selah.

7 Liſt vp your heads, ye gates, and bee ye liſt vp, ye euermouing dore, and the king of glory ſhall come in.

8 Who is the king of glory? the Lord, ſtrong and mighty, euen the Lord mighty in battell.

9 Liſt vp your heads, ye gates, and liſt vp your felices, ye euermouing dore, and the king of glory ſhall come in.

10 Who is this king of glory? the Lord of hoſts, he is the king of glory. Selah.

P S A L. XXV.

1 The Prophet touched with the conſideration of his ſinnes, and alſo grieved with the cruel malice of his enemies, 6 Prayeth to God moſt ſeruenly to haue his ſinnes forgiven, 7 Eſpecially ſuch as he had committed in his youth. He begetteth every verſe according to the Hebrew letters, two or three except.

A Pſalme of David.

Vnto thee, O Lord, liſt I vp my ſoule.

2 My God, I truſt in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 So alſo that hope in thee, ſhall not be aſhamed: but let them be confounded, that tranſgreſſe without cauſe.

4 Shew mee thy wayes, O Lord, and teach me thy pathes.

5 Leade me forth in thy truth, and teach me: for thou art the God of my ſalutation: in thee doe I truſt all the day.

6 Remember, O Lord, thy tender mercies and thy louing kindneſſe: for they haue bene for euer.

7 Remember not the ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou mee, euen for thy goodneſſe ſake, O Lord.

8 Gracious and righteous is the Lord: therefore will hee teach ſinners in the way.

9 Them that be mecke, will hee guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord are mercie and teneſſe vnto ſuch as keepe his covenant and his reſtimonies.

a I put not my truſt in any worldly thing.

b That thou wilt take away mine enemies, which are thy rods.

Iſa. 38. 26.

rom. 10. 11.

c Retaine me in the faith of thy promiſe, that I ſwarue not on any ſide.

d Conſtantly, and againſt all tentations.

e He confeſſeth that his manifold ſinnes were the cauſe that his enemies did thus perſecute him,

deſiring that the cauſe of the euill may be taken away, to the intent that the effect may ceaſe.

f That is, call them to repentance. g He will gouerne and comfort them that are truly humbled for their ſinnes.

11 For thy names ſake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What man is hee that feareth the Lord? him will he teach the way that he ſhall chuſe.

13 His ſoule ſhall dwell at eaſe, and his ſerue ſhall inherite the land.

14 The ſecret of the Lord is reueiled to them that feare him: & his covenant to giue them vnderſtanding.

15 Mine eyes are euer toward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto mee, & haue mercie vpon me: for I am deſolate and poore.

17 The ſorrowes of mine heart are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my tranſaile, and forgiue all my ſinnes.

19 Behold mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my ſoule and deliuer me: let me not be confounded, for I truſt in thee.

21 Let mine vprightnes and equity preſerue me: for my hope is in thee.

22 Deliuer Iſrael, O God, out of all his troubles.

the more that his enemies increaſed, the more neere felt hee Gods helpe. p Forasmuch as I haue behaued my ſelfe vprightly toward mine enemies, let them know that thou art the defender of my iuſt cauſe.

P S A L. XXVI.

1 David oppreſſed with many iniuries, finding no helpe in the world, calleth for ayd from God: and aſſured of his integrity toward Saul, deſireth God to be his iudge, and to defend his innocencie, 6 Finally, he maketh mention of his ſacrifice, which he will offer for his deliuerance, and deſireth to be in the company of the faithfull in the congregation of God, whence he was baniſhed by Saul promiſing integrity of liſe, and open prayſe and thankſgiving.

A Pſalme of David.

Iudge me. O Lord, for I haue walked in mine innocencie: my truſt hath bene alſo in the Lord: therefore ſhall I not ſlide.

2 Prooue me, O Lord, and try me: examine my reines, and mine heart.

3 For thy louing kindneſſe is before mine eyes: therefore haue I walked in thy truth.

4 I haue not haunted with vaine perſons, neither kept company with the diſſemblers.

5 I haue hated the aſſembly of the euill, and haue not companied with the wicked.

6 I wil waſh mine hands in innocencie, O Lord, and compaſſionate my ſoule.

7 That I may declare with the voyce of thankſgiving, and ſet forth all thy wonderful woorkes.

8 O Lord, I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.

9 Gather not my ſoule with the ſinners, nor my liſe with the bloody men:

e I will ſerue thee with a pure affection, and with the godly that ſacrifice vnto thee. f Deſtroy mee not in the ouerthrow of the wicked.

h And for none other reſpect.

i Meaning, the number is very ſmall.

k He will direct ſuch with his ſpirit to follow the right way.

l He ſhall proſper both in ſpiritual and corporall things.

m His counſell contained in his word, whereby he declareth that hee is the proceſſour of the faithfull.

n My griefe is increaſed, becauſe of mine enemies cruelty.

o The greater that his afflictions were, and

the more that his enemies increaſed, the more neere felt hee Gods helpe.

p Forasmuch as I haue behaued my ſelfe vprightly toward mine enemies, let them know that thou art the defender of my iuſt cauſe.

q My griefe is increaſed, becauſe of mine enemies cruelty.

r The greater that his afflictions were, and

the more that his enemies increaſed, the more neere felt hee Gods helpe.

s Forasmuch as I haue behaued my ſelfe vprightly toward mine enemies, let them know that thou art the defender of my iuſt cauſe.

g Whose cruell
hands do execute
the malicious
deuices of their
hearts.
h I am prefer-
ued from my
enemies by the
power of God, and therefore will prayse him openly.

10 In whose hands is a wickednesse, and
their right hand is full of bribes.
11 But I will walke in mine innocency:
redeme me therefore, & be mercifull vnto me.
12 My foot standeth in b vprightnesse: I
will praise thee, O Lord, in the Congrega-
tions.

and therefore will prayse him openly.

PSAL. XXVII.

1 David maketh this Psalm being deliuered from
great perils, as appeareth by the prayse and thanke-
giving annexed: 6 Wherein we may see the constant
faith of David against the assaults of all his enemies.
7 And also the end wherefore he desireth to liue and
to bee deliuered, only to worship God in his Congre-
gation.

A Psalm of David.

The Lord is my light and my saluation,
whom shall I feare? the Lord is the
strength of my life, of whom shall I be a-
fraid?

2 When the wicked, euen mine enemies
and my foes came vpon mee to eate vp my
flesh, they stumbled and fell.

3 Though an host pitched against me,
mine heart should not bee afraid: though
warre be raised against mee, I will trust in
b this.

4 One thing haue I desired of the Lord
that I will require, euen that I may dwell in
the house of the Lord all the dayes of my life,
to behold the beaute of the Lord, and to vi-
sitate his Temple.

5 For in the time of trouble he shall hide
me in his Tabernacle: in the secret place of
his paultion shall he hide me, and set mee vp
vpon a rocke.

6 And now shall hee lift vp mine head
aboue mine enemies round about me: there-
fore will I offer in his Tabernacle sacrifices
of ioy: I will sing and prayse the Lord.

7 Hearken vnto my voice, O Lord, when
I cry: haue mercy also vpon mee, and heare
mee.

8 When thou saydest, *Seeke ye my face,*
mine heart answered vnto thee, O Lord, I
will seeke thy face.

9 Hide not therefore thy face from me, nor
cast thy seruant away in displeasure: thou
hast bene my succour: leaue me not, neither
forsake me, O God of my saluation.

10 Though my father and my mother
should forsake mee, yet the Lord will gather
me vp.

11 Teach mee thy way, O Lord, & I leade
me in a right path, because of mine enemies.

12 Giue me not vnto the lust of mine ad-
uersaries: for there are false witnessen risen
vp against me, and such as speake crueltie.

13 I should haue fainted, except I had belee-
ued to see the goodnesse of the Lord: in the
land of the liuing.

14 Hope in the Lord: be strong, and he
shall comforte thine heart, and trust in the
Lord.

a Because he was
assured of good
successe in all his
dangers, and that
his saluation was
surely layd vp in
God, he feared
not the tyrann-
ie of his ene-
mies.
b That God will
deliuer me, and
giue my faith the
victorie.
c The losse of
country, wife,
and all worldly
commodities
griue me not
in respect of this
one thing, that I
may not praise
thy Name in the
mids of the con-
gregation.
d David assured
himselfe by the
spirit of prophe-
sie, that he should
ouercome his ene-
mies, and serue
God in his Ta-
bernacle.
e He groundeth
vpon Gods pro-
mise, and the we-
eth that hee is
most willing to
obey his com-
mandement.
f He magnifieth
Gods loue to-
ward his, which
farre passeth the
most tender loue
of parents to-
ward their chil-
dren.
g But eicher pa-
cifie their wrath, or bridle their rage h In this present life before
I die, as Iſa. 38. 11. i Hee exhorteth himselfe to depend on the
Lord, seeing he neuer failed in his promises.

PSAL. XXVIII.

1 Being in great feare and heavinesse of heart to
see God dishonoured by the wicked, he desireth to be
ridde of them, 4 and cryeth for vengeance against
them: And at length assureth himselfe that God hath
heard his prayer, 9 Vnto whose tuition he commen-
deth all the faithfull.

A Psalm of David.

Vnto thee, O Lord, doe I cry: O my
strength, be not deafe toward me, lest if
thou answere mee not, I be like them that
goe downe into the pit.

2 Heare the voice of my petitions, when
I cry vnto thee, when I hold vp my hands
toward thine holy Oracle.

3 Draw me not away with the wicked,
and with the workers of iniquitie: which
speake friendly to their neighbours, when
malice is in their hearts.

4 Reward the according to their deedes,
and according to the wickednesse of their in-
uentions: recompense them after the worke
of their hands: render them their reward.

5 For they regard not the workes of the
Lord, nor the operation of his hands, there-
fore breake them downe, and build them
not vp.

6 Praised be the Lord, for he hath heard
the voyce of my petitions.

7 The Lord is my strength & my shield:
mine heart trusted in him, and I was hel-
ped: therefore mine heart shall reioyce, and
with my long will I praise him.

8 The Lord is my strength, he is the
strength of the deliuerances of his anointed.

9 Save thy people, and bleste thine inheri-
tance: serue them also, & exalt them for euer.

e Let them be utterly destroyed, as Malac. 1. 4. f Because he fele
the assurance of Gods helpe in his heart, his mouth was opened to
sing his praises. g Meaning his souldiers, who were as meanes,
by whom God declared his power.

PSAL. XXIX.

1 The Prophet exhorteth the Princes & rulers of
the world (which for the most part thinke there is no
God,) 3 As the least to feare him for the thunders
and tempests, for feare whereof all creatures tremble.
11 And though thereby God threatneth sinners, yet
is he alwayes mercifull to his, and moueth them there-
by to prayse his Name.

A Psalm of David.

Give vnto the Lord, ye sonnes of might,
glorie: giue vnto the Lord glory & strength.

2 Giue vnto the Lord glory due vnto his
Name: worship the Lord in the glorious
Sanctuary.

3 The voice of the Lord is vpon the wa-
ters: the God of glory maketh it to thunder,
the Lord is vpon the great waters.

4 The voyce of the Lord is mightie: the
voice of the Lord is glorious.

5 The voice of the Lord breaketh the
cedars: yea, the Lord breaketh the cedars of
Lebanon.

6 Hee maketh them also to leape like a
calf: Lebanon also & a Shiron like a yong
Unicorne.

7 The voyce of the Lord diuiderth the
thunder bolt breaketh the most strong trees, and
their power to be able to resist God? d Called also Hermon.

• Names

a He countereth
himselfe as a dead
man, till God
shew his fauour
toward him, and
graunt him his
petition.
b He vied this
outward meanes
to help his weak-
nesse of his faith
for in that place
was the Arke, and
there God pro-
mised to shew
the tokens of his
fauour.
c Destroy not
the good with
the bad.
d He thus pray-
eth in respect of
Gods glory, and
not for his owne
cause, being as-
sured that God
would punish
the persecutors
of his Church.
e Because he fele
the assurance of Gods helpe in his heart, his mouth was opened to
sing his praises. g Meaning his souldiers, who were as meanes,
by whom God declared his power.

e It causeth the lightnings to shoot and glide. f In places most desolate, whereas seemeth there is no presence of God.

* Names of fire.

8 The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadesh to tremble.

9 The voice of the Lord maketh the bindes to be calme, and his discernereth the foxes: therefore in his Temple doeth every man speake of his glory.

10 The Lord directeth upon the flood, and the Lord doth remaine King for ever.

11 The Lord shall give strength unto his people: the Lord shall blesse his people with peace.

i Though the wicked are nothing moued with these sights, yet the faithful praise God. k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 When David was delivered from great danger, he rendred thanks to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then severe and rigorous towards his children. 7 And also that the fall from prosperity to adversity is sudden. 8 This done he returneth to prayer, promising to praise God for ever.

C A Psalm or song of the dedication of the house of David.

1 Will magnifie thee, O Lord: b for thou hast exalted me, and hast not made my foes to rejoyce over me.

2 O Lord my God. I cried unto thee, and thou hast restored me.

3 O Lord, thou hast brought by my soule out of the graue: thou hast reuiued me from them that goe downe into the pit.

4 Sing praises unto the Lord, ye his Saints, and giue thanks before the remembrance of his holinesse.

5 For he endureth but a while in his anger: but in his fauour is life, yeeving may abide at evening, but top commeth in the morning.

6 And in my prosperitie I said, I shall neuer be moued.

7 For thou Lord of thy goodnesse haddest made my mountaine to stand strong: but thou diddest hide thy face, and I was troubled.

8 Then cryed I unto thee, O Lord, and prayed to my Lord.

9 What profit is there in my blood, when I gee downe to the pit: shall the dust giue thanks vnto thee, or shall it declare thy truth?

10 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnes.

12 Therefore shall my tongue praise thee: and thou shalt not cease. O Lord my God, I will giue thanks vnto thee for ever.

me in Zion most firely. i After that thou hadst withdrawn thine helpe, I felt my misery. k David meaneth that the dead are not profitable to the Congregation of the Lord here in earth: therefore he would liue to praise his Name, which is the end of mans creation. l Because thou hast preserved me, that my tongue should praise thee, I will not bee unmindfull of my duty.

PSAL. XXXI.

i David delivered from some great danger, first recheafeth what meditation he had by the power of

faith, when death was before his eyes, his enemy being ready to take him. 15 Then he affirmeth that the fauour of God is alwayes ready to these that feare him, 20 Finally, he exhorteth all the faithfull to trust in God, and to loue him, because he preserveth & strengtheneth them, as they may see by his example.

C To him that excelleth. A Psalm of David.

1 A* thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy righteounesse.

2 Bow downe thine eare to me: make haste to deliuer mee: bee vnto mee a strong rocke, and an house of defence to saue me.

3 For thou art my rocke and my fortress: therefore for thy Names sake direct mee and guide me.

4 Draw me out of the net, that they haue laid priuily for mee: for thou art my strength.

5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.

6 I haue hated them that giue themselves to deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercie: for thou hast sene my trouble: thou hast known my soule in aduersities.

8 And thou hast not shamed me by thine hand of the enemy, but hast set my feet at large.

9 Haue mercy vpon mee, O Lord, for I am in trouble: mine eyes, my soule, and my belly are consumed with griefe.

10 For my life is wasted with heauinesse, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a reproch among all mine enemies: but especially among my neighbours: and a feare to mine acquaintance, who see me in the street, fled from me.

12 I am forgotten as a dead man out of minde: I am like a broken vessel.

13 For I haue heard the rayling of great men: feare was on every side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, Thou art my God.

15 My times are in thine hand: deliuer mee from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy servant, and saue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, and to silence in the graue.

18 Let the lying lips bee made dumbe, which cruelly, proudly & spitefully speake against the righteous.

19 How great is thy goodnes, which thou hast layd by for them that feare thee, and done to them that trust in thee, euen before the sonnes of men!

them by thy providence. m Let death destroy them to the intent that they may hurt no more. n The treasures of Gods mercie are alwayes layd vp in store for his children, albeit at all times they deenot enioy them.

1 Ebr. in the secret of thy face.

o That is, in a place where they shall have thy comfort, and be hid safely fro the enemies pride.

p Meaning, there was no cite lo strong to preferre him, as the defence of Gods fauour.

q And so by my rashnesse and infidelitie deserued to haue bene forsaken.

r Be constant in your vocation, and God will confirme you with heavenly strength.

20 Thou dost hide them *o pfully in thy preface from the pride of men: thou keepest them secretly in thy tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marvellous kindnesse toward me in a strong city.

22 Though I said in mine haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cried vnto thee.

23 Loue ye the Lord, all his * Saints: for the Lord preferreth the faithfull, and rewardeth abundantly the proud doer.

24 All ye that trust in the Lord, be strong, and he shall establish your heart.

Or, ye that feele his mercies. Be constant in your vocation, and God will confirme you with heavenly strength.

PSAL. XXXII.

1 David punished with grievous sickness for his sinnes, counteth them blessed to whom God doeth not impute their transgressions. 5 And after that he had confessed his sinnes and obtained pardon, 6 He exhorteth the wicked men to take godly, 11 And the good to reioyce.

A Psalm of David to giue instruction. Blessed is he whose wickednesse is forgiven. Buen, and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I held my tongue, my bones consumed, or when I roared all the day.

4 For thine hand is heavy vpon me, day and night: and my moisture is turned into the drought of Summer. Selah.

5 Then I acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou shalt neglect the punishment of my sinne. Selah.

6 Therefore shall euery one that is godly, make his prayer vnto thee in a time when thou mayest be found: surely in the flood of great waters: they shall not come nere him.

7 Thou art my secret place: thou preferrest me from trouble: thou compassest me about with thy faithful deliuerance. Selah.

8 I will instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with mine eye.

9 We be not like an horse, or like a mule, which understand not: whose mouthes thou dost binde with bit & bridle, lest they come nere thee.

10 Many sorowes shall come to the wicked: but he that trusteth in the Lord, mercy shall compasse him.

11 Be glad ye righteous, and reioyce in the Lord, and be ioyfull all ye that are vpright in heart.

PSAL. XXXIII.

1 He exhorteth good men to praise God, for that he hath not onely created all things, and by his pro-

vidence governeth the same, but also is faithful in his promises. 10 He understandeth mans heart & seareth the counsell of the wicked, 16 So that no man can be preferred by any creature or mans strength: but they that put their confidence in his mercy, shall be preferred from all aduersities.

Reioyce in the Lord, O ye righteous: for it becometh vpright men to be thankfull.

2 Praise ye Lord with harpe: sing vnto him with viole, and instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a loud voyce.

4 For the word of the Lord is righteous, and all his * workes are faithfully.

5 He * loueth righteousnes & iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 He * gathereth the waters of the sea together as vpon an heape, and layeth by the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it * stood.

10 The Lord * speaketh the counsell of the heathen, and bringeth to nought the desires of the people.

11 The counsell of the Lord shall stand for euer, and the thoughts of his heart shall rownt all ages.

12 Blessed is that nation, whose * God is the Lord: euen the people, that he hath chosen for his inheritance.

13 The Lord * looketh downe from heauen and beholdeth all the children of men.

14 From the habitation of his dwelling he beholderh all them that dwell in the earth.

15 He * fashioneth their hearts euery one, and understandeth all their workes.

16 The * King is not saved by the multitude of an hoste: neither is the mightie man deliuered by great strength.

17 A hoste is a vaine helpe, and shall not deliuer any by his great strength.

18 Behold, the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercy.

19 To deliuer their soules from death, and to preserve them in famine.

20 Our * soules waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.

all things are governed by Gods providence, and not by fortune. k Therefore he knoweth their wicked enterprises. l I Kings and the mightie of y world cannot be succed by worldly meanes, but onely by Gods providence, what haue others to trust in, that haue not like meanes? m God sheweth that toward his this mercy, which man by no meanes is able to compasse. n Thus he speaketh in the name of the whole Church, which onely depend on Gods providence.

PSAL. XXXIII.

1 After David had escaped Achish, according as it is written in the 1 Sam 21.11, whom in this title he calleth Achimelech (which was a general name to all the Kings of the Philistines) he prayeth God for his deliuerance, 3 Praiseing all others by his

a It is the duty of the godly to set forth the praises of God for his mercy & power shewed toward them, b To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs then the sacrifices, censings and lights, c That is, counsell or commandement in governing the world, d That is, the effect & execution, e Howsoeuer the world iudgeth of Gods workes, yet he doth all things according to iustice and mercy, f By creation of the heauens & beautiful ornament, with the gathering also of the waters, hee setteth forth the power of God, t at all creatures might feare him, Or, was created, g No counsell can preuaile against God, but he defeateth it, and it shall haue euill successe, h Hee sheweth that all our felicitie standeth in this, that the Lord is our God, i He proueth that

a Concerning the free remission of sinnes, which is y chiefest point of our faith. b To be iustificd by faith, is to haue our sinnes freely remitted & to be reputed iust Rom. 4.6. c Betweene hope and despair. d Neither by silence nor crying found I ease: signifying, that before the sinner be recalled to God, he feelerh a perpetual torment. e He sheweth y Gods mercy is the only cause of forgiveness of sins, so the means thereof are repentance & confession, which proceed of fait. f When necessity causeth him to seeke to thee for helpe, Ha. 53.6. g To wit, the waters & great dangers. h David promised to make the rest of Gods childre partakers of y benefites which he felt, and that he will diligently looke & take care to direct them in the way of saluation. i If men can rule bruite beasts, thinke they that God will not bridle and tame their rage? k He sheweth that peace and ioy of conscience in the holy Ghost, is the fruit of faith.

1 He exhorteth good men to praise God, for that he hath not onely created all things, and by his pro-

his example to trust in God, to feare and serue him:
7 Who defendeth the godly with his Angels, 16
And utterly destroyeth the wicked in their times.

¶ A Psalme of Dauid, when hee changed his
behaviour: before Abimelech, who droue
him away, and he departed.

a He promisseth
never to become

unmindfull of
Gods great be-
nefit for his de-
liverance.

b They that are
beaten downe
with the experi-
ence of their
owne euils.

c Which I concei-
ued for the
dangers wherein
I was.

d They shall be
bold to flee to
thee for succour,
when they shall
see thy mercies
toward me.

e Though Gods
power be suffici-
ent to governe
vs, yet for mans
infirmities he ap-
pointeth his An-
gels to watch
ouer vs.

f The godly by
their patient o-
bedience profit
more then they,
which rauiue
and spoile.

g If they abide
the last triall.

h That is, the
true religion and
worship of God.

i Seeing all men
naturally desire
felicitie, he won-
dereth why they
cast themselves
willingly into
miserie.

k The anger of
God doth not
onely destroy the
wicked, but also
abolisheth their
name for euer.

l When they seeme
to bee swallowed
up with affli-
ctions, then God is
at hand to deliuer
him, m And as
Christ saith, all the
haire of his head,
n Their wicked
enterprises shall
turne to their
owne destruction.

o For when they
seeme to bee
ouercome with
great dangers and
death it selfe, then
God sheweth
himselfe their re-
deemer.

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to bee swallowed
up with affli-
ctions, then God is
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o For when they
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God sheweth
himselfe their re-
deemer.

1 I will alway giue thanks vnto the Lord:
his praise shall be in my mouth continually.

2 My soule shall glorie in the Lord: the
humble shall hear it, and be glad.

3 Praise ye the Lord with me, and let vs
magnifie his Name together.

4 I sought the Lord, and hee heard mee:
yea, hee deliuered me out of all my feare.

5 They shall looke vnto him, and run
to him, and their faces shall not be ashamed,
saying,

6 This poore man cried, and the Lord
heard him, and saued him out of all his trou-
bles.

7 The Angel of the Lord pitcheth round
about them that feare him, and deliuereth
them.

8 Taste ye & see, how gracious the Lord
is: blessed is the man that trusteth in him.

9 Feare the Lord, ye his Saints: for no-
thing wanteth to them that feare him.

10 The Lions doe lacke, and suffer hun-
ger, but they which seek the Lord, shall
want nothing that is good.

11 Come children, hearken vnto mee: I
will teach you the feare of the Lord.

12 What man is hee that desireth life,
and longeth long dayes for to see good?

13 Keepe thy tongue from euill, and thy
lips, that they speake no guile.

14 Chew euill, and doe good: seek
peace, and follow after it.

15 The eyes of the Lord are vpon the righ-
teous, and his eares are open vnto their crye.

16 But the face of the Lord is against
them that doe euill, to cut off their remem-
brance from the earth.

17 The righteous crye, and the Lord hea-
reth them, & deliuereth them out of all their
troubles.

18 The Lord is nere vnto them that are
of a contrite heart, and will saue such as be
afflicted in spirit.

19 Great are the troubles of the righteous:
but the Lord deliuereth him out of them all.

20 He keepeth all his bones: not one of
them is broken.

21 But malice shall slay the wicked: and
they that hate the righteous, shall perish.

22 The Lord redemerh the soules of
his seruants: and none that trust in him, shall
perish.

1 When they seeme
to bee swallowed
up with affli-
ctions, then God is
at hand to deliuer
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God sheweth
himselfe their re-
deemer.

cue Dauid: against whom he prayeth God to please
and to auenge his cause, 8 that they may be taken
in their nets and snares, which they laid for him, that
his innocency may be declared, 27 and that the in-
nocent, which taketh part with him, may reioyce and
praise the Name of the Lord, that thus deliuereth his
seruant, 28 And so he promisseth to speake forth
the iustice of the Lord, and to magnifie his Name all
the dayes of his life.

¶ A Psalme of Dauid.

1 Praise thou my cause, O Lord, with
them that strive with me: fight thou a-
gainst them that fight against me.

2 Lay hand vpon the shield and buck-
ler, and stand vp for mine helpe.

3 Bring out also the speare, and stop the
way against them that persecute me: say vn-
to my soule, I am thy saluation.

4 Let them bee confounded and put to
shame, that seeke after my soule: let them
bee turned backe and byought to confusion,
that imagine mine hurt.

5 Let them be as chaffe before the wind,
and let the Angel of the Lord scatter them.

6 Let their way be darke & slippery: and
let the Angel of the Lord persecute them.

7 For without cause they haue hid the
pit and their net for me: without cause haue
they digged a pit for my soule.

8 Let destruction come vpon him at
vnwares, and let his net that hee hath laid
privily, take him: let him fall into the same
destruction.

9 Then my soule shall bee ioyfull in the
Lord: it shall reioyce in his saluation,

10 All my bones shall say, Lord, who is
like vnto thee, which deliuerest the poore
from him that is too strong for him: yea, the
poore, and him that is in miserie, from him
that spoyleth him!

11 Cruell witnessles did rise vp: they as-
ked of me things that I knew not.

12 They rewarded me euill for good, to
hane spoiled my soule.

13 Yet I, when they were sicke, I was
clothed with a sacke, I humbled my soule
with fasting: and my prayer was turned
vpon my bosome.

14 I behaued my selfe as to my friend, or
as to my brother: I humbled my selfe, mou-
ning as one that beuailled his mother.

15 But in mine aduersitie they reioyced,
and gathered themselves together: the ab-
jects assembled themselves against me, and
I knew not: they tare me and ceased not,

16 With the false scoffers and bankers,
gnashing their teeth against me:

17 Lord, how long wilt thou behold this?
deliuer my soule from the tumult, even my
desolate soule from the lions.

18 So will I giue thee thanks in a great
congregation: I will prayse thee among
much people.

19 Let not them that are mine enemies,
comfort, and
brought mee
into despair.

1 I prayed for them with inward affection, as I
would haue done for my selfe: or, I declared mine affection, with
bowing downe mine head. m When they saw me ready to slip,
and as one that halted for infirmities. n With their railing words,
o The word giueneth cakes: meaning, that the proud courtiers
at their daintie feasts, scoffe, raile, and conspire his death.

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would haue done for my selfe: or, I declared mine affection, with
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a Hee desireth
God to vnder-
take his cause a-
gainst them that
did persecute him
and slander him.

b Albeit God
can with his
breath destroy
all his enemies,
yet the holy
Ghost attribu-
teth vnto him
these outward
weapons to as-
sist vs of his pre-
sent power.

c Assure me a-
gainst these ten-
tations that thou
art the author
of my saluation.

d Smiteth them
with the spirit of
giddinesse that
their enterprises
may be foolish,
and they receive
iust reward.

e Shewing that
we may not call
God to be a re-
uenger, but only
for his glory, and
when our cause
is iust.

f When he pro-
misseth to him-
selfe peace.

g Which he pre-
pared against the
children of God.

h He attributeth
his deliuerance
onely to God,

i praying him
therefore both in
soule and body.

i That would
not suffer me to
purge my selfe,
k To haue ta-
ken from me all
comfort, and
brought mee
into despair.

1 I prayed for them with inward affection, as I
would haue done for my selfe: or, I declared mine affection, with
bowing downe mine head. m When they saw me ready to slip,
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p In token of contempt and mocking.

q Or, clefs of the earth: meaning himselfe & others in their miserie.

r They reioyced as though they had now scene David overthrowen.

s It is the iustice of God to giue to the oppressors affliction and torment, and to the oppressed aide and reliefe.

t The 1. 6. f Because wee haue that which we fought for, seeing he is destroyed.

u That is, at once, were they neuer so many or mighty.

v This prayer shall alwayes bee verified against them that persecute the faithfull.

w That at least fauour my right, though they bee not able to helpe me.

x He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

y He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

z I see evidently by his deeds that in patheth forward the reprobate from wickedness to wickedness, albeit hee goe about to couer his impiety.

a Though all other defect his vile tunc, yet he himselfe seethie not.

b The reprobate make at whole some doctrine, & put not difference betweene good and euill.

c By describing at large the nature of the reprobate, hee admonisheth the godly to beware of these vices.

d Though wickedness seemeth to ouerflow all the world, yet by thine heavenly providence thou gouernest heaven and earth.

e Ebr. the mountains of God: for what seuer is excellent, is thus called.

f The depth of thy providence gouerneth all things and disposeth them, albeit the wicked seeme to ouerwhelme the world.

1. neither let them wink with the eye, that hate mee without a cause.

2. For they speake not as friends: but they imagine deceitfull wordes against the quiet of the land.

3. And they gaped on mee with their mouthes, saying, Aha, aha, our eye hath scene.

4. Thou hast scene it, O Lord: keepe not silence: be not farre from me, O Lord.

5. Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

6. Judge me, O Lord my God, according to thy righteousness, and let them not reioyce ouer me.

7. Let them not say in their hearts, Our soule reioyce: neither let them say, We haue deuoured him.

8. Let them be confounded, and put to shame together, that reioyce at mine hurt: let them bee clothed with confusion and shame, that lift vp themselves against me.

9. But let them be toyfull and glad, that loue my righteousness: yea, let them say alway, Let the Lord be magnified, which lo- ueth the prosperitie of his seruant.

10. And my tongue shall vtter thy righteousness, and thy praise every day.

11. This prayer shall alwayes bee verified against them that persecute the faithfull.

12. That at least fauour my right, though they bee not able to helpe me.

13. He exhorteth the Church to praise God for the deliuerance of his seruants, and for the destruction of his aduersaries.

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therefore the children of men trust vnder the shadow of thy wings.

2. They shalbe satisfied with the fatnesse of thine house, & thou shalt giue them drinke out of the riuers of thy pleasures.

3. For with thee is the well of life, and in thy light shall wee see light.

4. Extend thy louing kindnes vnto them that know thee, and thy righteousness vnto them that are vpright in heart.

5. Let not the foot of pride come against mee, and let not the hand of the wicked man moue me.

6. There they are fallen that worke iniquitie: they are cast downe, and shall not be able to ryle.

7. There they are fallen that worke iniquitie: they are cast downe, and shall not be able to ryle.

8. That is, in their pride, wherein they flatter themselves.

9. This Psalm containeth exhortation and consolation for the weak, that are grieved at the prosperitie of the wicked, and the affliction of the godly.

10. For how prosperously seuer the wicked do liue for the time, he doth affirme their felicitie to be vaine and transitory, because they are not in the fauour of God, but in the end they are destroyed as his enemies.

11. And how miserably that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked, and preserved.

12. A Psalm of David.

1. Ret not thy selfe because of the wicked men, neither be mutous for the euil doers.

2. For they shall soone be cut downe like grasse, and shall wither as the greene herbe.

3. Trust thou in the Lord & do good: dwell in the land, and thou shalt be fed assuredly.

4. And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.

5. Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6. And bee shall bring forth thy righteousness as the light, and thy iudgement as the none.

7. Wait patiently vpon the Lord, & hope in him: fret not thy selfe for him which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8. Cease from anger, and leaue off wrath: fret not thy selfe as also to doe euill.

9. For euil doers shalbe cut off, and they that wait vpon the Lord, they shall inherite the land.

10. Therefore yet a little while, and the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11. But make men shall possesse the earth, and shall haue their delight in the multitude of peace.

12. The wicked practiseth against the offended with the darknesse of the night: so ought we patiently to trust that God will cleare our cause, and restore vs to our right.

1. Oly Gods children haue enough of all things both concerning this life and the life to come.

2. He sheweth who are Gods children, to wit, they that know him and leade their liues vp-

3. Let not the proud aduance

4. Let not the proud aduance

5. Let not the proud aduance

6. Let not the proud aduance

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21. Let not the proud aduance

22. Let not the proud aduance

23. Let not the proud aduance

24. Let not the proud aduance

k For they are dayly fed as with Manna from heaven, and haue sufficient, when the wicked haue neuer enough, but euer hunger.

l God knoweth what dangers hang ouer his, and by what means to deliuer them.

m For God will giue them contented mindes, and that which shalbe necessary.

n They shal vanish away suddenly: for they are fed for the day of slaughter.

o God so furnishest him with his blessing, that he is able to helpe others.

p God prospereth the faithfull, because they walke in his wayes with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man die, yet Gods blessings are extended to his posterity, and though God suffer some iust man to lacke temporall benefits, yet he recompenseth him with spirituall treasures.

s They shal continually be preserved vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithfull, that their talke be godly, that Gods Law be in their heart and that their life be vpright.

u For though it be some time so expedient both for Gods glory and their salvation, yet he wil approue their cause and reuenge their wrong.

x So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.

iust, and gnashed his teeth against him.

13 But the Lord shal laugh him to scorn: for he seeth that his day is coming.

14 The wicked haue drawen their sword, and haue bent their bowe, to cast downe the poore and needy, and to slay iust as be of vpright conuersion.

15 But their sword shall enter into their owne heart, and their bowes shall be broken.

16 A small thing vnto the iust man, is better then great riches to the wicked and might.

17 For the armes of the wicked shall be broken, but the Lord upholdeth the iust men.

18 The Lord knoweth the dayes of vpright men, and their inheritance shall be perpetual.

19 They shall not be confounded in the perillous time, and in the dayes of famine they shall haue enough.

20 But the wicked shall perish, and the enemies of the Lord shall be consumed, as the farr of lambes: euen with the smoke shall they consume away.

21 The wicked bozoweth and payeth not againe: but the righteous is mercifull, and giueth.

22 For such as be blessed of God, shall inherit the land, and they that be cursed of him shall be cut off.

23 The pacifies of man are directed by the Lord: for he loueth his way.

24 Though he fall, he shall not be cast off: for the Lord putteth vnder his hand.

25 I haue bene yong, and am old: yet I saw neuer the righteous forsaken, nor his seed begging bread.

26 But he is euer mercifull and tender, and his seed enioyeth the blessing.

27 Fleed from euill and do good, and dwell for euer.

28 For the Lord loueth iudgement and forsaketh not his saints: they shall be preferred for euermore: but the seed of the wicked shall be cut off.

29 The righteous men shall inherit the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement.

31 For the law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hand, nor condemne him, when he is iudged.

34 Wait thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Per he passed away, and loe, hee was gone, and I sought him, but he could not be found.

37 Marke the vpright man, and behold the iust: for the end of enuie man is peace.

38 But the transgressors shall be destroyed together, and the end of the wicked shall be cut off.

39 But the saluation of the righteous men shall be of the Lord: hee shall bee their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

ende hath good successe, though for a time God ludry tentations.

PSAL. XXXVIII.

1 David lying sicke of some grievous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath.

5 He uttereth the greatnesse of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire for saken of his friends, euill treated of his enemies.

22 But in the end with firm confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

1 A Psalm of David for remembrance. Lord, rebuke me not in thine anger, neither chastise me in thy wrath.

2 For thine arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne.

4 For mine iniquities are gone ouer mine head, and as a weighty burden, they are to heaue for me.

5 My wounds are putrified and corrupt because of my foolishnesse.

6 I am bowed, and crooked very sore, I goe mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I roare for the very griefe of mine heart.

9 Lord, I powre mine whole desire before thee, and my sighing is not hid from thee.

10 Mine heart panteth: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

11 My louers and my friends stand aside from my plague, and my kindred stand as farre off.

12 They also that seeke after my life lay snares, and they that go about to do me euill, talke wicked things, and imagine deceit continually.

13 But I as a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15 For on thee, O Lord, do I wait: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, lest they reioyce

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies, and also of his iudgements.

z He sheweth that the patient hope of the godly is neuer in vaine, but in the prouue them by

a To put himselfe and others in mind of Gods chastisement for sinne.

b He desireth not to be exempted from Gods rod, but that he would moderate his hand,

c Thy sickness wherewith thou hast visited me.

d David acknowledge that he is iust in his punishments because his sins had deserved much more.

e He confesseth his finnes, Gods iustice, and maketh prayer his refuge.

f That rather giue place to mine owne lusts, then to the will of God.

g This example warneth vs neuer to despaire, be

h M might faileth me for very sorrow.

i Partly for feare, and partly for pride they denied all dutie and friendship.

k For I can haue no audience before men, and therefore patiently waite for the helpe of God.

l Or, blacke as one that is disfigured and consumed with sickness.

m I might faileth me for very sorrow.

n Partly for feare, and partly for pride they denied all dutie and friendship.

o For I can haue no audience before men, and therefore patiently waite for the helpe of God.

1 That is, they see that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me. m I am without hope to recouer my strength. n In my greatest misery they moit reioyce o He had rather haue the harred of all the world, then to faile in any part of his dutie to Godward. p Which art the author of my saluation, and his declareth that he prayed with sure hope of deliuerance.

P S A L. XXXIX.

1 David uttereth with what great griefe and bitterness of mind he was drunke to these outrageous complaints of his infirmities. 2 For he confesseth that when he had determined silence, he brast forth yet into words that he would not, through the greatnesse of his griefe. 4 Then he rehearseth certaine requests which taste of the infirmities of man. 8 and mixeth with them many prayers: out all doe shew a mind wonderfully troubled, that it may plainly appeare how he did strive mightily against death and desperation.

¶ To the excellent musician ⁊ Ieduthun
A Psalm of David.

I Thought, I will take heede to my wayes that I sinne not with my tongue, I will keepe my mouth hydeled, while the wicked is in my sight.

2 I was dumbe and spake nothing: I kept silence even from good, and my sorrow was more stirred.

3 Mine heart was hote within mee, and while I was musing, the fire kindled, and I spake with my tongue, saying,

4 Lord, let me know mine end, and the measure of my dayes, what it is: let mee know how long I haue to liue.

5 Behold, thou hast made my dayes as an hand breath, and mine age is nothing in respect of thee: surely every man in his best state is altogether vanitie. Selah.

6 Doublelesse man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer mee from all my transgressions, and make me not a rebuke vnto the foolish.

9 I should haue bene dumbe, & not haue opened my mouth, because e thou diddest it.

10 Take thy plague away from mee: for I am consumed by the stroke of thine hand.

11 When thou with rebukes dost chastise man for iniquitie, thou as a moth ⁊ makest

a This was one of the chiefe singers, 1. Chron. 16. 41.

b Albeit he had appointed with himselfe patiently to haue taried Gods leasure, yet the vehemency of his paine caused him to breake his purpose. c Though when the wicked ruled he thought to haue kept silence yet his zeale caused him to change his mind. d He confesseth that he grudged against God, considering the greatnesse of his sorrowes and the shortnes of his life.

e Yet David offended in that that he reasoned with God, as though that he were too seuerely toward his weak creature. f Make mee not a mocking stocke to the wicked, or wrap mee not vp with the wicked, when they are put to shame. g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently. h Though thine open plagues light not any more vpon them, yet thy secret curse continually fretteth them.

his beautie to consume: surely every man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recouer my strength, before I goe hence, and be not.

Take away all that is desired in this world. k For his sorrow caused him to thinke that God would destroy him utterly: whereby we see how hard it is for the very Saints to keepe a measure in their words, when death and despair assaile them.

P S A L. XL.

1 David deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence toward all mankind.

5 Then doeth he promise to giue himselfe wholly to Gods seruice, and so declar eth how God is truly worshipped. 14 Afterward he giueth thanks and praiseth God, and hauing complained of his enemies, with good courage he calleth for ayde and succour.

¶ To him ⁊ recelleth, A Psalm of David.

I Waited patiently for the Lord, and hee inclined vnto me, and heard my cry, 2 He brought mee also out of the horrible pit, out of the mirie clay, and let my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, & regardeth not the proud, nor such as turne aside to lies.

5 O Lord my God, thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are more then I am able to expresse.

6 Sacrifice & offering thou didst not desire: (for I mine eares hast thou prepared) burnt offering a sin offering hast thou not required.

7 Then said I, Lo, I come: for in the roll of the booke it is written of me,

8 I desired to doe thy good will, O my God: yea, thy Law is within my heart.

9 I haue declared thy righteousness in the great Congregation: loe, I will not reſtaine my lips, O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluation: I haue not concealed thy mercy and thy truth from the great Congregation.

11 With howe not thou thy tender mercy from mee, O Lord: let thy mercy and thy truth alwayes preſerue me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are more in number

the spirituall meaning of the sacrifices is and here David esteemeth the ceremonies of the Law nothing in respect of the spirituall seruice. When thou hadst opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end. h In the Church assembled in the Sanctuary, i David here numbeth three degrees for our saluation: Gods mercy, whereby he pitieth vs; his righteousness, which significth his continuall protection: and his truth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

then

k As touching the iudgement of the flesh, I was vicerly destitute of all counsell: yet faith inwardly mooued mine heart to pray. l He desireth that Gods mercy may contend for him against the rage of his enemies. m Let the same shame and confusion light vpon them, which they intended to haue brought vpon mee. n As the faithfull alwayes praise God for his benefices: so the wicked mocke Gods children in their afflictions.

then the haire of mine head: therefore mine heart hath failed me.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them be confounded and put to shame together, that seeke my soule to destroy it: let them bee diuised backward and put to rebuke that desire mine hurt.

15 Let them be destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them that seeke thee, reioyce, and be glad in thee: and let them that loue thy saluation, say alway, The Lord hee praised.

17 Though I be poore & needie, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no tarrying.

PSAL. XLII.

1 David being grievously afflicted, blessing them that pise his case. 9 and complaineth of the treason of his owne friends and familiars, as came to passe in Indus, Ioh. 13, 18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Giveth most hearty thanks vnto God.

To him that excelleth. A Psalm of Dauid.

Blessed is he that indgeth wisely of the Rhyone: the Lord shall deliuer him in the tyme of trouble.

2 The Lord will keepe him, and preserve him alme: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will strengthen him vpon the bed of sorrow: thou hast turned all his bed in his sicknesse.

4 Therefore I said, Lord haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euil of me, saying, When shall he die, and his name perish?

6 And if he come to see mee, he speaketh lies, but his heart heareth iniquitie wthin him, and when he communiceth forth, he telleth it.

7 All they that hate me, whisper together against mee: euen against mee doe they imagine mine hurt.

8 A mischief is light vpon him, and he that lieth, shall no more rise.

9 Yea, my familiar friend, whom I trusted, which did eate of my bread, hath lifted vp the heele against me.

10 Therefore, O Lord, haue mercy vpon me, and raffe me vp: so I shall reward them.

11 By this I know that thou fauourest me, because mine enemy doeth not triumph against me.

12 And as for mee, thou vpholdest mee in mine integritie, and dost let mee before

thy face for euer.

13 Blessed bee the Lord God of Israel euident signes world without end. So be it, euen so be it.

k By this repetition he stirreth vp the faithfull to praise God.

PSAL. XLII.

1 The Prophet grievously complaineth, that being leered by his persecutors, he could not be present in the congregation of Gods people, protesting that although he was separated in body from them, yet his heart was thitherward affixed. 7 And last of all, he sheweth that he was not so farre out with these sorrowes and thoughts, 8 But that he continually put his confidence in the Lord.

To him that excelleth. A Psalm to giue instruction, committed to the sonnes of Korah.

As the Hart brayeth for the riuers of water, so panted my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 My teares haue bene my meate day and night, while they dayly say vnto mee, Where is thy God?

4 When I remembred these things, I poured out my very heart, because I had gone with the multitude, & led them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe my soule, and vniouer within me? waite on God for I will yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe with in mee, because I remember thee from the land of Iordan, and Hermonim, and from the mount Hizar.

7 One s deepe calleth another deepe by the nosse of thy water spoutes: all thy waves and thy floods are gone ouer me.

8 The Lord will graunt his louing kindnesse in the day, and in the night shall I sing of him, euen a pray vnto the God of his faith grounded on Gods accustomed mercies.

9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? Why goest thou mourning, when the enemy oppresseth mee?

10 My bones are cut asunder, while mine enemies reproch me, saying dayly vnto me, Where is thy God?

11 Why art thou cast downe, my soule, and why art thou disquieted with in mee? waite on God: for I will yet giue him thanks: he is my present helpe, and my God.

overwhelmed: whereby he sheweth there is no end of our miserie, till God be pacified, and send remedie. h He asseureth himselfe of Gods helpe in tyme to come. i That is, I am not grievously tormented. k This repetition doeth declare that Dauid did not overcome at once: to teach vs to be constant, forasmuch as God will certainly deliuer his.

PSAL. XLIII.

1 Hee prayeth to bee deliuered from them which conspire against him, that he might ioyfully praise God in his holy congregation.

i Shewing me euident signes of thy Fatherly providence.

a As a treasure to bee kept of them which were of the number of the Leuites. b By these similitudes of thirst and panning, he sheweth his true desire to see God in his Temple.

c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrary estate, I die for sorrow.

e Though he seemed grievously afflicted of the flesh to cast him into despaire, yet I sing of him, grounded on Gods accustomed mercies, getteth victory.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came so thicke vpon me, that I felt my selfe as

a Not condemning him as accursed whom God doth visite, knowing that there are diuers causes why God laeth his hand vpon vs: yea, and after ward he restoreth vs.

b When for sorrow and griefe of minde he casteth himselfe vpon his bed.

c Thou hast restored him in his sicke bed, and sent him comfort.

d That is, curse me, and cannot haue their cruell hate quenched, but with my shameful death.

e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.

f The enemies thought by his sharpe punishments that God was become his mortal enemy.

g As David felt the falsehood, and as it was chiefly accomplished in Christ, Iohn 13, 18 so shall his members continually proue the same. h Meaning either in prosperitie of life, or in the true feare of God against all tentations.

a Hee d. fireth
God to vnder-
take his cause a-
gainst the ene-
mies, but chiefly
that he would
relore him to
the Tabernacle.
b That is, the
cruell company
of mine enemies.
c To wit, thy fa-
uour, which ap-
pareth by the
performance of
thy promises.
d He prometh
to offer a so-
lemne sacrifice

of thankelgiuing in token of his great deliuerance. e Whereby
he admonisheth the faithfull not to relent, but constantly to wait on
the Lord, though their troubles be long and great.

C H A P. XLIII.

1 The faithfull remember the great mercy of God
toward hu people. 9 After they complaine, because
they feel it no more. 17 Also they aduise the cove-
nant made with Abraham, for the keeping whereof
they shew what grievous things they suffered. 23 Fi-
nally they pray vnto God not to consume their offi-
ces, seeing the same redoundeth to the contemps of
his honour.

¶ To him that excelleth. A Psalm to giue
instruction, committed to the sonnes
of Korah.

a This Psalm
seemeth to haue
beene made by
some excellent
Prophet for the
use of the people
when y Church
was in extreme
miserie, either at
their returne
from Babylon,
or vnder Antio-
chus, or in such
like affliction.
b That is, the
Canaanites.
c To wit, our
fathers.
d Of Canaan.
e That is, our
fathers.
f Gods free mer-
cie and loue is
the onely ioun-
taine and begin-
ning of the
Church. Deut.
4. 37.

g Because thou
art our King,
therefore deliuer
thy people from
their miserie. h. Because they and their forefathers made both
one Church, they apply that to themselves, which before they did
attribute to their fathers. i As they confesse before, that their
strength came of God, so now they acknowledge that this affliction
came by his iust iudgement. ¶ Or, at their pleasure.

VVe haue heard with our eares, O
God: our fathers haue told vs the
workes that thou hast done in their dayes, in
the old time:

2 How thou hast drinen out the heathen
with thine hand, and ploured them: how
thou hast destroyed the people, and caused
them to grow.

3 For they inherited not the land by their
owne sword, neither did their owne arme
saue them: but thy right hand, and thine
arme, and the lighe of thy countenance, be-
cause thou didest fauour them.

4 Thou art my King, O God: send helpe
vnto Iacob.

5 Though they haue we thrust backe
our aduersaries: by thy name haue we tro-
den downe them that rose vp against vs.

6 For I doe not trust in my bow, neither
can my sword saue me.

7 But thou hast saued vs from our ad-
uersaries, and hast put them to confusion
that hate vs.

8 Therefore tell we praise God continually,
and will confesse thy name for euer. Selah.

9 But now thou art farre off, and puttest
vs to confusion, and goest not forth with
our armies.

10 Thou makest vs to turne backe from
the aduersarie, and they, which hate vs,
spottle || forth themselves.

11 * Thou giuest vs as sheepe to be ca-
ten, and dost scatter vs among the nations.

12 Thou sellest thy people without gaine,
and dost not increase their price.

13 Thou makest vs a reproch to our
neighbours, a iest and a laughing stocke
to them that are round about vs.

14 Thou makest vs a prouerbe among
the nations, and a nodding of the head a-
mong the people.

15 My confusion is daily before me, and
the shame of my face hath couered me,

16 For the voyce of the slanderer and re-
bucker, for the enemy and auenger.

17 All this is come vpon vs, yet doe we
not forget thee, neither deale we falsely
concerning thy covenant.

18 Our heart is not turned backe: nei-
ther our steps gone out of thy pathes,

19 Albeit thou hast smitten vs downe
into the place of dragons, and couered vs
with the shadow of death.

20 If we haue forgotten the name of
our God, and holden vp our hands to a
strange god,

21 Shall not God search this out? for
he knoweth the secrets of the heart.

22 Surely for thy sake are we staine con-
tinually, and are counted as sheepe for the
slaughter.

23 O why sleepest thou, O Lord? awake,
be not farre off for euer.

24 Therefore hidest thou thy face: and
forgettest our miserie and our affliction:

25 For our soule is beaten downe vnto
the dust: our belly cleaueth vnto the
ground.

26 Rise vp for our succour, and redeeme
vs for thy mercies sake.

¶ Or, wailes: mea-
ning, the bottom-
lesse seas of sensations. Here we see the power of faith which can le ouer-
come by no perils. p They shew that they honoured God aright,
because they trusted in him alone q They take God to witnesse,
that they were vpright to himward. r The faithfull make this
their comfort, vha the wicked punish them not for their sinnes, but
for Gods cause, Math. 5. 10. 1. pet. 4. 14. f There is no hope of
recovery, except thou put to thine hand, and raise vs vp. t Which
is the onely and sufficient ranfome to deliuer both body and soule
from all kinde of slauerie and miserie.

P S A L. XLV.

1 The maiestie of Salomon, his honour, strength,
beautie, riches, and power are praised, and also his ma-
riage with the Egyptian being an Ithen woman is
blessed, 10 If that she can renounce her people, and
the loue of her countrey, and giue her self wholly to
her husband. Vnder the which figure the wonderfull
maiestie and inheritance of the kingdom of Christ, and
his Church his Spouse now taken of the Gentiles, is
described.

¶ To him that excelleth on. Sholhannim,
a Along of loue to giue instruction, com-
mitted to the sonnes of Korah.

Mine heart wil utter forth a good matter:
my tongue is as the pen of a swift writer.

2 Thou art fairer than the children of the hus-
band and the wife,
God hath blessed thee for euer.

¶ Or, Salomons
beauty and clo-
quence to winne fauour with his people, and his power to ouer-
come his enemies, is here described.

Rom. 8. 36.
k Knowing God
to be author of
this calamitie,
they murmure
not but seeke re-
medie at his
hands, who
wounded them.
l As slaues which
are sold for a
low price, nei-
ther lookst thou
for him that ette-
reth most, but
takest the first
chapman.
m I dare not lift
vp mine head
for shame.
n Meaning, the
proud and cruell
tyrant.
o They boast
not of their ver-
tues, but declare
that they rest vpon
God in the
middles of their
afflictions: who
punished not
now their sinnes,
but by hard af-
flictions called
them to the con-
sideration of the
heavenly ioyes.
¶ Or, wailes: mea-
ning, the bottom-
lesse seas of sensations. Here we see the power of faith which can le ouer-
come by no perils. p They shew that they honoured God aright,
because they trusted in him alone q They take God to witnesse,
that they were vpright to himward. r The faithfull make this
their comfort, vha the wicked punish them not for their sinnes, but
for Gods cause, Math. 5. 10. 1. pet. 4. 14. f There is no hope of
recovery, except thou put to thine hand, and raise vs vp. t Which
is the onely and sufficient ranfome to deliuer both body and soule
from all kinde of slauerie and miserie.

d He aludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in truth, meeknesse and iustice, not in worldly pomp and vanity.

e Vnder this figure of this kingdom of iustice is set forth the everlasting kingdom of Christ.

f Hath stablished thy kingdom as the figure of Christ, which is the peace and ioy of the church.

g In the which palace the people made thee ioyfull to see them giue thanks and reioyce for thee.

h Though he had many kings daughters among his wives, yet he loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnal affections to obey Christ onely.

k He signifieth, that diuers of them that be rich shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospel. *Or, Zor.* 1 There is nothing fained nor hypocritical, but she is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude. m They shall haue greater graces then their fathers. n He signifieth the great compasse of Christs kingdom, which shall be sufficient to enrich all his members. o This must onely be referred to Christ, and not to Salomon.

3 God thy sword vpon thy thigh, O most mighty: so win, by worship and thy glory.

4 And prosper with thy glory: ride vpon the word of truth and of iustice, and of righteousness: so thy right hand shall reach thee terrible things.

5 Thine arrows are as sharpe to pearce the heart of the kings enemies: therefore the people shall fall vnder thee.

6 Thy throne, O God, is for euer and euer: the scepter of thy kingdom is a scepter of righteousness.

7 Thou lovest righteousness, and hatest wickednes, because God euen thy God hath anointed thee with the oyle of gladnesse above thy fellows.

8 All thy garments smell of myrrhe and aloes, and Cassia, when thou comest out of the priuie palaces, where they haue made thee glad.

9 Kings daughters were among thine honourable wives: vpon thy right hand did stand the Queene in a vesture of golde of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy fathers house.

11 So shall the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the daughter of Tyre, with the rich of the people shall doe homage before thy face with presents.

13 The kings daughters be all glorious within: her clothing is of brodered gold.

14 She shall be brought vnto the king in raiment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnesse shall they be brought, and shall enter in to the kings palace.

16 In stead of thy fathers shall thy children be: thou shalt make them princes throughout all the earth.

17 I will make thy Name to be remembered throughout all generations: therefore shall the people giue thee thanks vnto thee without end.

PSAL. XLVI.

1 A song of triumph or thanksgiving for the deliverance of Ierusalem, after Sennacherib with his army was driven away, or some other like sudden and marvellous deliverance by the mighty hand of God. 2 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselves wholly into the hand of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delight, to affluage the rage of the wicked, when they are most busie against the iust.

1 To him that excelleth vpon Asanath. A long committed to the sonnes of Asanath.

2 God is our hope and strength, and helpe in troubles, ready to be found.

3 Therefore will not we feare, though the earth be moued, and though the mountains fall into the mids of the sea.

4 Though the waters thereof rage and be troubled, and the mountains shake at the surges of the same. Selah.

5 Yet there is a River, whose streames shall make glad the citie of God: euen the Sanctuary of the tabernacles of the most High.

6 God is in the mids of it: therefore shall it not be moued: God shall helpe it very early, but will not be overcome.

7 When the nations rage, and the kingdoms were moued, God is thundring, and the earth melted.

8 The Lord of hostes is with vs: the God of Iacob is our refuge. Selah.

9 Come, and behold the works of the Lord: what desolations hee hath made in the earth.

10 He maketh warres to cease vnto the ends of the world: he breaketh the bow and curteth the speare, and burneth the chariots with fire.

11 We will speare, and know that I am God: I will be feared among the heathen, and I will be feared in the earth.

12 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

13 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

14 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

15 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

16 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

17 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

18 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

19 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

20 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

21 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

22 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

23 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

24 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

25 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

26 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

27 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

28 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

29 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

30 The Lord of hostes is with vs: yet the God of Iacob is our refuge. Selah.

a Which was either a musical instrument or a solemn tune, vnto the which this Psalm was sung.

b Or, protection.

c In all manner of troubles God sheweth his specialie mercy and power in defending his.

d That is, we will not be overcome with feare.

e Though the afflictions rage neuer so much, yet the rivers of the Gods mercies bring sufficient comfort to his.

f The river of Shiloah, which cutteth the place, and burneth the chariots passed through Ierusalem: meaning, though the defence seeme neuer so small,

g That is, we will not be overcome with feare.

h That is, we will not be overcome with feare.

i That is, we will not be overcome with feare.

j That is, we will not be overcome with feare.

k That is, we will not be overcome with feare.

l That is, we will not be overcome with feare.

m That is, we will not be overcome with feare.

n That is, we will not be overcome with feare.

o That is, we will not be overcome with feare.

p That is, we will not be overcome with feare.

q That is, we will not be overcome with feare.

r That is, we will not be overcome with feare.

s That is, we will not be overcome with feare.

t That is, we will not be overcome with feare.

u That is, we will not be overcome with feare.

v That is, we will not be overcome with feare.

w That is, we will not be overcome with feare.

x That is, we will not be overcome with feare.

y That is, we will not be overcome with feare.

z That is, we will not be overcome with feare.

aa That is, we will not be overcome with feare.

ab That is, we will not be overcome with feare.

ac That is, we will not be overcome with feare.

f He praiseh
Gods his hnesse,
for that he ioy-
neth the great
princes of the
world (whom he
callesh shields) to
the fellowship of
his Church.

8 God reigneth ouer the heathen : God
sitteth vpon his holy thron.

9 The princes of the people are gathered
vnto the people of the God of Abraham : for
the shields of the world belong vnto God: he
is greatly to be exalted.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the
hand of many kings is mentioned, for the which thanks
are giuen to God, and the state of that citie is praised
that hath God so perfectly at all times ready to de-
fend them. The Psalme seemeth to be made in the
time of Ahaz, Iehoshaphat, Asa, or Ezekiah : for in
their times chiefly was the city by sorme princes as-
saulted.

A song or Psalme committed
to the sonnes of Korah.

Great is the Lord, and greatly to be pray-
sed in the City of our God, euen vpon
his holy mountaine.

2 Mount Zion lying Northward is faire
in situation: it is the joy of the whole earth,
and the citie of the great King.

3 In the palaces thereof God is known
for a refuge.

4 For loe, the kings were gathered and
went together.

5 When they saw it, they marvelled: they
were astonied, and suddenly diuen backe.

6 Feare came there vpon them, and sor-
row, as vpon a woman in trauel.

7 As with an East winde thou breakest
the ships of Tarshish, so were they destroyed.

8 As we haue heard, so haue we seene
in the citie of the God of holies, in the citie
of our God: God will stablish it for euer.
Selah.

9 We waite for thy louing kindnesse, O
God, in the mids of thy Temple.

10 O God, according vnto thy Name, so
is thy praise vnto the worlds end: thy right
hand is full of righteousness.

11 Let mount Zion reioice, & the daugh-
ters of Iudah be glad, because of thy iudge-
ments.

12 Compasse about Zion, and go round
about it, and tell the towers thereof.

13 Marke well the Wall thereof: behold
her towers, that you may tell your posterity.

14 For this God is our God for euer and
euer: he shall be our guide vnto the death.

The enemies were afraid at the sight of the citie.

g That is, of Cilicia, or of the sea called Mediterranean. h To
wit, of our fathers, so haue we proued: or, God hath performed his
promise. i In all places where thy Name shall be heard of, men
shall praise thee, when they heare of thy marvellous works. k Let
Ierusalem and the citie of Iudea reioyce for thy iust iudgements a-
gainst thine enemies. l For in this outward defence and strength
Gods blessings did also appeare, but the chiefe is to be referred to
Gods fauour and secret defence, who neuer leaueh his.

PSAL. XLIX.

1 The holy Ghost calleth all men to the considera-
tion of mans life, 7 Shewing them not to bee most
blessed that are most wealthy, and therefore not to be
feared: But contrariwise he lieth vpon our mindes to
consider how all thinge are ruled by Gods prouidence

14 Who as he iudgeth these worldly misers to euer-
lasting torments, 15 So doeth he preserve his, and
will reward them in the day of the resurrection, 2.
Thes. 3. 6.

To him that exceleth. A Psalme com-
mitted to the sonnes of Korah.

Hear this, all ye people: giue care, all
ye that dwell in the world.

2 As well low as he, both rich and poore.

3 By mouth shall I speake of wisdom, and
the meditation of my heart is of knowledge.

4 I will incline mine eare to a parable,
and vter my graue matter vpon the harpe.

5 Wherefore should I feare in the euill
dayes, when iniquity shall compasse mee a-
bout, as at mine heeles?

6 They trust in their goods, and boast
themselves in the multitude of their riches.

7 Yet a man can by no means redeeme
his brother: he cannot giue his ransom to
God.

8 So precious is the redemption of
their soules, and the continuance for euer.)

9 That he may liue still for euer, and not
see the graue.

10 For he seeth that wise men die, and
also that the ignorant and foolish perish, and
leaueth their riches for others.

11 Yet they thinke their houses, and their
habitations shall continue for euer, euen from
generation to generation, all call their lands
by their names.

12 But man shall not continue in hono-
re, he is like the beasts that die.

13 This their way vcereth their foolish-
nesse: yet their posteritie delight in their
talke. Selah.

14 Like sheepe they lie in graue: death
denoureth them, and the righteous shall
haue domination ouer them in the morn-
ing: for their beaurie shall consume, when
they shall goe from their heale to graue.

15 But God shall deliuer my soule from
the power of the graue: for he will receiue
me. Selah.

16 Be not thou afraid when he is made
rich, and when the glory of his house is in-
creased.

17 For he shall take nothing away when
he dieth, neither shall his pompe descend af-
ter him.

18 For while he liued, he reioyced him-
selfe: and men will praise ther, when thou
makist naught of thy selfe.

19 He shall enter into the generation of
his fathers, and they shall not liue for euer.

20 Man is in honour, and understan-
deth not: he is like to beasts that perish.

the death of the body. i They speake and doe the same thing
that their fathers did. k As sheepe are gathered into the fold,
so shall they bee brought to the graue. l Because they haue no
part of life everlasting m Chrills coming is as the morning
when the eled shall reigne with Christ their head ouer the wicked.

|| Or because he hath receiued me. Iob. 27. 19. 1. Tim. 6. 7. 1 Ebr. be
blessed his soule. n The Flatterers praise them that liue in delights
and pleasures || Or, his soule. o And not passe the time appor-
ted for life. p Both they and their father: shall liue here but a
while, and at length die for euer. q The condemneth mans ingra-
titude, who hauing receiued excellent gifts, of God, abuseth them
like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alwayes full of hypocrites
8. Which doe imagine that God will be worshipped
with.

a He will intreate
how God gouer-
neth the world
by his prou-
dence, which
cannot be percei-
ued by the iudg-
ment of the flesh.

b Though wick-
kednesse reigne
and enemies
rage, seeing God
will execute his
iudgements a-
gainst the wick-
ed in time con-
uenient.

c To trust in ri-
ches is meere
madnesse, seeing
they can neither
restore life, nor
prolong it.

d That is, so rare
or not to be
found as Prophe-
sie was precious
in the dayes of
Eli. 1. Sam. 3. 1.

e Meaning, it is
impossible to
liue, for euer: al-
so that life and
death are onely
in Gods hands.
if In that that
death maketh no
difference be-
tweene the per-
sons.

g That is, not to
their children,
but to strangers.
Yet the wicked
profit not by
these examples,
but still dreams
an immortality
in earth.

|| Or, labour that
their name may be
famous in earth.

h A. touching
that their fathers did. k As sheepe are gathered into the fold,
so shall they bee brought to the graue. l Because they haue no
part of life everlasting m Chrills coming is as the morning
when the eled shall reigne with Christ their head ouer the wicked.

with outward ceremonies only, without the heart, and especially the lawes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doth reprove this grosse error, and pronounceth the Name of God to be blasphemed, where holiness is set in ceremonies. 23 For he declaroth the worship of God to be spiritual, whereof are two principall parts, inuocation and thanksgiving.

A Psalm of Asaph.

THE GOD of gods, even the Lord hath sub-
ken and called the earth from the ri-
sing up of the Sonne unto the going downe
thereof.

2 Out of Zion, which is the perfection
of beaurtie hath God shined.

3 Our God that come and that not keepe
silence: a fire shall deuoure before him, and
a mighty tempest shall be moued round a-
bout him.

4 He shall call the heauen above, and the
earth to iudge his people.

5 Gather my Saints together vnto me,
those that make a covenant with mee with
sacrifice.

6 And the heauens shall declare his righ-
teousnes: for God is Iudge himselfe. Selah.

7 Heare, O my people, and I will speake:
heare, O Israel, and I will testifie vnto thee:
for I am God, even thy God.

8 I will not reprove thee for thy sacri-
fices, or thy burnt offerings, that haue not bin
continually before me.

9 I will take no bullocke out of thine
house, nor goates out of thy folds.

10 For all the beasts of the forest are
mine, and the beastes on a thousand moun-
taines.

11 I know all the fowles on the moun-
taines: and the wilde beasts of the field are
mine.

12 If I bee hungry, I will not tell thee:
for the world is mine, and all that therein is.

13 Will I eate the flesh of bulles: or
drinke the blood of goates?

14 Offer vnto God prayle, and pay thy
vowes vnto the most High.

15 And call vpon mee in the day of trou-
ble: so will I deliuer thee, and thou shalt glo-
rifie mee.

16 But vnto y wicked said God, What
hast thou to doe to declare mine ordinances,
that thou shouldest take my covenant in thy
mouth.

17 Seeing thou hatest to bee reformed,
and hast cast my wordes behind thee?

18 For when thou feedst a thief, thou
runnest with him, and thou art partaker
with the adulterers.

19 Thou giuest thy mouth to euill, and
with thy tongue thou forgettest deccit.

20 Though hee
did delight in sacrifice, yet had hee no need of mans help thereunto.

k Though mans life for the infirmity thereof hath need of foo-
de, yet God whose life quickeneth all the world, hath no need of such
meanes. 21 Shew thy selfe mindfull of Gods benefites by thank-
giving. m Why dost thou saine to be of my people, and talkest
of my covenant, seeing thou art but an hypocrite? n And to liue
according to my word. o He sheweth what are the fruits of the m
that contemne Gods word.

20 Thou y sittest, & speakest against thy
brother, and slanderest thy mothers sonne.

21 These things hast thou done, and I
held my tongue: therefore thou thoughtest
that I was like thee: but I will reprove
thee, and I set them in order before thee.

22 O consider this, yee that forget God,
lest I teare you in pieces, and there be none
that can deliuer you.

23 We that offereth prayle, shall glorifie
mee: and to him that disposeth his way a-
right, will I shew the saluation of God.

whether thou wilt or no. r Vnder the which is contained faith
and inuocation, s As God hath appointed. t That is, declare
my selfe to be his seruour.

PSAL. LI.

1 When David was rebuked by the Prophet Na-
than for his great offences, hee did not onely acknow-
ledge the same to God with protestation of his natu-
rall corruption and iniquity, but also left a memorie
thereof to his posteritie. 7 Therefore first hee de-
scribeth God to forgive his sinnes, 10 And to renew in
him his holy Spirit, 13 With promise, that hee will
not be unkindfull of those great graces. 16 Finally,
feeling lest God would punish the whole Church
for his fault, hee requirerh that hee would rather in-
crease his graces toward the same.

TO him that excelleth. A Psalm of
David, when the Prophet Nathan came
vnto him, after hee had gone in to Bath-
sheba.

1 Que mercy vpon me, O God, according
to thy louing kindenesse: according to
the multitude of thy compassions put away
mine iniquities.

2 Wash mee thoroughly from mine in-
quittie, and cleanse me from my sinne.

3 For I know mine iniquities, and my
sinne is euer before me.

4 Against thee, against thee onely haue I
sinned, and done euill in thy sight, that thou
mayest be iust when thou speakest, and pure
when thou iudget.

5 Behold, I was borne in iniquittie, and
in sinne hath my mother conceived me.

6 Beholde, thou truest truth in the
inward affections: therefore hast thou
taught mee wisdom in the secret of mine
heart.

7 Purge me with hyssope, and I shall
be cleane: wash mee, and I shall be whiter
then snow.

8 Make me to heare of ioy and gladnesse,
that the bones, which thou hast broken, may
reioyce.

9 Hide thy face from my sinnes, and put
away all mine iniquities.

10 Create in me a cleane heart, O God,

against sinners, they must needs confesse thee to be iust, and them-
selves sinners. f Hee confesseth that God, who loueth purenesse of
heart, may iustly destroy man, who of nature is a sinner, much
more him whom hee had instructed in his heauenly wisdom.
Leuit. 14. 6. g Hee meaneth Gods comfortable mercies toward re-
pentant sinners. h By the bones hee understandeth all strength
of soule and body, which by cares and mourning are consumed.
i Hee confesseth that when Gods Spirit is colde in vs, to haue it a-
gaine reuiued, is as a new creation.

k Which may assure me that I am drawn out of the slavery of sinne.

l He promisseth to endeavour that other by his example may come to God.

m From the murder of Uriah, and the others that were slaine with him, 2. Sam.

n By giuing me occasio to praise thee, when thou shalt forgie my finnes.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applyed to their right end, which is the exercise of faith and repentance.

and renew a right spirit within me.

11 Call me not away from thy presence, and take not thy holy Spirit from me.

12 Restore to me the top of thy saluation, and stablish me with thy free Spirit.

13 Then shalt I teach thy wayes vnto the wicked, and sinners shall be converted vnto thee.

14 Deliver mee from blood, O God, which art the God of my saluation, and my tongue shall sing topfully of thy righteousness.

15 Open thou my lips, O Lord, and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering.

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

18 Be favourable vnto Zion for thy good pleasure: build the wailes of Ierusalem.

19 Then shalt thou accept the sacrifices of righteousness, even the burnt offering and oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

1 David describeth the arrogant tyrannie of his adversary Doeg, who by false surmises caused Achimelech with the rest of the Priests to be slaine. 5 David prophesieth his destruction. 6 And encourageth the faithful to put their confidence in God, whose iudgements are most sharpe against his adversaries. 9 And finally he rendereth thanks to God for his deliverance. In this Psalm is lively set forth the kingdom of Antichrist.

To him that excelleth. A Psalm of David to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Achimelech.

Why boastest thou thy selfe in thy wickednesse, O man of power: the forgetting kindnesse of God endureth dayly.

2 Thy tongue imagineth mischief, and is like a sharpe razor that cutteth deceitfully.

3 Thou dost loue euill more then good, and lies, more then to speake the truth. Selah.

4 Thou lonest all wordes that may destroy, O deceitfull tongue!

5 So shall God destroy thee for ever; he shall take thee and plucke thee out of thy tabernacle, and roote thee out of the land of the living. Selah.

6 The righteous also shall see it, and feare, and shall laugh at him, saying.

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength in his malice.

d Albeit thou seeme to be neuer so sure settled. e For the eyes of the reprobate are shut vp at Gods iudgements. f With ioyfull reuerence, seeing that hee taketh their part against the wicked.

[Or, in his substance.

8 But I shall be like a greene olive tree in the house of God: for I trusted in the mercy of God for ever and ever.

9 I will alway praise thee for that thou hast done this, & I will hope in thy Name, because it is good before thy Saints.

godlinesse. h Executed his vengeance. [Or, waite vpon thy grace and promise.

PSAL. LIII.

1 He describeth the crooked nature, 4 The cruelty, 5 and punishment of the wicked, when they looke not for it, 6 And desireth the deliverance of the godly, that they may reioyce together.

To him that excelleth on. A Psalm of David to giue instruction.

The fool hath said in his heart, There is no God, they have corrupted and done abominable wickednesse: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would understand and lecke God.

3 Every one is gone backe: they are altogether corrupt: there is none that doeth good, nor one.

4 Doe not workers of iniquity know that they eat vp my people as they eat bread: they call not vpon God.

5 There they were afraid for feare, where no feare was: for God hath scattered the bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Wh giue saluation vnto Israel out of Zion: when God turneth the captivity of his people, then Iacob shall reioyce, and Israel shall be glad.

to defend and preserve Gods people, doe most cruelly deuoure them. e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Bee the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

1 David brought into great danger by the reason of the Ziphims, 5 calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offerings for so great deliverance.

To him that excelleth on. A Psalm of David to giue instruction. When the Ziphims came and said vnto Saul, Is not David hid among vs?

Saue me, O God, by thy Name, and by thy power Iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For strangers are risen by against mee, and tyrants seeke my soule: they haue not set God before them. Selah.

4 Behold, God is mine helper: the Lord is with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: O cut them off in thy cruelty.

6 Then I will sacrifice freely vnto thee: I will praise thy Name, O Lord, because it is good.

satisfied, but by his death. d Be they neuer so few, as he was with Iona han. e According to thy faithful promise for my defence. f For hypocrites curse God for feare, or vpon conditions.

g We may lawfully reioyce for Gods iudgments against the wicked, if our affections be pure.

7 For he hath deliuered me out of all trouble, and mine eye hath seene my desire vpon mine enemies.

P S A L. LV.

1 David being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falschood of his familiar acquaintance, 17 Vntill most ardent affections to moue the Lord to pitty him, 22 After, being assured of deliuerance, hee setteth forth the grace of God, as though he had already obtained his request.

¶ To him that excelleth on Bagineth.

A Psalm of David to God for instruction.

Hear: my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I moue in my prayer, and make a noyle,

3 For the voyce of the enemy, and for the vexation of the wicked, because they haue brought iniquitie vpon mee, and turne outly hate me.

4 Mine heart trembleth within me, and the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath conuered me.

6 And I said, Oh that I had wings like a dove: then would I flee away and rest.

7 Behold, I would take my flight farre off, and lodge in the wilderness. Selah.

8 Hee would make haile for my deliuerance: from the storme winde and tempest.

9 Destroy, O Lord, and diuine their tongues: for I haue seene crueltie and strife in the city.

10 Day and night they go about it vpon the walles thereof: both iniquity and mischief are in the mids of it.

11 Wickednes is in the mids thereof: deceit and guile depart not from her streets.

12 Surely mine enemy did not defame mee: for I could haue borne it: neither did mine aduersarye reate himselfe against mee: for I would haue hid me from him.

13 But it was thou, O man, euen my companion, my guide and my familiar.

14 Which delighted in consulting together, and went into the house of God as companions.

15 Let death seaze vpon them: let them goe downe quicke into the graue: for wickednesse is in their dwellings, euen in the mids of them.

16 But I will call vnto God, and the Lord will saue me.

17 Evening and morning, and at noone will I pray, and make a noyle, and he will heare my voyce.

18 He hath deliuered my soule in peace from the battell, that was against mee: for many were with me.

19 God shall haue and afflict them, euen he that reigneth of old, Selah. because they haue no changes, therefore they feare not God.

I could the better hath annoyed him. k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion. l As Korah, Dathan, and Abiram. m Which signifyeth a feruent minde and sure trust to obtaining his petition, which thing made him earnest at all times in prayer. n Euen the Angels of God fought on my side against mine enemy, 2. King. 6. 16. o But their prosperous estate shall continueth.

20 He laid his hand vpon such, as he at peace with him, and he brake his covenant.

21 The wordes of his mouth were softer then butter, yet warre was in his heart, his words were more gentle then oyle, yet they made warre against me.

22 Cast thy burden vpon the Lord, and he shall nourish thee: hee will not suffer the righteous to fall for ever.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull men shall not liue: halfe their bettering their dayes: but I will rest in thee.

¶ Though they sometime liue longer, yet their life is curled of God, ynquise, and worse then any death.

P S A L. LVI.

1 David being brought to Achish the King of Gath, 1 Sam 21. 12. complaineth of his enemies, demanding succour, 3 Entreateth his trust in God and in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, wherof this was the effect: to praise God in his Church.

¶ To him that excelleth, A Psalm of David. Being chased vnto Achish, concerning the dumbie by the furie of dome in a farr country, when the Philistines tooke him in Gath.

1 Mercifull vnto mee, O God, for many times would I swallowe me vnto: he fighteth continually and verily me.

2 Mine enemies would daily swallowe mee vnto: for many fight against me, O thou most high.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 Mine enemy words greiue me daily, and all their thoughts are against me to doe mee hurt.

6 They gather together, and keepe themselves close: they marke my steps, because they waite for my soule.

7 They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wanderings: thou hast put my teares into thy bottell: are they not in thy register?

9 When I cry, then mine enemies shall turne backe: for this I know, for God is to me.

10 I will reioyce in God, because of his word: in the Lord will I reioyce, because of his word.

11 In God doe I trust: I will not be afraid what man can doe vnto me.

12 Thy vowes are vpon me, O God: I will render prayes vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of the liuing.

they waxe. g If God keepe the teares of his Saints in store, much more will he remember their blood to reuenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods register. h Having receiued that which I required, I am bound to pay my vowes of thankgiuing, as I promised. i As mindful of his great mercies, and giuing him thanks for the same. k That is, in this life, and light of the sunne.

PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same came with Saul, 2 Call to most earnestly unto God, with full confidence that he will performe his promise, and take his cause in hand: 3 Also that he will shew his glory in the heavens and the earth against his cruel enemies. 9 Therefore doth he render laud and praise

To him that excelleth. Destroy not.

A Psalm of David on Hichram.

When he fled from Saul in the cave.

1 Have mercy vpon me, O God, haue mer-
cy vpon me: for my soule trusteth in thee,
and in the shadow of thy wings will I trust.
till these afflictions ouerpaste.

2 I will call vnto the most high God,
euen to the God, that performeth his promise
toward me.

3 We will send from heauen, and saue
mee from the reproue of him that would
swallow me. Selah. God will send his mer-
cie and his truth.

4 My soule is among lions: I lie among
the children of men that are set on fire: whose
teeth are speares and arrowes, and their
tongue a sharpe sword.

5 Exalt thy selfe, O God, aboue the hea-
uen, and let thy glory be vpon all the earth.

6 They haue laide a net for my steps: my
soule is pressed downe: they haue digged a
pit before me, and are fallen into the nids of
it. Selah.

7 Mine heart is prepared, O God, mine
heart is prepared: I will sing and gine praise.

8 Awake my tongue, awake vicle and
harpe: I will awake early.

9 I will praise thee, O Lord, among the
people, and I will sing vnto thee among the
nations.

10 For thy mercy is great vnto the hea-
uens, and thy truth vnto the clouds.

11 Exalt thy selfe, O God, aboue the hea-
uens, and let thy glory be vpon all the earth.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flat-
terers of Saul, who both secretly and openly, sought his
destruction, from whom he appealeth to Gods iudg-
ment, 10 Shewing that the iust shall reioyce when they
see the punishment of the wicked to the glory of God.

To him that excelleth. Destroy not.

A Psalm of David on Hichram.

1 Is it true? O congregation, speake yee
truly? O sonnes of men, iudge yee v-
rightly?

2 Yea, rather ye imagine mischief in
your heart: your hands execute cruelty v-
pon the earth

3 The wicked are strangers from the

a Ye counsellors
of Saul, who vn-
der pretence of
consulting for
the common
wealth, conspire
my death being
an innocent.

b Ye are not ashamed to execute that cruelty publicly, which
ye haue imagined in your hearts. c That is, enemies to the peo-
ple of God, euen from their birth.

wombe: euen from the belly haue they erred
and speake lies.

4 Their payson is euen like the payson of
a serpent: like the deake adder that stoppeth
his eare.

5 Which heareth not the voyce of the in-
chanter, though he be most expert in char-
ming.

6 Breake their teeth, O God, in their
mouthes: breake the fawes of the young Li-
ons O Lord.

7 Let them melt like the waters, let
them passe away: when he sheweth his ar-
rowes, let them be as broken.

8 Let him consume like a snail that mel-
teth, and like the untimely fruit of a woman
that hath not leane the sunne.

9 As raw flesh before your pots seele the
fire of thornes: so let him carry them away
as with a whirlewinde in his wrath.

10 The righteous shall reioyce when he
seeth the vengeance: he shall wash his feet
in the blood of the wicked.

11 And men shall say, Verely there is
fruit for the righteous: doubtlesse there is a
God that iudgeth in the earth.

the water seele: to he desired God to destroy their enterprises be-
fore they bring them to passe. h With a pure affection, i Their
punishment and slaughter shall bee to great k Seeing God go-
uerneth all by his providence, hee must needes put difference be-
tweene the godly and the wicked.

PSAL. LIX.

1 David being in great danger of Saul, who sent
to slay him in his bed, prayeth vnto God, 3 Decla-
reth his innocence, and their furie, 5 Desiring God
to destroy all those that stinne of malicious wickednes.

11 Whom though hee keepe alius for a time to exor-
cise his people, yet in the end hee will consume them in
his wrath, 13 That he may be knowne to be the God
of Iacob to the end of the world, 16 For this hee
singeth praises to God, assured of his mercies.

To him that excelleth. Destroy not. A

Psalm of David on Hichram. When a Reade Psal 16.
Saul sent and they did watch the house
to kill him.

1 O my God, deliver mee from mine ene-
mies: defend me from them that rise vp
against me.

2 Deliver mee from the wicked doers,
and saue me from the bloody men.

3 For loe, they haue layd waite for
my soule: the mighty men are gathered against
mee, not for mine offence, nor for my sinne,
O Lord.

4 They runne and prepare themselves
without a fault on my part: arise therefore to
assist me, and behold.

5 Euen thou, O Lord God of hostes, O
God of Israel, awake to visite all the hea-
then, and bee not mercifull vnto all that
transgresse maliciously. Selah.

6 They goe to and fro in the evening:
they bakke like dogs, and go about the city.

ously God to execute his vengeance on the reprobate, who mali-
ciously persecute his Church. e Hee compareth their cruelty to
hungry dogs, shewing that they are neuer weary in doing euill.

d They passe in
malice and lub-
tiltie, the craftie
serpent which
could preserve
himselfe by stop-
ping his eare
from the in-
chanter.

e Take away all
occasions and
meanes whereby
they hurt.

f Considering
Gods diuine
power, hee shew-
eth that God in
a moment can
destroy their
force whereof
they bragge.

g As flesh is ta-
ken raw out of
the pot before

the water seele: to he desired God to destroy their enterprises be-
fore they bring them to passe. h With a pure affection, i Their
punishment and slaughter shall bee to great k Seeing God go-
uerneth all by his providence, hee must needes put difference be-
tweene the godly and the wicked.

b Though his
enemies were
euen at hand to
destroy him, yet
he assured him-
selfe that God
had wayes enow
in his hand to
deliver him.

c For I am in-
nocent to them-
wards, and haue
not offended
them.

d Seeing it ap-
pertaineth to
Gods iudgements
to punish the
wicked, hee desi-

f They boast
openly of their
wicked deuises,
and euery worl
is as a sword:
for they neither
fear God, nor are
ashamed of men.

g Though Saul
haue neuer fo
great power, yet
I know that
thou doest bridle
him: therefore
will I patiently
hope on thee.

h He will not
faile to succour
me, when I neede
requireth.

i Altogether, but
by litle, and litle,
that the people,
seeing oftentimes
thy iudgements,
may be mindfull
of thee.

k That in their
miserie & shame
they may be as
glasse and ex-
amples of Gods
vengeance.

l When the time
shall come, and
when they haue
sufficiently serued
for an example of
thy vengeance vnto
other.

m He mocketh at
their vaine enter-
prises, being as-
sured that they
shall not bring
their purpose to
passe.

n Which dis-
turbeth the po-
licie of a weake
woman to confound
the enemies strength,
as
1. Sam. 19. 12. o
Confessing him-
selfe to be voyde
of all vertue
and strength, he
attributeth the
whole to God.

a These were
certaine songs,
after the note
whereof this
Psalm was sung,
2. Sam. 8. 1.
and 10. 1.
1. chron. 18. 3.
f Or, Syria, called
Mesopotamia.
b Called also
Soplene, which
standeth by Eu-
phrates.
c For when Saul
was not able to
resist the enemy,
the people fled
hither and thither:
for they could
not be safe in
their owne houses.
d As clef with
an earthquake.
e Thou hast
handled thy
people sharply
in taking from
them sense
and iudgement,
in that they
ayded Saul the
wicked king, and
pursued him, to
whom God had
giuen the iust
title of the
realme,

7 Behold, they
baggie in their
talkes, and
swords are in
their lips: for
who say they,
worth heare?

8 But thou, O
Lord, shalt haue
them in derision,
and thou shalt
laugh at all the
heathen.

9 He is strong:
but I will waite
vpon thee: for
God is my defence.

10 Mercifull God
will preuent me:
God will let me
see my desire
vpon mine en-
emies.

11 Slay them
not, lest my
people forget
it: but scatter
them abroad
by thy power,
and put them
downe.

12 For the
sinne of their
mouth, and the
words of their
lips: and let
them be taken
in their pride,
euen for their
peruitie and
lies, that they
speake.

13 Consume
them in thy
wrath, consume
them that they
bee no more:
and let them
know that
God ruleth in
Isaakob, euen
vnto the end
of the world.

14 And in the
evening they
shall goe to
and fro, and
barke like
dogs, and goe
about the
citie.

15 They shall
runne here and
there for
meare: and
surely they
shall not be
satisfied, though
they tary all
night.

16 But I will
sing of thy
power, and
will prayse
thy mercie in
the morning:
for thou hast
bene my
defence and
refuge in the
day of my
trouble.

17 Vnto thee,
O my strength,
will I
sing: for God
is my defence,
and my
mercifull God.

P S A L. LX.

1 David being
ouer Iudah, and
hauing had
many victories,
sheweth by
evident signes,
that God
elected him
king, assuring
the people that
God will
prosper them,
if they approue
the same. 11
After he
prayeth vnto
God to finish
that, that hee
hath begunne.

¶ To him that
excelleth vpon
Sion, vnto
Bichram. A
Psalm of David
to teach. ¶
When he fought
against Aram
Naharaim, and
against I Aram
Nobah, when
Iobab returned
and slew twelue
thousand
Edomites in
the salt valley.

O God, thou
hast cast vs
out, thou hast
scattered vs,
thou hast
beene angry,
turne againe
vnto vs.

2 Thou hast
made the land
to tremble,
and hast made
it to gape:
heate the
breaches thereof,
for it is
shaken.

3 Thou hast
shewed thy
people haue
things: thou
hast made vs
to drinke the
wine of
giddinesse.

4 But now thou
hast giuen a
banner to
them that
feare thee,
that it may
be displayed
because of
thy truth.

5 That thy
beloued may
bee deliuered,
helpe with
thy right hand,
and heare me.

6 God hath
spoken in
his holinesse:
therefore I
will reioyce:
I shall dinde
Shechem, and
meaure the
valley of
Succoth.

7 Gilead
shalbe mine,
& Danasse
shalbe mine:
Ephraim also
shalbe the
strength of
mine hand: ¶
Iuda is my
lawgiuer.

8 Iobab shalbe
my washipot:
ouer Edom
wil I cast
out my shoe:
¶ Palestina
shew thy
selfe ioyfull
for me.

9 Who will
leade me into
the strong
citie? who
will bring me
vnto Edom?

10 Wilt not
thou, O God,
which haddest
cast vs out,
and didst not
goe forth,
O God,
with our
armie?

11 Giue vs
helpe against
trouble: for
vaine is the
helpe of man.

12 Through
God we shall
doe valiantly:
for he shall
tread downe
our enemies.

1 For thou wilt
dissemble, and
faine as
though thou
werest glad.
m Hee was
assured that
God would
giue him the
strong cities
of his enemies,
wherein they
thought
themselues
sure.

P S A L. LXI.

1 Whether that
he were in
danger of the
Ammonites,
or being
pursued of
Abalom, here
he crieth to
bee heard
and deliuered.
7 And
confirmed in
his kingdome.
8 He
promiseth
perpetuall
prayse.

¶ To him that
excelleth on
Sion.

A Psalm of David.

Hear my cry,
O God: giue
care vnto
my prayer.

2 From the
endes of the
earth will I
cry vnto thee:
when mine
heart is
oppressed,
bring mee
vpon the
rocke that
is higher
then I.

3 For thou
hast bene
my hope, and
a strong tower
against the
enemie.

4 I will dwell
in thy
Tabernacle
foreuer, and
my trust
shall be
vnder the
couering
of thy wings.

5 For thou,
O God, hast
heard my
desires: thou
hast giuen
an heritage
vnto those
that feare
thy Name.

6 Thou shalt
giue the king
a long life:
his yeeres
shall be as
many ages.

7 Hee shall
dwell before
God for
euer: prepare
mercy and
faithfulnessse,
that they
may preferre
him.

8 So will I
alway sing
praise vnto
thy Name
in performing
dayly my
vowes.

in himselfe,
but also in
his members.
c For the
stabilitie of
my kingdome
standeth in
thy mercie
and truth.

P S A L. LXII.

This Psalm
partly containeth
meditations,
whereby
David
encourageh
himselfe to
trust in
God
against the
assaults of
temptations.
And because
our
minde
are easily
drawen from
God by the
allurements
of the world,
he sharply
reproveh
this
vanitie,
to the intent
he might
cleane fast
to the Lord.

¶ To the
excellent
musician
Ieduthun.

A Psalm of
David.

Yet my
soule keepeth
silence vnto
God: my
heart commeth
my saluation,

f In making
me King, thou
hast
performed
thy
promise,
which
seemed to
haue
lost the
force.
g It is to
certaine,
as if it
were
spoken by
an oracle,
that I
shall
possesse
these
places
which
Saul had
left to
his
children.

h For it was
strong and
well
peopled.

i David
meaneth
that in this
tribe
his
kingdome
shalbe
established,
Gen. 49. 10.
k In most
vile
subiection,

l thou werest
glad.

a From the
place where
I was
baptized,
being
driven out
of the
citie and
Temple
by my
sonne
Abalom.

b Vnto the
which
without
thy
helpe I
cannot
attaine.

c There is
nothing
that
dorth
more
strong
then
our
faith,
then
the
remembrance
of Gods
succours
in times
past.

d This
chiefly
is
referred
to Christ
who
liueth
eternally,
not
only

e For the
stabilitie
of my
kingdome
standeth
in thy
mercie
and
truth.

1. Chron. 16. 4. r.

a Though
Satan
tempted
him to
murmure
against
God,
yet he
brideled
his
affections,
and
resting
vpon
Gods
promise,
beareth
his
crosse
patiently.

2 b Pcc

b It appeareth by the oit repetition of this word that the Prophet abode manifold tentations, but by resting on God, and by patience he overcame them all. c He meaneth himselfe, being the man whom God had appointed to the kingdome. d Though yee seeme to bee in honour, yet God will suddenly destroy you. e David was greatly moued with these troubles: therefore hee stirreth vp himselfe to trust in God f These vehement and often repetitions were necessarie to strengthen his

faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorrow and bite on the bridle, then vter our griele to God to obtaine remedie. h Giue your selues wholly to God by putting away all things that are contrary to his Law. i Hee hath plainly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall feeble thy power, and the godly thy mercy.

1. b Yet he is my strength and my saluation, and my defence: therefore I shall not be moued. 2. Now long will ye imagine mischief against a man: ye shall be all slain: ye shall be as a bowed wall, or as a wall shaken. 3. Yet they confute to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah. 4. Yet my soule keepe thou silence vnto God: for mine hope is in him. 5. Yet he is my strength and my saluation, and my defence: therefore I shall not be moued. 6. In God is my saluation and my glory, the rocke of my strength: in God is my trust. 7. Trust in him alway, ye people: & powre out your hearts before him, for God is our hope. Selah. 8. Yet the children of men are vanitie, the chiefe men are lyers: to lay them vpon a ballance they are altogether lighter then vanitie. 9. Trust not in oppression nor in robbery: it is not valine: if riches increale see not your heart thereon. 10. God spake once or twise, I haue heard it: that power, belongeth vnto God. 11. And to thee, O Lord, mercy: for thou rewardest euerie one according to his worke.

12. David after hee had bene in great danger by Saul in the desert of Ziph, made this Psalm, wherein hee giueth thanks to God for his wonderful deliuerance, in whose mercies he trusted, euen in the mides of his miserie, 9 prophesying the destruction of Gods enemies. 11 And contrariwise happinesse to all them that trust in the Lord. A Psalm of David. When he was in the wilderness of Iudah. O God, thou art my God, early will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drie land without water. 2 Thus I behold thee as in the sanctuaries, when I behold thy power and thy glory. 3 For thy louing kindnesse is better then life: therefore my lips shall praise thee. 4 These will I magnifie thee all my life, and lift vp mine hands in thy name. 5 My soule shall be satisfied, as with marrow and fatnesse, and my mouth shall praise thee with toyfull lips. 6 When I remember thee on my bed, and when I thinke vpon thee in the night watches. 7 Because thou hast bene my helper, therefore vnder the shadow of thy wings will I reioyce. a To wit, of Ziph 1 Sam 23. 14. b Though hee was both hungry and in great distresse, yet he made God his sufficiency, and aboute all meate and drinke. c In this misery I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sanctuary. d The remembrance of thy fauour is more sweete vnto me then all the pleasures and dainties of the world.

8 My soule cleaueth vnto thee: for thy right hand vpholdeth me. 9 Therefore they that seeke my soule to destroy it, they shall goe into the lowest parts of the earth. 10 They shall cast him downe with the edge of the sword, and they shall be a portion for foxes. 11 But the king shall reioyce in God, and all that sweare by him, shall reioyce in him: for the mouth of them that speake lies, shall be stopped. wilde beastes. g All that sweare by God aright, shall reioyce in this worthy King.

PSAL. LXVIII. David prayeth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust, and the glory of God. To him that excelleth. A Psalm of David. Heare my voyce, O God, in my prayer, I preferre my life from feare of the enemy. 2 Hide mee from the conspiracie of the wicked, and from the rage of the workers of iniquitie. 3 Which haue whet their tongue like a sword, and shot for their arrowes bitter words: 4 To shote at the bright in secret: they shote at him suddenly, and feare not. 5 They encourage themselves in a wicked purpose: they commune together to lay snares priuily, and say, Who shall see them? 6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one in his secret thoughts, and the depth of his heart. 7 But God will shote an arrow at them suddenly: their strokes shall be at once. 8 They shall cause their owne tongue to fall vpon them: and whosoever shall see them, shall see away. 9 And all men shall see it, and declare the worke of God, and they shall vnderstand, what he hath wrought. 10 But the righteous shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

11 A prayse and thanksgiving vnto God by the faithfull, who are signified by Zion. 4 For the chusing, preferment and governance of them, 9 And for the plentiful blessing poured forth vpon all the earth, but specially toward his Church. To him that excelleth. A Psalm or song of David. O God, passe waite for thee in Zion, & vnto thee shall the vow be performed. 2 Because thou hearest the prayer, vnto thee shall all flesh come. Jewes, but also the Gentiles in the kingdome of Christ.

8 Hee assureth himselfe by the Spirit of God to haue the gift of constancie. f He prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with

a In that he called to God with his voyce, it is a signe that his prayer was vehement, and that his life was in danger. b That is, from their secret malice. c To wit, their outward violence. d False reports and slanders. e To be without feare of God, and reuerence of man, is a signe of reprobation. f The more that the wicked see Gods children in misery, the more bold and impudent are they in oppressing them. g There is no way so secret and subtil to doe hurt, which they inuented not for his destruction. h To see Gods heauy iudgements against them, and how hee hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as he was to his seruant David. 2 Clicked

c He imputeth it to his sinnes, and to the sinnes of the people that God who was accustomed to assist them, withdraweth his succour from them. d Thou wilt declare thy selfe to be the preferuer of thy Church, in destroying thine enemies, as thou didst in the red Sea. e As of all barbarous nations and farre off. f He sheweth that there is no pare nor creature in the world, which is not governed by Gods power and providence.

1 Ebr. the going forth of the morning and of the evening.

2 To wit, with raine.

3 That is, Shiloah, or the raine.

4 Thou hast appointed the earth to bring forth food to mans vse, k By this description hee sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie. l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually ling.

2 Wicked deeds have preuailed against me: but thou wilt bee mercifull unto our transgressions.

4 Blessed is hee whom thou chusest, and canst to come to thee: hee shall dwell in thy courts, and wee shall bee satisfied with the pleasures of thine house, euen of thine holy Temple.

5 O God of our saluation, thou wilt answer vs with fearefull signes in thy righteousness, O thou the hope of all the ends of the earth, and of them that are farre off in the sea.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 He appealeth the noise of the seas, and the noise of the waues thereof, and the tumult of the people.

8 They also, that dwell in the uttermost parts of the earth, shall be afraid of thy signes: thou shalt make the East and the West to reioyce.

9 Thou visitest the earth, and waterest it: thou makest it very rich: the river of God is full of water: thou preparest them corn: for so thou appointest it.

10 Thou waterest abundantly the furrows thereof: thou causest the raine to descend into the valleys thereof: thou makest it soft with showers, and blestest the bud thereof.

11 Thou crownest the yeere with thy goodnesse, and thy wayes drop fatnesse.

12 The pastures vpon the pastures of the wilderness: and the hills shall be compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shall be covered with corn: therefore they shout for ioy, and sing.

k By this description hee sheweth that all the order of nature is a testimonie of Gods loue toward vs, who causeth all creatures to serue our necessitie. l That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually ling.

PSAL LXVI.

1 He prouoketh all men to praise the Lord, and to consider his workes. 6 He setteth forth the power of God to assay the rebels, 10 and sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promisseth to giue sacrifices, 16 and prouoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song or Psalm.

a He prophesieth that all nations shall come to the knowledge of God, who was only known in Iudea. b As the faithfull shall obey God willingly, so the infidels for feare shall dissemble themselves to be subiects. c He toucheth the foughfull dulnesse of man, who is cold in the consideration of Gods workes, d His providence is wonderful in maintaining their estate.

R Eioyce in God, all ye inhabitants of the earth.

2 Sing forth the glory of his Name, make his praise glorious.

3 Say vnto God, how terrible art thou in thy workes: though the greatnesse of thy power shall thine enemies be in subiection vnto thee.

4 All the world shall worship thee, & sing vnto thee, euen sing of thy Name. Selah.

5 Come and behold the workes of God: he is terrible in his doing toward the sons of men.

6 Hee hath turned the sea into dry land: they passed thow the river on foot: there did we reioyce in him.

7 He ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalte themselves. Selah.

8 Praise our God, yee people, and make the voyce of his praise to be heard.

9 Which holdeth our souls in life, and suffereth not our feet to slip.

10 For thou, O God, hast proued vs, thou hast tryed vs as silver is tryed.

11 Thou hast brought vs into the snare and laid a snare chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will go into thine house with burnt offerings, and will pay thee my vowes,

14 Which my lips haue promised, and my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goats. Selah.

16 Come and hearken all yee that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednes in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praise be to God, which hath not put backs my prayer, nor his mercy from me.

vnnmindfull to render God praye for his benefits. i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profite thereby, and praye God. k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receive me.

PSAL LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightened with his countenance, 2 to the end that his way and iudgements may be known throughout the earth. 7 And finally is declared the kingdom of God, which should be universally erected at the coming of Christ.

¶ To him that excelleth on Sion.

A Psalm or song.

GOD bee mercifull vnto vs, and blesse vs, and cause his face to shine among vs, Selah.

2 That they may know thy way vpon earth, and thy saving health among all nations.

3 Let the people praise thee, O God: let all the people praise thee.

4 Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her

e He proueth that God will extend his grace also to the Gentiles, because he punisheth among them such as will not obey his calling. f He signifieth some special benefit, that God had shewed to his Church of the Iewes in deliuering them from some great danger, whereof, or of the like he promisseth that the Gentiles shall be partakers.

g The condition of the Church is here described, which is to be led by Gods providence into troubles, to be subiect vnder tyrants, and to enter into manifold dangers. h The duty of the faithfull is here described, which are neuer

i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profite thereby, and praye God. k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receive me.

i It is not enough to haue receiued Gods benefits, and to be mindfull thereof, but also we are bound to make others to profite thereby, and praye God. k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receive me.

ently, and giue thanks for the great benefits that they shall receive vnder the kingdom of Christ. d Hee sheweth that where God fauoureth, there shall be abundance of all other things.

¶ Increaseth.

n Why boast ye
of your strength
& beauty against
this mountaine
of God?

34 Ascribe the power to God: for his ma

x Benjamin is
called little, be-
cause hee was
the youngest
sonne of Iaakob.

y Who was some chief ruler of the tribe. z Declare out of
thyne holy palace thy power for the defence of thy Church Ierusa-
lem. a He denieth that the pride of the mighty may be destroy-
ed, which accustomed to garnish their shoes with silver : and there-
fore for their glittering pompe, thought themselves above all men.
b He prophesieth that the Gentiles shall come to the true know-
ledge and worship of God. c By his terrible thunders hee will
make himselfe to be knowne the God of all the world.

teste is vpon Israel, and his strength is in the clouds.

35 O God, thou art a terrible out of thine holy places: the God of Israel is hee that giueth strength and power vnto the people: praised be God.

Hee alludeth to the Tabernacle which was diuided into three parts.

P S A L. LXIX.

1 The complaints, prayers, firm zeale and great anguish of Dauid set forth as a figure of Christ and all his members: 21 The malicious cruelty of the enemies, 22 and their punishments also, 26 where Iudas and such traitours are accused. 30 Hee gathereth courage in his affliction, and offereth praises vnto God, 32 which are more acceptable then all sacrifices: whereof all the afflicted may take comfort.

35 Finally he doth prouoke all creatures to praises, prophecising of the kingdom of Christ, and the preservation of the Church, where all the faithfull, 37 and their seedes shall dwell for ever.

To him that excellet vpon a Shoshannim. A Psalm of Dauid.

1 **Q**ue me, O God: for the waters are entered euen to my soule.

2 I sticke fast in the deepe myre, where no stay is: I am come into deepe waters, and the streames runne ouer me.

3 I am weary of crying: my throat is dry: mine eyes faile, whiles I wait for my God.

4 They that hate me without a cause, are more then the haire of mine head, they that would destroy mee, and are mine enemies: falsely, are mighty, so that I restored that which I rooke not.

5 O God, thou knowest my foolishnes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for mee: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren, euen an alien vnto my mothers sonnes.

9 For the zeale of thine house hath eaten mee, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept, and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a psoner vnto them.

12 They that late in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, euen in the multitude of thy mercy: O God, heare me in the truth of thy saluation.

14 Deliver mee out of the myre, that I sinke not: let mee be deliuered from them

that hate me, and out of the deepe waters.

15 Let not the water flood downe mee, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seruants, for I am in trouble: make hast, and heare me.

18 Draw neere vnto my soule, & redeeme it: deliuer me, because of mine enemies.

19 Thou hast known my reproofe, and my shame, and my dishonour: all mine euersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauinesse, and I looked for some to haue pittie on me, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meat, and in my thirst they gaue me vinegar to drinke.

22 Let their table be a snare before them, and their prosperitie then ruine.

23 Let their eyes bee blinded, that they see not: and make their loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

25 Let their habitation be voyd, and let none dwell in their tents.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorrow of them whom thou hast wounded.

27 Lay iniquity vpon their iniquity, and let them not come into thy righteousness.

28 Let them be put out of the booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I wil praise the Name of God with a song, and magnifie him with thanksgiving.

31 This also shall please the Lord better then a yong bullocke, that hath homes and hoofes.

32 The humble shal see this, and they that seeke God shal be glad, and your heart shal liue.

33 For the Lord heareth the poore, and despiseth not his prisoners.

34 Let heauen and earth praise him: the seas and all that moueth in them.

35 For God will laue Zion, and build the cities of Iudah, that men may dwell there, and haue it in possession.

36 The seede also of his seruants shal inherit it: and they that loue his Name, shal dwell therein.

seemed by their profession to haue bene written in thy booke, yet by their fruits proue the contrary, let them be known as reprobate.

y There is no sacrifice, which God more esteemeth then thanksgiving for his benefits, z For as he deliuered his seruant Dauid, so will he doe all that are in distresse and call vpon him, a Vnder the temporall promise of the land of Canaan, hee comprehendeth the promise of life euerlasting to the faithfull and their posterity.

P S A L. LXX.

1 He prayeth to be right speedily deliuered, 2 He desireth the shame of his enemies, 4 and the ioyfull comfort of all those that seeke the Lord.

a Which might put him in remembrance of his deliuerance.

Psal. 40. 13. b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.

c He was assured that the more they raged, the nearer they were to destruction, and he the nearer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience, and boldly seeketh vnto him for succour.

C To him that excelleth. A Psalm of David, to put in remembrance.

O God, haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them bee confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Now I am poore and needy: O God, make haste to me: thou art mine helper, and my deliuerer: O Lord, make no taryng.

PSAL. LXXI.

1 Hee prayeth in faith, established by the word of promise. 5 and confirmed by the works of God from his youth. 10 Hee complaineth of the cruelty of his enemies. 17 and desireth God to continue his graces toward him. 22 promising to be mindful and thankful for the same.

I * Thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in my righteousnesse: incline thine care vnto mee, and save me.

3 Be thou my strong rocke, whereunto I may alway resort: thou hast giuen commandement to save me: for thou art my rock, and my fortress.

4 Deliuer me, O my God, out of the hand of the wicked: out of the hand of the cruel and cruell man.

5 For thou art mine hope, O Lord God, euen my trust from my youth.

6 Upon thee haue I bene stayed from the wombe: thou art he that tooke mee out of my mothers bowels: my praise shall be alwayes of thee.

7 I am become as it were a monster vnto many: but thou art my liue trust.

8 Let my mouth be filled with thy praise, and with thy glory euery day.

9 Take me not off in the time of age: for sake me not when my strength faileth.

10 For mine enemies speake of me, and they that say waite for my soule, take their counsell together,

11 Saying, h God hath forsaken him: pursue and take him, for there is none to deliuer him.

12 Goe not farre from mee, O God: my God, haste thee to helpe mee.

13 Let them be confounded and consumed

that are against my soule: let them be covered with reproofe and confusion, that seeke mine hurt.

14 But I will wait continually, and will praise thee more and more.

15 My mouth shall dayly rehearse thy righteousnesse, and thy saluation: for I know not the number.

16 I will goe forward in the strength of the Lord God, and will make mention of thy righteousnesse, euen of thine only.

17 O God, thou hast taught me from my youth, euen vntill now: therefore will I tell of thy wonderful works,

18 When I was a child, euen vnto mine olde age and gray head, O God: forsake mee not, vntill I haue declared thine arme vnto this generation, and thy power to all them that shall come.

19 And thy righteousnesse, O God, I will extol on high: for thou hast done great things: O God, who is like vnto thee?

20 Which hast shewed me great troubles and aduersities: but thou wilt returne and reuiue mee, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy faithfulness: O God, vpon instrument and viol: vnto thee will I sing vpon the harpe, O holie one of Israel.

23 Thy lips will reioyce when I sing vnto thee, and my soule which thou hast deliuered.

24 Thy tongue also shall talke of thy righteousnesse dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

the onely author of his deliuerance: so he acknowledgeth that these evils were sent vnto him by Gods providence. q Hee confesseth that his long triall was well recompensed, when God performed his promise. r For there is no true praising of God, except it come from the heart: and therefore hee promisseth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdom of Salomon, who was the figure of Christ. 4 Vnder whom shall bee righteousness, peace and felicity, 10 vnto whom all kings and nations shall do homage, 17 whose name and power shall endure for euer, and in whom all nations shall be blessed.

A Psalm of Salomon.

Give thy iudgements vnto the King. O God, and thy righteousnesse to the Kings sonne.

2 Then shall hee iudge thy people in righteousnesse, and thy power with equity.

3 The mountaines and the hills shall bring peace to the people by iustice.

4 He shall iudge the power of the people: he shall save the children of the needie, and shall subdue the oppressour.

5 They shall feare thee as long as the sunne and moone endureth, from generation to generation.

reigneth, euen the places most barren shall be enriched with thy blessings. c Hee theweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked. f The people shall embrace thy true religion, when thou givest a King that ruleth according to thy word.

k Because thy benefits towards me are innumerable, I cannot continually meditate and rehearse them.

l I will remaine steadfast, being vpholden with the power of God.

m He desireth that as he hath begun, he would to continue his benefits, that his liberality may haue perfect praise.

n Thy iust performance of thy promise.

o His faith breaketh thorow all tentations, and by this exclamation he praiseth the power of God.

p As he confesseth that God is

a Composed by David as touching the reigne of his sonne Salomon.

b Endue the King with the spirit of wisdom and iustice, that he reigne not as doe the worldly tyrants.

c To wit, to his posterity.

d When iustice

e Hee theweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppress the wicked.

f The people shall embrace thy true religion, when thou givest a King that ruleth according to thy word.

g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heavenly dew maketh his Church ever to flourish. h That is, from the red sea, to the sea called Syria-cum, and from Euphrates forward: meaning, that Christ's kingdome should be large and vniuersall. i Of Sicilia and of all other countreys beyond the sea, which he meaneth by the yles. k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia. l Though tyrants passe not to shed blood, yet this godly king shall preferre his subiects from all kind of wrong. m God wil both prosper his life, and also make the people most willing to obey him. n Vnder such a King shall bee most great plenty both of fruit, and also of the increase of mankind. o They shal pray to God for his continuance, and know that God doth prosper them for his sake. p He confesseth that except God miraculously preferre his people, that neither the King nor the kingdome can continue. q Concerning his sonne Salomon.

6 Hee shall come: dwone like the raine vpon the mowen grasse, and as the showers that water the earth. 7 In his dayes shall the righteous flourish, and abundance of peace shall bee so long as the moone endureth. 8 His dominion shal be also from sea to sea, and from the riuer vnto the ends of the land. 9 They that dwel in the wilderness, shal kneele before him, and his enemies shall lick the dust. 10 The kings of Tarshish and of the yles shal bring presents: the Kings of Sheba and of Seba shall bring gifts. 11 Yea, all Kings shall worship him: all nations shall serue him. 12 For he shall deliuer the poore when he calleth: the needy also and him that hath no helper. 13 He shall be mercifull to the poore and needy, and shall preserue the soules of the poore. 14 He shall redeeme their soules from deceit and violence, and he shall keepe their blood from being in sight. 15 Yea, he shall liue, and vnto him shall they giue of the gold of Sheba: they shall also pray for him continually, and daily beseech him. 16 An handfull of corne shall be sowne in the earth, even in the top of the mountaines, and the fruit thereof shal shake like the trees of Lebanon: and the children shall flourish out of the crie like the grasse of the earth. 17 His Name shall be for euer: his Name shall endure as long as the Sunne: all nations shall beseech him, and be blessed in him. 18 Blessed be the Lord God, even the God of Israel, which onely doeth wondrous things. 19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, even so be it.

HERE END THE prayers of David the sonne of Iſſai.

PSAL. LXXIII.

1 The Prophet teacheth by an example, that neither the worldly prosperitie of the vngodly, nor yet the affliction of the good, ought to discourage Gods children, but rather ought to moue vs to consider our Fathers providence, and so cause vs to reuerence Gods iudgements. 19 Forasmuch as the wicked vaniſh away, 24 And the Godly enter into life everlasting, 28 In hope whereof he resigneth himselfe into Gods hands.

A Psalm committed to Asaph.

YET: God is good to Israel: euen to the pure in heart. 2 As for me, my feet were almost gone: my steps had wellnere slipped.

a As it were betwene hope and despair he breatheth forth into this affliction, being assured that God would continue his fauour toward such as were godly indeede, and not hypocrites.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked. 4 For there are no bands in their death, but they are lusty and strong. 5 They are not in trouble as other men, neither are they plagued with other men. 6 Therefore pride is as a chaine vnto them, and crueltie couereth them as a garment. 7 Their eyes stand out for fatnes: they haue more then heart can with. 8 They are licentious, and speake wickedly of their oppression: they talke presumptuously. 9 They set their mouth against heauen, and their tongue walketh thorow the earth. 10 Therefore his people turne hither: for waters of a full cup are wrung out to them. 11 And they say, How doeth God know? for is there knowledge in the most high? 12 Lo, these are the wicked, yet prosper they away, and increase in riches. 13 Certainly I haue cleansed mine heart in vaine, and washed mine hands in innocencie. 14 For dayly haue I bene punished, and chailented every morning. 15 If I say, I wil iudge thus, behold, the generation of thy children: I haue trespassed. 16 Then thought I to know this, but it was too painefull for me. 17 Until I went into the Sanctuary of God: then understood I their end. 18 Surely thou hast set them in slippery places, & callest them down into desolation. 19 How suddenly are they destroyed, perished, and horribly consumed. 20 As a dreame when one awaketh! O Lord, when? thou raisest them vp, thou shalt make their image despitful. 21 Certainly mine heart was vexed, and I was pickt in my reines: 22 So foolishly was I and ignorant: I was as a beast before thee. 23 Yet I was alway with thee: thou hast holden me by my right hand. 24 Thou wilt guide me by thy counsell, and after ward receive me to glory. 25 Whom haue I in heauen but thee? and I haue desired none in the earth with thee. 26 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my portion for euer. 27 Forso, they that with draw themselves from thee, shall perish: thou destroyest all them that goe a wooing from thee. 28 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my portion for euer.

b The wicked in this life liue at pleasure, and are not drawn to death like prisoners, that is, by sickness, which is deathes messenger. c They glory in their pride, as some doe in their chiuines: and in cruelty, as some doe in apparell. d They blaspheme God and feare not his power, and saile vpon men because they esteeme themselves above all others. e Not onely the reprobate, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowes, thinking that God considereth not aright the estate of the godly. f Thus the flesh moueth euen the godly to dispute with God touching their poore estate, and the profane of the wicked. g He giue place to this wicked thought, I offend against thy providence, seeing thou disposest all things most wisely, and preferuest thy children in their greatest dangers. h Vntill I entered into thy schoole and learned by thy word and holy Spirit, that thou orderest all things most wisely and iustly. i By thy fearefull iudgement. k When thou openest our eyes to consider thy heauenly felicitie, wee contemne all their vaine pompe. l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy providence did watch alwaies ouer me, to preserue me. n He sought neither helpe nor comfort of any, save of God onely. o He teacheth vs to denie our selves, to haue God our whole sufficiency, and onely contentment. p That is, forsake thee to seeke others.

q Though all the world thinke from God, yet hee promiſeth to truit in him, and to magnifie his workes.

28 As for me, it is good for me to draw nere to God: therefore I haue put my truit in the Lord God, that I may declare all thy workes.

P S A L. LXXIIII.

1 The faithfull complainte of the destruction of the Church and true religion, 2 Under the name of Zion, and the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his covenant, 24 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proud enemies.

¶ A Psalm to giue instruction, committed to Alaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possided of old, and on the brood of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy // strokes, that thou mayest for euer destroy euery enemy that doeth euil to the Sanctuary.

4 Thine aduersaries roare in the mids of thy Congregation, and let by their banuiers for signes.

5 He that a lifted the axes vpon the thicke trees, was renowned, as one that brought a thing to perfection:

6 But now they breake down the carned worke thereof with axes and hammers.

7 They haue cait thy Sanctuary into the fire, and rated it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, how long shall the aduersary reproch thee? shall the enemy blasphemie thy Name for euer?

11 Why with drawest thou thine hand euen thy right hand? draw it out of thy boſome, and consume them.

12 Euen God is my King of old, working saluation in the mids of the earth.

13 Thou didst diuide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of ^h Lincathan in pieces, and gaucst him to be meat for the people in wilderness.

15 Thou brakest vp the fountaine, and riner: thou driedst vp mighty riuers.

16 The day is thine: and the night is thine: thou hast prepared the light & the sun.

long their misery should endure. g They ioyne their deliuerance with Gods glory and power, knowing that the punishment of the enemy should be then deliuerance. h Meaning, in the sight of all the world. i To wit, Pharaohs armie. k Which was a agree monster of the sea, or whale, meaning Pharaoh. l His destruction did reioyce them as meat refresheth the body. m Seeing that God by his prouidence, governeth and disposeth all things, he gathereth what he will take care chiefly for his chulden.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemy hath reproached the Lord, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy turtle dove into the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy covenant: for the darke places of the earth are full of the habitations of the cruel.

21 I do not let the oppressed returne ashamed, but let the poore and needy praise thy Name.

22 Arise, O God: maintaine thine owne cause: remember thy daily reproch by the foolish man.

23 Forget not the boyce of thine enemies: for the tumult of them that rise against thee, // ascendeth continually.

P S A L. LXXV.

1 The faithfull doe praise the Name of the Lord, 2 which shall come to iudge at the time appointed, 8 when the wicked shall be put to confusion, and drinke of the cup of his wrath, 10 Their pride shall be abated, and the righteous shall be exalted to honour.

¶ To him that excelleth. Destroy not.

A Psalm or long committed to Alaph.

VVee wil praise thee, O God, wee wil praise thee, for thy Name is nere: therefore they will declare thy wondrous workes.

2 When I shall take a conuenient time, I will iudge righteously.

3 The earth & all the inhabitants thereof are dissolved: but I will establish the pillars of it. Selah.

4 I said vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp thy horne on high, neither speake with a stiff necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the Iudge: he maketh low and he maketh high.

8 For in the Name of the Lord is a cup, and the wine is red: it is full mirt, and hee powreth out of the same surely all the wicked of the earth shall wyng out and drinke the dregs thereof.

9 But I will declare for euer, and sing praises vnto the God of Iakob.

10 All the hornes of the wicked also will I brake: but the hornes of the righteous shall be exalted.

gainst Gods people, seeing that God at his time destroyeth them that rule wickedly. f Gods wrath is compared to a cup of strong and delicate wine, where with the wicked are made so drunke, that by drinking till they come to the very dregs, they are vterly destroyed. g The godly shal better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

P S A L. LXXVI.

1 This Psalm setteth forth the power of God, and care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib: 11 And exhorteth the faithfull to be thankfull for the same.

¶ To

n He meaneth the Church of God, which is exposed as a pray to the wicked, o That is, all places where thy word shinneth not, these reigneth tyranny & ambition. p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right. // Or, increase me: and more.

a Read Psalm 57.

b He declareth how the faithfull shall euer haue iust occasion to praise God for as much as in their need they shall feele his power at hand to helpe them. c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order. d Though all things be broghe to ruine, yet I can restore and preferre them. e The Prophet warneth the wicked that they would not see themselves a-

a He declarereth that Gods power is evidently seene in preserving his people, and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the kingdoms full of extortion and rapine to the mountains that are full of frauncing beaſts.

d God hath taken their ſpirits and ſtrength from them, as though their hands were cut off.

e God with a looke is able to deſtroy all the power and activity of the enemies, were they neuer to many or mighty.

f To reuenge the wrongs done to thy Church.

g For the end ſhall ſhew that the enemy was able to bring nothing to paſſe: alſo thou ſhalt bridle their rage, that they ſhall not compaſſe their purpoſe. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom hee doeth dwell. i The Hebrew word ſignifieth to viintage, or gather grapes: meaning, that he ſhall make the counſels and enterpriſes of wicked tyrants, fooliſh and vaine.

PSAL. LXXVII.

i The Prophet in the name of the Church rehearſeth the grievances of his affliction, & his grievous tentations, 6 whereby he was driven to this end, to conſider his former conuerſation, 11 and the continual courſe of Gods works in the preſervation of his ſervants, and ſo he conſirmeth his faith againſt theſe tentations.

For the excellent muſician * Jeduthun. A

Psalm committed to Aſaph. My voice came to God, when I cryed:

My voice came to God, and hee heard mee.

2 In the day of my trouble I ſought the Lord: he ſave me from mine enemies, and hee heard mee.

3 I did thinke upon God, and was troubled: I prayed, and my ſpirit was full of anguiſh. Selah.

4 Thou keepſt mine eyes waking: I was aſtonied, and could not ſpeake.

5 Then I conſidered the dayes of old, and the yeres of ancient time.

6 I called to remembrance my ſong in the night: I conſolled with mine owne heart, and my ſpirit ſearched diligently.

Psalm 39. and 61.

1 Chron. 16. 41.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our neceſſities.

b Or, mine hand was ſtretched out.

c Hee ſheweth that we muſt patiently abide although God deliuer vs not out of our troubles at the firſt cry.

d Meaning, that his forowes were as watchmen that kept his eyes from ſleeping.

e Of thankſgiving which I was accuſtomed to ſing in my proſperity.

f Both the cauſes why I was chaſtened, and when my forowes ſhould haue an end.

To him that excelleth on Aſnath. A

Psalm committed to Aſaph. D D is known in Iudah: his name is great in Iſrael.

2 For in Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bow, the ſhield, and the ſword, and the battle. Selah.

4 Thou art more bright & puiſſant than the mountains of pray.

5 The ſtout hearted are ſpoiled: they have ſlept their ſleepe, and all the men of ſtrength haue not found their hands.

6 At thy rebuke, O God of Iſaacob, both the chariot and horſe are caſt aſleepe.

7 Thou, even thou art to be feared: and who ſhall ſtand in thy ſight, when thou art angry?

8 Thou diddeſt cauſe thy iudgement to be heard from heauen: therefore the earth feared and was aſh.

9 When thou, O God, aroſe to iudgement, to helpe all the meeke of the earth. Selah.

10 Surely the rage of man ſhall turne to thy praife: the remnant of the rage ſhall thou reſtraine.

11 Now and perſone vnto the Lord your God, alſo yee that be round about him: let them bring preſents vnto him that ought to be feared.

12 We ſhall cut off the ſpirit of princes: he is terrible to the kings of the earth.

13 For the end ſhall ſhew that the enemy was able to bring nothing to paſſe: alſo thou ſhalt bridle their rage, that they ſhall not compaſſe their purpoſe.

14 To wit, the Leuites that dwell about the Tabernacle, or the people, among whom hee doeth dwell. i The Hebrew word ſignifieth to viintage, or gather grapes: meaning, that he ſhall make the counſels and enterpriſes of wicked tyrants, fooliſh and vaine.

7 Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour?

8 Is his mercy cleane gone for euer? ſee if he ſhould ſay, it is impoſſible: whereby he exhorted himſelfe to patience.

9 Hath God forgotten to be mercifull? hath hee ſhut vp his tender mercies in diſpleaſure? Selah.

10 And I ſaid, This is my death: yet I remembered the yeres of the right hand of the moſt High.

11 I remembered the works of the Lord: certainly I remembered thy wonders of old.

12 I did alſo meditate all thy workes: and did denie of thine acts, ſaying,

13 Thy way, O God, is in the Sanctuary: who is ſo to great a God as our God?

14 Thou art the God that doeſt wonders: thou haſt declared thy power among the people.

15 Thou haſt redeemed thy people with thine arme, even the ſonnes of Iſaacob and Joſeph. Selah.

16 The waters ſaw thee, O God: the waters ſaw thee, and were aſtayed: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a ſound: yea, thine arrowes went abroad.

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled and ſhooke.

19 Thy way is in the ſea, and thy pathes in the great waters, and thy footſteps are not known.

20 Thou diddeſt leade thy people like ſheepe by the hand of Moſes and Aaron.

when hee deliuered the Iſraelites thorow the red ſea. 1 That is, thundred and lightened. m For when thou haſt brought ouer thy people, the water returned to their courſe, and the enemies that thought to haue followed them, could not paſſe thorow, Exodus 14. 28, 29.

PSAL. LXXVIII.

1 He ſheweth how God of his mercy chaſtiſed his Church of the poſteritie of Abraham, 8 reproching the ſuburne rebellion of their fathers, that the children might not onely vnderſtand, 11 that God of his free mercy made his covenant with their anceſtors, 17 but alſo ſeeing them ſo malicious and peruerſe, might be aſhamed, and ſo turne wholly to God. In this Psalm the holy Ghoſt hath comprehended as it were the ſumme of all Gods benefites, to the intent the ignorant & groſſe people might ſee in few words the effluu of the whole hiſtories of the Bible.

A Psalm to giue instruction, committed to Aſaph.

Heare my doctrine, O my people: encline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high ſentences of old.

3 Which wee haue heard and known, and our fathers haue told vs.

4 We will not hide them from their children, but to the generation to come we will ſhew the praifes of the Lord, his power alſo, and his wonderful workes that hee hath done:

2, 16, and 16. 25. c Which were the people of God.

ff 3 5 How

f As if he ſhould ſay, it is impoſſible: whereby he exhorted himſelfe to patience.

g Though I haſt doubted of my life, yet conſidering that God had his yeres, that is, change of times, and was accuſtomed alſo to liſt vp them,

h That is, in heaven, whereunto we muſt aſcend by faith, if we wil know the wayes of God.

i He condemneſt all that worſhip any thing, ſaue the onely true God, whole glory appeareth through the world.

k He declarereth wherein the power of God was declared,

l That is, thundred and lightened. m For when thou haſt brought ouer thy people, the water returned to their courſe, and the enemies that thought to haue followed them, could not paſſe thorow, Exodus 14. 28, 29.

n For when thou haſt brought ouer thy people, the water returned to their courſe, and the enemies that thought to haue followed them, could not paſſe thorow, Exodus 14. 28, 29.

o Which were the people of God.

p Which were the people of God.

q Which were the people of God.

r Which were the people of God.

s Which were the people of God.

t Which were the people of God.

u Which were the people of God.

v Which were the people of God.

w Which were the people of God.

x Which were the people of God.

y Which were the people of God.

z Which were the people of God.

d By the testimony and Law, he meaneth the Law written, which they were commanded to teach their children, Deut. 6, 7. e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion. f He sheweth wherein the vfe of this doctrine standeth, in faith, in theme, in imitation of Gods benefites, and in obedience.

g Though these fathers were the seed of Abraham, and the chosen people, yet he sheweth by their rebellion, provocation, falsehood, and hypocrisy, that the children ought not to follow their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in number, whose punishment declareth that they were faithfull to God, and by their multitude and authority had corrupt all others.

i. He proueth that not onely the posterity, but also their forefathers were wicked and rebellious to God.

Exod. 14, 21. Exod. 14, 24. Exod. 17, 6.

numb. 20, 11. psal. 105, 41. 1. Cor. 10, 4. 1. Tim. 1, 4. k Their wicked malice could be overcome by Gods benefites, which were great and many. l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God. Num. 11, 1. m Thus when we give place vnto sinne, we are moued to doubt of Gods power, except he will alwayes be ready to serue our lust. Exod. 17, 6. numb. 20, 1. psal. 105, 41. 1. Cor. 10, 4. Num. 11, 1. n That is, in his fatherly prouidence, whereby he careth for his, and prouideth sufficiently. o So that they had that, which was necessary and sufficient: but their lust made them to doubt that which they knew God had denied them. 1. Iohn 6, 31. 1. Cor. 10, 3.

5 Now he established a testimony in Jaakob, and ordained a law in Israel, which he commanded our fathers, that they should teach their children:

6 That the posterity might knowe it, & the children which should be borne, should stand vpon, and declare it to their children:

7 That they might see their hope on God, and not forget the works of God, but keepe his commandments:

8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

9 The children of Ephraim being armed, and shooing with the bowe, turned backe in the day of battell.

10 They kept in the covenant of God, but refused to walke in his Law,

11 And forgot his acts, and his wonderfull works that he had shewed them.

12 He did marvellous things in the sight of their fathers in the land of Egypt: euen in the field of Zoan.

13 He diuided the sea, and led them thorough: he made also the waters to stand as an heape.

14 In the day time also hee led them with a cloud, and all the night with a light of fire.

15 He claued the rocks in the wilderness, and gaue them drinke as of the great depths.

16 He brought floods also out of the flony rocks, so that he made the waters to descend like the riuers:

17 Yet they sinned still against him, and prouoked the Highest in the wilderness.

18 And tempted God in their hearts, in requiring meat for their lust.

19 They spake against God also, saying, Can God prepare a table in the wilderness?

20 Behold, he smote the rocks, that the water gushed out, and the streames overflowed: can he giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angry, and the fire was kindled in Jaakob, and also wrath came vpon Israel.

22 Because they beleued not in God, and trusted not in his helpe.

23 Yet he had commanded the cloudes to abide, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eat, and had giuen them of the wheate of heauen.

25 Man did eate the bread of Angels: he sent them meat enough.

26 He caused the East wind to passe in the heauen, & through his power he brought in the South wind.

27 He rained flesh also vpon them as dust, and feathered soule as the land of the sea.

28 And he made it fall in the middes of their campe, euen round about their habitations.

29 So they did eat, and were well filled: for he gaue them their desire.

30 They were not turned from their lust, but the meat was yet in their mouthes.

31 When the wrath of God came euen vpon them, and flew the strongest of them, and smote downe the chosen men in Israel.

32 For all this they sinned still, and beloued not his wonderous works.

33 Therefore their dayes did be consume in vanity, and their yeeres hastily.

34 And when hee snewe them, they sought him, and they returned, and sought God early.

35 And they remembered that God was their strength, and the most high God their Redemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not byright with him: neither were they faithfull in his covenant.

38 Yet he being mercifull, forgave their iniquity, & destroyed them not, but oftentimes called backe his anger, and did not stirre vp all his wrath.

39 For hee remembered that they were flesh: yea, a wind that passeth, and cometh nor againe.

40 How oft did they prouoke him in the wilderness: & grieve him in the desert?

41 Yea, they returned & tempted God, and limited the Holy one of Israel.

42 They remembered not his hand, nor the day when he deliuered them from the enemy.

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods that they could nor drinke.

45 Hee sent a swarme of flies among them, which deuoured them, & frogs which destroyed them.

46 He gaue also their stinks vnto the caterpillar, and their labour vnto the grasshopper.

47 Hee destroyed their vines with haille, and their wilde figges with the haillestone.

48 He gaue their cattell also to the haille, and their flocks to the thunderbolts.

49 He cast vpon them the fiercenes of his anger, indignation and wrath, and vocation by the sending out of euill angels.

50 He made a way to his anger: he spared not.

p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working. q Such is the nature of concupiscence, that the more it hath, the more it lusteth. r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

s Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended. t Such was their hypocrisy, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoeuer cometh nor from the pure fountain of the heart, is hypocritie. x Because hee would euer haue some remnant of a Church to praise his Name in earth, he suffered not their finnes to ouercome his mercy.

y That is, they tempted him oftentimes.

z As they alldoe that measure the power of God by their capacitie.

a The forgetfulness of Gods benefites, is the root of rebellion, and all vice.

b This word signifieth a confused mixture of flies and venomous wormes. Some take it for all sorts of serpents: some for all wilde beasts.

c He repeateth not here all the miracles that God did in Egypt, but certaine, which might be sufficient to conuince the people of malice and ingratitude.

d So called either of the effect, that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vex men.

nor their soule from death, but gaue their life to the pestilence,

51 And smote al the first borne in Egypt, euen the beginning of their strength in the tabernacles of Vain.

52 But he made his people to go out like flepe, and led them in the wilderness like a flocke,

53 Then, he caried them out safely, and they feared not, and the Sea covered their enemies.

54 And hee brought them vnto the borders of his Sanctuary: euen to this Mountaine, which his right hand purchaseth.

55 Hee cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, & kept not his testimonies,

57 But turned backe and dealt falshly like their fathers: they turned like a deceitfull bowe.

58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this, and was wroth, and greatly abhorred Israel.

60 So that hee forsooke the habitation of Shilo, euen the Tabernacle where he dwelt in the children, among men,

61 And deliuered his power into captiuitie, and his beauty into the enemies hand.

62 And hee gaue vs his people to the sword, and was angry with his inheritance.

63 The fire deuoured their chosen men, and their maidens were not payned.

64 Their Priests fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of slepe, and as a strong man that after his wine cryeth out,

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim.

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And hee built his Sanctuaries as an high place like the earth, which he established for euer.

70 Hee chose David also his seruant, and took him from the shepherds.

71 Euen from behind the Cues with yong brought he him to feede his people in Iakob, and his inheritance in Israel.

72 So hee led them according to the simplicitie of his heart, and guided them by the direction of his hands.

73 Hee made them to be as a flocke, and hee was their shepheard.

74 Hee made them to be as a flocke, and hee was their shepheard.

75 Hee made them to be as a flocke, and hee was their shepheard.

76 Hee made them to be as a flocke, and hee was their shepheard.

77 Hee made them to be as a flocke, and hee was their shepheard.

78 Hee made them to be as a flocke, and hee was their shepheard.

79 Hee made them to be as a flocke, and hee was their shepheard.

80 Hee made them to be as a flocke, and hee was their shepheard.

PSAL. LXXIX.

1 The Israelites complaine to God for the great calamities and oppression that they suffered by Gods enemies, 8 and confessing their finnes, flee to Gods mercies with full hope of deliverance, 10 because their calamities were ioynd with the contempt of his Name, 13 for the which they promise to be thankful.

A Psalm committed to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple haue they desiled, and made Ierusalem heapes of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto foules of the heauen: and the flesh of thy Saines vnto the beastes of the earth.

3 Their blood haue they shed like waters round about Ierusalem, and there was none to bury them.

4 Wee are a reproch to our neighbours, euen a scoone & derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry, for euer? shall thy iouslie burne like fire?

6 How long wilt thou wroth vpon the heathen that haue not known thee, and vpon the kingdoms that haue not called vpon thy Name.

7 For they haue deuoured Iakob, and made his dwelling place desolate.

8 Remember not against vs thy former iniquities, but make haste, and let thy tender mercies preuent vs: for we are in great misery.

9 Help vs, O God of our saluation, for the glory of thy Name, and desist vs, and be mercifull vnto our finnes for thy Names sake.

10 Wherefore should the heathen say, Where is their God? let them bee knowne among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the prisoners come before thee: according to thy mighty armie persecute the children of death.

12 And render to our neighbours seven fold into their bosome their reproch, where with they haue reproched thee O Lord.

13 So we thy people, and shepe of thy pasture shall praise thee for euer: and from generation to generation we shall let forth thy praise.

compensed for our finnes. I Seeing we haue none other Saviour, neither can we help our selues, and also by our saluation thy Name shall be praised, therefore O Lord helpe vs. i Who though in respect of God they were iustly punished for their sins, yet in consideration of their cause, were vniuistly murdered. k Which were captiues among their enemies, and could look for nothing but death. l We ought to desire no benefit of God, but on this condition to praise his Name, Isa. 43. 21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 desiring him to consider their first estate, when his fauour shined towards them, 10 the intent that hee might finish that worke which hee had begun.

A Psalm committed to Asaph.

F f 4

heare

e The first borne are so called, as Gen 49. 3.

f That is, Egypt: for it was called Mizraim or

g Mizraim or Egypt of Mizraim, that was the sonne of Ham,

h That is, they had none occasion to feare, for as much as God destroyed their enemies, and deliuered them safely.

i Meaning, Canaan, which God had consecrate to himselfe, and appointed to his people.

josh 11. 6.

and. 13. 6.

k Nothing more displeaseth God in the children, then when they continue in their wickednesse, which their fathers had begun.

l By seruing God otherwise then hee had appointed.

m For their ingratitude hee suffered the Philistines to take the Ark, which was the signe of his presence, from among them.

n The Arke is called his power and beauty, because therein he defended his people, & beautifully appeared vnto them.

o They were suddenly destroyed, 1 Sam. 4. 10.

p They had no marriage songs: that is, they were not married.

q Either they were slave before, or taken prisoners of their enemies, and so were forbidden.

r Because they were drunken in their finnes, they iudged Gods patience to be slumbering, as though hee were drunken: therefore hee answering their beastly iudgement, saith, he will awake and take iudgment vengeance.

s Showing that he spared not altogether the Israelites, though he punished their enemies.

t By building the Temple and establishing the kingdome hee declarerth that the signes of his fauour were among them.

u Hee sheweth wherein a Kings charge standeth to wit, to prouide faithfully for his people, to guide them by counsel, and defend them by power.

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoyled Gods inheritance, polluted his

Temple, destroyed his religion, and murdered his people.

b The Prophet sheweth to what extremities God stirreth some

time his Church to fall, to exercise their faith before

he let to his hand to deliuer them.

c Their friends and kinsfolkes durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to their religion, but they both laughed at our miseries.

e Wilt thou venterly consume vs for our finnes, before thou takest vs to mercy?

Jer. 10. 25.

f Which we and our fathers haue committed.

g And stay not till we haue repented.

a This Psalm was made as a prayer for to desire God to be mercifull to the ten tribes.

b Mone their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.

c Ioyne thy whole people & all thy tribes together againe.

d The faithfull feare Gods anger when they perceive that their prayers are not forthwith heard.

e Our neighbours haue continuall strife and warre against vs.

f Because that repentance only commeth of God: they most instantly and oftentimes call to God for thy, as a meane whereby they shall be saved.

g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our finnes are made open for wilde beasts to deuour vs, declare againe thy loue, & finish the worke that thou hast begun.

i Ebr. Cedars of God.

h To wit, Ephraim.

i That is, as well they that hate our religion, as they that hate our persons.

k They gaue not place to temptation, knowing that albeit there were no helpe in earth yet God was able to succour them from heauen.

l So that no power can preuaile against it, & which as a yong buld thou raisest vp againe as out of the turne aduers.

m Onely when thou art angry, and not with the sword of the enemy.

n That is, upon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one body.

o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

Hear, O thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shewe thy brightnesse, thou that sittest betwene the Cherubims.

2 Before Ephraim and Benjamin and Manasse: thou hast strength, and come to helpe vs.

3 Turne vs againe O God, and cause thy face to shine, that we may be saved.

4 O Lord God of hostes, how long wilt thou be angry against the prayer of thy people.

5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast call out the heathen, and planted it.

9 Thou madest com for it, and diddest cause it to take roote, and it filled the land.

10 The mountaines were covered with the shadow of it: and the boughes thereof were like the goodly cedars.

11 She stretched out her branches vnto the sea, and her boughes vnto the River.

12 Why hast thou then broken down her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde beastes out of the wood hath destroyed it, and the wilde beastes of the field haue eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe from heauen and behold and visite this vine.

15 And the vineyard, that thy right hand hath planted, and the pong vine, which thou madest strong for thy selfe.

16 It is burnd with fire, and cut downe: and they perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand, and vpon the sonne of man, who thou madest strong for thine owne selfe.

18 So wil not we go back from thee, O returne thou vs, & we shall call vpon thy name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shall be saved.

P S A L. LXXXI.

1 An exhortation to praise God both in heart and voice for his benefits, 8 and to worship him onely.

2 And commendeth their ingratitude, 3 and sheweth what great benefits they haue left through their own malice.

4 To him that excelleth vpon Sittith.

A Psalm committed to Asaph.

Sing joyfully vnto God our strength: sing loud vnto the God of Iacob.

2 Take the song, and bring forth the timbrel, the pleasant harpe with the viole.

3 Blow the trumpet in the new moone, even in the time appointed, at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iacob.

5 We set this in Ioseph for a testimonie, when he came out of the land of Egypt, where I heard a language, that I understood not.

6 I haue withdrawn his shoulder from the burden, & his hands haue left the yokes.

7 Thou calledst in affliction, and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of Meribah, Selah.

8 Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange god.

10 For I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardness of their heart, and they haue walked in their owne counsels.

13 Oh that my people had hearkened vnto me, & Israel had walked in my wayes!

14 I would none haue humbled their enemies, & turned mine hand against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, & their time should haue endured for euer.

16 And God would haue fed them with the fat of wheat, and with hony out of the rocke would I haue sufficed thee.

17 For consention, Exo. 17. 7. h He condemneth all assemblies, where the people are not attentive to heare Gods voice, and to giue obedience to the same.

i God accuseth their incredulitie, because they opened not their mouths to receive Gods benefits in such abundance as he poureth them out.

k God by his word calleth all, but his secret election appointeth who shall haue with fruit.

l If their sinns had not letted, m If the Israelites had not broken covenant with God he would haue giuen them victory against their enemies.

n That is, with most fine wheat and abundance of hony.

P S A L. LXXXII.

1 The Prophet declaring God to be present among the iudges & Magistrates, 2 reparaeth their partialitie, 3 And exhorteth them to do iustice.

4 A Psalm committed to Asaph.

5 And standeth in the assembly of gods: He iudgeth among gods.

2 How long wilt thou iudge unjustly, and accept the persons of the wicked? Selah.

3 Do right to the poore and fatherlesse: doe iustice to the poore and needy.

4 Deliuer the poore and needy: saue them from the hand of the wicked.

5 They know not & understand nothing: when the cause of the godly cannot be heard.

b It seemeth that this Psalm was appointed for solemn feasts and assemblies of the people to whom for a time these ceremonies were ordeined, but now vnder the Gospel are abolished.

c Vnder this feast he comprehendeth all other solemn dayes.

d That is, in Israel: for Iosephs family was accounted the chiefe before that Iudah was preferred.

e God speaketh in the person of the people because he was their leader.

f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage: how much more are we indebted to him for our spirituall deliuerance from the tyranny of Satan and sinne?

g By a strange and wonderful fashion.

h He condemneth all assemblies, where the people are not attentive to heare Gods voice, and to giue obedience to the same.

i God accuseth their incredulitie, because they opened not their mouths to receive Gods benefits in such abundance as he poureth them out.

k God by his word calleth all, but his secret election appointeth who shall haue with fruit.

l If their sinns had not letted, m If the Israelites had not broken covenant with God he would haue giuen them victory against their enemies.

n That is, with most fine wheat and abundance of hony.

o A Psalm committed to Asaph.

1 The Prophet sheweth that if Princes & iudges doe northerly dutie, God, whose authoritie is above them, will take vengeance on them.

2 For the more & murderers find fauour in iudgement.

3 Not only when they cry for helpe, but when their cause requireth aide and supports.

4 They know not & understand nothing: when the cause of the godly cannot be heard.

d That is, all things are out of order either by their tyranny, or carelesse negligence. e No title of honour shall excuse you, but you shall be subject to Gods iudgement, and render account aswell as other men. f Therefore no tyrant shall plucke thy right and authority from thee.

they walke in darknesse, albeit all the nations of the earth be moued. 6 I haue said, Ye are gods, and ye all are children of the most High. 7 But ye shall die as a man, and ye princes shall fall like others. 8 O God, arise, therefore iudge thou the earth: for thou shalt inherite all nations.

P S A L. LXXXIII

1 The people of Israel pray vnto the Lord to deliver them from their enemies both at home and furroff, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, bee stricken with the storme tempest of Gods wrath. 13 That they may know that the Lord is most high vpon the earth.

A Song or Psalm committed to Apsah.

Keue not thou silence, O God: be not still, and cease not, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken crafty counsel against thy people, and haue consulted against thy secret ones.

4 They haue said, Come, and let vs cut them off from being a nation, & let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee: the tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims:

6 Gebal and Ammon, and Amalech, the Philistines with the inhabitants of Tyre.

7 Assyrie also is ioynd with them: they haue bene an arme to the children of Lot. Selah.

8 Doe thou to them as vnto the Midianites: as to Sisera, and as to Habin at the riuer of Kishon.

10 They perished at Endor, and were dung for the earth.

11 Make them, euen their Princes like *Dreb, and like Zeb: yea, all their Princes like Zebah, and Zalmunna.

12 Which haue said, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the stubble before the winde.

14 As the fire burneth the Forrest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they

may aske thy Name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them be put to shame and perith.

18 That they may know that thou, which art called Jehonah, art alone, euen the most High ouer all the earth.

by experience, that it is in vaine to resist against thy Church.

P S A L. LXXXIII.

1 David driven forth of his country, 2 Desireth most ardently to come againe to the Tabernacle of the Lord, and the assembly of the Saints to prayse God. 4 Pronouncing them blessed that may so doe. 6 Then hee prayseth the courage of the people, that passe throug the wilderness to assemble themselves in Zion. 10 Finally, with praise of this matter, and confidence of Gods goodnesse, hee endeth the Psalm.

¶ To him that excelleth vpon Sittith.

A Psalm committed to the sonnes of Korah.

O Lord of hostes, how aniable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where shee may lay her young: euen by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make wells therin: the raine also couereth the palme.

7 They goe from strength to strength, till enery one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iakob. Selah.

9 Behold, O God, our shield, and looke vpon the face of thine anointed.

10 For a day in thy Courts is better then a thousand otherwise: I had rather be a doore keeper in the house of my God, then to dwell in the tabernacles of wickednesse.

11 For the Lord God is the Sunne and shield vnto vs: the Lord will giue grace and glory, and no good thing will he withhold from them that walke uprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

can hinder them that are fully bent to come to Christs Church, neither ye: that God will euer faile them. f They are neuer weary, but increase in strength and courage till they come to Gods house. g That is, for Christs sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increase his blessings toward his more and more.

P S A L. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, so the intent that hee should not leaue the works of his grace vnperfect. 5 Next, they complaine of their long affliction:

a This Psalm seemeth to haue bene composed, as a forme of prayer against dangers that the Church was in in the dayes of Iehoshaphat.

b He calleth them Gods enemies, which are enemies to his Church.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preferreth them from all dangers.

d They were not content to take the Church as a prisoner, but fought vnto the death to destroy it.

e By all secret means, f They thought to haue subuerted thy counsell, wherein the perpetuie of the Church was established.

g The wickednes of the Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites brethren. h By these examples they were confirmed that God would not suffer his people to be utterly destroyed, Iudg 7.21. & 4.15. i Troden vnder feete, as myre, Iudg 7.25. and 8.21. k This is, Iudea: for where his Church is, there dwelleth he among them. l Because the reprobate could by no means be amended he prayeth that they may verily be destroyed, be vnstable, and led with all windes.

m That is, be compelled by thy plagues to confesse thy power. n Though they beleue not, yet they may proue they counsell in

a David complaineth that he cannot haue access to the Church of God to make profession of his faith and to profit in religion.

b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts.

c So that the poore birds haue more libertie then I.

d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.

e That is, of mulberry trees, which was a barren place, to that they which passed throug, must digge pits for water: signifying, that no les

can hinder them that are fully bent to come to Christs Church, neither ye: that God will euer faile them. f They are neuer weary, but increase in strength and courage till they come to Gods house. g That is, for Christs sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increase his blessings toward his more and more.

affliction: 8 And thirdly they reioyce in hope of felicity promised. 9 For their deliuerance was a figure of Christs kingdom, under vns which should be per- felt felicity.

C To him that excelleth. A Psalm committed to the tonnes of Iozab.

L O D, thou hast bene saourable vnto thy Land: thou hast brought againe the captiuitie of Iacob.

2 Thou hast forgiven the iniquity of thy people, and covered all their finnes. Selah.

3 Thou hast withdrawen all chine anger, and hast turned backe from the fierce- nesse of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angry with vs for ever, and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, & graunt vs thy saluation.

8 I wil hearken what the Lord God will say: for he wil speake peace vnto his people, and to his saints: that they turne not againe to folle.

9 Surely his saluation is nere to them that feare him, that glox may dwell in our land.

10 Mercie and truerth shall meete: righte- tounesse and peace shall kisse one another.

11 Truth shall bnd out of the earth, and righteounesse shall looke downe from heauen.

12 Pea, the Lord shall giue good things, and our land shall giue her increase.

13 Righteounesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 David sore afflicted and forsaken of all, prayeth fruenly for deliuerance: sometime rehearsing his miseries, 5 Sometimes the mercies received, 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complayneth also of his aduersaries, and requirith to be deliuered from them.

A prayer of David.

I O D, and heare me: for I am poore and needie.

2 Deliuer thou my soule for I am mercifull: my God saue thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord, art good & mercifull,

and of great kindenes vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and hearken vnto the voice of my supplication.

7 In the day of my trouble I will call vnto thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can doe like thy workes.

9 All nations, whom thou hast made, shall come, and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: pea, I will glorifie thy Name for ever.

13 For great is thy mercy toward me, and thou hast deliuered my soule from the lowest graue.

14 O God, the proud are risen against me, and the assemblies of violent men haue sought my soule, and haue not let thee be- seze them.

15 But thou, O Lord, art a pitifull God and mercifull: slow to anger, and great in kindnesse and truerth.

16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and laue the soule of thine handmaid.

17 Shew a token of thy goodness toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

18 I have sinned, O Lord, and mine iniquities are against thee: thou art righteous, and thou shalt prevaile.

19 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

20 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

21 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

22 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

23 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

24 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

25 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

26 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

27 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

28 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

29 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

30 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

31 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

32 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

33 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

34 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

35 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

36 Let not mine enemies triumph over me, neither let mine iniquities be multiplied against me: for thou art mercifull.

e By crying and calling continually, he sheweth how we may not be weary, though God graunt not forthwith our request, but that we must earnestly and often call vpon him.

f He commendeth all idoles, foras much as they can doe no workes to declare that they are gods.

g This proueth, that David prayed in the Name of Christ the Messias, of whose kingdome he doth here prophesie.

h He confesseth himselfe ignorant till God hath taught him, and his heart variable and separate from God, till God ioyneth to him, and confirme it in his obedience.

i That is, from most great danger of death: out of the which none but onely the mighty hand of God could deliuer him.

k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuledge to all vice & cruelty.

l He bereth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 The holy Ghost promitteth that the condition of the Church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie, so that there should be nothing more comfortable, then to be numbered among the members thereof.

C A Psalm or song committed to the tonnes of Iozab.

G O D layd his foundations among the holy mountaines.

2 The Lord loveth the gates of Zion among all the habitations of Iacob.

3 Glorious things are spoken of thee, O citie of God, Selah.

4 I will make mention of Rahab and Babel among them that know me: behold glorious estate doeth yet appear, yet waite with patience,

and God wil accomplish his promises. c That is, Egypt, and these other countreys shall come to the knowledge of God.

d It shall befall of him that is regenerate and come to the Church, that he is as one that was borne in the Church.

a God did chuse that place among the hills, to stablish Jerusalem and his Temple.

b Though thy glorious estate doe not yet appear, yet waite with patience,

c That is, Egypt, and these other countreys shall come to the knowledge of God.

d It shall befall of him that is regenerate and come to the Church, that he is as one that was borne in the Church.

e Out of all quarters they shall come into the Church, and be counted as citizens.

f When he calleth by his word them into the Church, whom hee had elected and written in his booke. g The Prophet teacheth his whole afflictions and comfort in the Church.

PSAL. LXXXVIII.

1 A grievous complaint of the faithfull sore afflicted by sickness, persecutions, and aduersitie, 7 Being as it were left of God without any consolation: 13 Yet he calleth on God by faith, and striueth against desperation, 18 complaining himselfe to be forsaken of all earthly helpe.

A Song or Psalm of * Deman the Tzarabite, to giue instruction, committed to the sonnes of Korah for him that excelleth vpon Harath. * I cannot.

O Lord God of my saluation, I crye day and night ^b before thee.

2 Let my prayer enter into thy presence: encline thine eare vnto my cry.

3 For my soule is filled with evils, and my life draweth neere to the graue.

4 I am counted among them that goe downe vnto the pit, and am as a man without strength:

5 Free among the dead, like the flaine lying in the graue, whom thou rememberest no more, and they are cut off from thine ^d hand.

6 Thou hast laid me in the lowest pit, in darkness, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast berured mee with all thy ^e waues. Selah.

8 Thou hast put away mine ^f acquaintance farre from me, and made me to be abhorred of them: I am shut vp, and cannot get forth.

9 Mine eye is sorrowfull through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shew a ^g miracle to the dead? ^h shall the dead rise and praise thee? Selah.

11 Shall thy louing kindnesse be declared in the graue? or thy faithfullnesse in destruction?

12 Shall thy wondrous works be knowne in the darke? and thy righteousnesse in the land of ⁱ oblation?

13 But vnto thee haue I cried. O Lord, and early shall my prayer come ^b fore thee.

14 Lord, why dost thou reiect my soule, and blottest thy face from me?

15 I am afflicted, and at the point of death: ^j from my youth I suffer thy terrors,

providence, whereby he partly punisheth and partly reueth his. g I see none end of my sorrowes.

h Mine eyes and face declare my sorrowes. i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to try till they be dead, and then raise them ^k againe. k That is, in the graue, where onely the body lieth without all sense and remembrance.

l I am euer in great dangers and sorrowes, as though my life should vtterly be cut off euery moment.

Doubting of my life.

16 Thine indignations go ouer mee, and thy feare hath cur me off.

17 They came round about me daily like water, and compassed me together.

18 My louers and friends had thou put away from me, and mine acquaintance [†] hid themselves. [†] Ebr were in darkness.

PSAL. LXXXIX.

1 With many words doth the Prophet praise the goodness of God, 23 for his Testam. nt and covenant that he had made betwene him and his elect by Iesus Christ the sonne of David. 38 Then dooth he complain of the great ruine & desolation of the kingdom of David, so that to the outward appearance the promise was broken. 46 Finally he prayeth to be deliuered from his afflictions, making mention of the shortness of mans life, and confirming himselfe by Gods promises.

A Psalm to giue instruction, of Ethan the Tzarabite.

I will sing the mercies of the Lord for euer: with my mouth will I declare thy truth from generation to generation.

2 For I ^a said, Mercy shall be set vp for euer: thy truth shall thou ^b establish in the very heauens.

3 I haue made a covenant with my chosen: I haue twoune to David my seruant,

4 Thy seede will I establish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the ^c heauens shall praise thy wondrous worke: yea, thy truth in the Congregation of the Saints.

6 For who is equal to the Lord in the heauen? and who is like the Lord among the ^d sonnes of the gods?

7 God is very terrible in the assembly of the ^e Saints, and to be reuerenced aboue all that are about him.

8 O Lord God of hosts, who is like vnto thee, which art a mighty Lord, and thy truth is about thee!

9 Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mighty arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: ^f Tabor and Hermon shall reioyce in thy name.

13 Thou hast a mighty arme: strong is thine hand, and high is thy right hand.

14 Righteousnes and equitie are the stars of the heauens.

Angels. h If the Angels tremble before Gods maiestie and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?

i For as he deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will hee deliuee deliuee it, when the dangers bee great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliuerance of his Church.

l For hereby he iudgeth the world, and sheweth himselfe mercifull. Fa her, and faithfull prote. Goe vnto his.

a Though the horrible confusion of things might cause thee to despair of Gods fauour, yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As hee that surely beleueed in heart.

c As thine invisible heauen is not subiect to any alteration and change: so shall the truth of thy promise be vchangeable.

d The Prophet sheweth what was the promise of God, whereof he gounded his faith.

e The Angels shall praise thy power and faithfulness in deliuering thy Church.

f That is, in the

g Meaning, the

h

i

k

l

m Feeling in
their conscience
that God is their
Father.

n They shalbe
preferred by thy
richerly prou-
idence.

o In that they
are preferred, and
continue, they
ought to giue the
praise and glory
onely to thee.

p In that that
our King hath
power to defend
vs, is the gift
of God.

q To Samuel and
to others, to as-
sure that Dauid
was thy chosen
one.

r Whom I haue
both chosen and
giue him strength
to execute his of-
fice, as verse 21.

s Though there
shalbe euermore
enemies against
Gods kingdome,
yet he promisseth
to overcome
them.

t I wil merciful-
ly performe my
promises to him,
notwithstanding
his infortunes
and offences.

u His power,
glory and estate
x He shall enioy
the land round
about.

y His excellent
dignitie shall ap-
peare herein that
he shall be named
the Son of God,
& the first borne,
wherein he is a
figure of Christ.

z Though for
the finnes of the
people the state
of this kingdome
decayed: yet God
referred will a
root, till he had accomplished this promise in Christ. s. *Sam. 7. 14*

a Though the faithfull answer not in all poin. s to their profu-
sion, yet God will not breake his covenant with them. b For God
in promising hath respect to his mercy, and not to mans power in
performing. *Hebr. if I lie vnto Dauid: which is a manner of oath.*
c As long as the sunne and moone endure, they shalbe witnesses to
me of this promise. d Because of the horrible confusion of things,
the Prophet complaineth to God, as though he saw not the perfor-
mance of his promise. And thus discharging his cares on God, hee
resteth doubt and impatience.

blissment of thy throne: mercy and trueth
goe before thy face.

15 Blessed is the people that can reioyce
in thee: they shall walke in the light of thy
countenance. *o Lord.*

16 They shall reioyce continually in thy
Name: and in thy righteousness shall they
glorifie themselves.

17 For thou art y^e glory of their strength,
and by thy fauour our homes shalbe exalted.

18 For our shield appertaineth to the Lord,
and our King to the holy one of Israel.

19 Thou wakest then in a vision vnto
thyne holy one, & saydest, I haue layd helpe
vpon one that is mighty: I haue exalted
one chosen out of the people.

20 I haue found Dauid my seruant: with
mine holy oyle haue I anointed him.

21 Therefore mine hand shalbe established
with him: and mine arme shall strengthen
him.

22 The enemy shall not oppresse him,
neither shall the wicked hurt him.

23 But I wil destroy his foes before his
face, and plague them that hate him.

24 My trueth also and my mercy shall be
with him, and in my Name shall his home
be exalted.

25 I will let his hand also in the sea, and
his right hand in the floods.

26 We shall cry vnto mee, Thou art my
Father, my God, and the rocke of my sal-
uation.

27 Also I will make him my first borne,
higher then the kings of the earth.

28 My mercy will I keepe for him for
euermore, and my covenant shall stand fast
with him.

29 His seed also wil I make to endure for
euer, and his throne as the dayes of heauen.

30 But if his children forsake my law, and
walke not in my iudgements:

31 If they breake my statutes, and keepe
not my commandments:

32 Then will I visite their transgression
with the rod, & their iniquity with strokes.

33 Yet my louing kindness wil I not take
from him, neither wil I falsifie my trueth.

34 My covenant wil I not breake, nor
alter the thing that is gone out of my lips.

35 I haue twome once by my holinesse,
that I wil not faile Dauid, saying,

36 His seed shall endure for euer, and his
throne shalbe as the sunne before me.

37 He shalbe established for euermore as
the moone, and as a faithfull witness in the
heauen. *Selah.*

38 But thou hast reiected and abhorred,
thou hast bene angry with thine anointed.

39 Thou hast broken the covenant of

thy seruant, and prophaned his crowne ca-
sting it on the ground.

40 Thou hast broken down all his wals:
thou hast laid his fortresses in ruine.

41 All that go by the way, spoile him: he
is a rebuke vnto his neighbours.

42 Thou hast set by the right hand of his
enemies, and made all his aduersaries to re-
ioyce.

43 Thou hast also turned the edge of his
sword, and hast not made him roland in the
battel.

44 Thou hast caused his dignitie to de-
cay, and cast his throne to the ground.

45 The dayes of his youth hast thou
shortened, and couered him with shame.
Selah.

46 Lord, how long wilt thou hide thy
face, for euer, that thy wrath burne like fire?

47 Remember of what time I am: where-
fore shouldest thou create in vaine all the
children of men?

48 What man liueth, and shall not see
death? shall he deliuer his soule from the
hand of the graue? *Selah.*

49 Lord, where are thy former mercies,
which thouwardst vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy
seruants, which I brake in my boldness of
all the mighty people.

51 For thine enemies haue reproched
thee, O Lord, because they haue reproched
the footesteps of thine anointed.

52 Doubted be the Lord for euermore. So
be it, euen so be it.

preuent thee. i Hee meaneth, that Gods enemies did not onely
slander him behind his backe, but also mocked him to his face, and
as it were cast their iniuries in his bosome. k So be calleth them
that persecute the Church. l They laugh at vs, which patiently
waite for the coming of thy Christ.

P S A L X C.

1 Moses in his prayer setteth before vs the eter-
nall fauour of God toward him, 3 who are neither
admonished by the breuitie of their life, 7 nor by his
plagues to be thankfull, 12 therefore Moses prayeth
God to turne their hearts, and continue his mercies
toward them and their posterity for euer.

A prayer of Moses the man of God.
L ord, thou hast bin our habitation from
generation to generation.

2 Before the mountaines were made,
and before thou hadst formed the earth, and
the world, euen from everlasting to everlas-
ting thou art our God.

3 Thou turnest man to destruction:
again thou sayest, Returne, ye sonnes of
Adam.

4 For a thousand yeeres in thy sight are
as yesterday when it is past, and as a watch
in the night.

5 Thou hast ouerflowed them: they are
as a sleepe: in the morning they groweth like
the grasse:

menting the frailty and shortnesse of mans life, n ouerth God to pitty,
e Though man thinke his life long, which is in deede most short,
yea, though it were a thousand yeeres, yet in Gods sight it is as no-
thing, and as the watch that lasteth but three houres. f Thou ta-
kest them away suddenly as with a flood.

e By this he
meaneth the hor-
rible dissolution
and renting of
the kingdome,

which was vnder
Ieroboams: or els
by the spirit of
prophete, Echan
speaketh of those
great miseries,
which came soone

afterward to
passe at the cap-
tivity of Ba-
bylon.

f He sheweth
that the king-
dome fell before
it came to per-
fection, or was
ripe.

g The Propheet
in ioining praier
with his com-
plainer, sheweth
that his faith ne-
uer failed.

h Seeing mans
life is short, and
thou hast created
man to bestow
thy benefits vpon
him, except
thou haste to
helpe, death will

preuent thee. i Hee meaneth, that Gods enemies did not onely
slander him behind his backe, but also mocked him to his face, and
as it were cast their iniuries in his bosome. k So be calleth them
that persecute the Church. l They laugh at vs, which patiently
waite for the coming of thy Christ.

a Thus the Scrip-
ture vseth to call
the Prophets.

b Thou hast bin
as an house and
defence vnto vs
in all our trou-
bles and trauels

now this foure
hundred yeere.

c Thou hast cho-
sen vs to be thy
people before
the foundations
of the world
were laid.

d Moses by la-
menting the frailty and shortnesse of mans life, n ouerth God to pitty,
e Though man thinke his life long, which is in deede most short,
yea, though it were a thousand yeeres, yet in Gods sight it is as no-
thing, and as the watch that lasteth but three houres. f Thou ta-
kest them away suddenly as with a flood.

g Thou callest vs by thy rods to consider the shortnesse of our life, and for our finnes thou abridgest our dayes.

h Our dayes are not onely short, but miserable, for as much as our finnes dayly provoke thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuitie bee miserable, much more if thy wrath lie vpon it, as they which feare thee onely know.

l Which is by considering the shortnesse of our life, and by meditating the heavenly ioyes.

m Meaning, wilt thou be angry?

n Or, take comfort in thy seruants. n Euen thy mercy, which is thy chiefest worke. o As Gods promises appertaine as well to their posteritie, as to them, so Moyses prayeth for the posterity. p Meaning, that it was obscured, whē he ceased to do good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

1 Here is described in what assurance hee trusteth that putteth his whole trust in God, and committeth himselfe wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them and giue them immortal glory.

Who so dwelleth in the secret of the most high, shall abide in the shadow of the Almighty.

2 I will say vnto the Lord, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely, hee will deliuer thee from the snare of the hunter, and from the noysome pestilence.

4 Hee will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his truth shall be thy shield and buckler.

5 Thou shalt not bee afraid of the feare of the night, nor of the arrow that flieth by day:

6 Nor of the pestilence that walketh in

the darkness: nor of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayd, The Lord is mine hope: thou hast set the most high for thy refuge.

10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.

11 For he shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke vpon the lion and aspe: the young lion and the dragon shalt thou tread vnder feete.

14 Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath known my name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With long life will I satiate him, and shew him my saluation.

ouercome it, whether it bee secret or open. i To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For he is contented with that life that God giueth: for by death the shortnesse of this life is recompented with immortalitie.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath so stir vp the people to acknowledge God, & to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

A Psalme or song for the Sabbath day.

It is a good thing to praise the Lord, and to sing vnto thy name, O most high,

2 To declare thy louing kindnesse in the morning, and thy truth in the night,

3 Upon an instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy workes, and I will reioyce in the workes of thine hands,

5 O Lord, how glorious are thy workes! and thy thoughts are very deepe.

6 An vnwise man knoweth it not, and a scole doeth not vnderstand this,

7 When the wicked grow as the graske, and all the workes of wickednesse doe flourish: that they shall be destroyed for euer.

8 But thou, O Lord, art most high, for euermore.

9 For loe, thine enemies, O Lord: for loe thine enemies shall perish: all the workes of iniquitie shall be destroyed.

day: to wit, to mediate Gods workes. e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perish. f Thy iudgements are most constant against the wicked, and passe our reach.

f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reueiled.

g God hath not appointed euery man one Angel,

but many to be ministers of his

providence to keepe his and defend them in

their vocation, which is the way

to walke in without tempting God.

h Thou shalt not only be preserved from all euil, but

To assure the faithfull of Gods protection, he bringeth in God to confirme the same.

For he is contented with that life that God giueth: for by death the shortnesse of this life is recompented with immortalitie.

Which teacheth that the vse of the Sabbath standeth in praying God, and not only in ceasing from worke.

b For Gods mercie and fidelitie in his promises toward his, binde them to praye him continually, both day and night

c These instruments were then permitted, but at Christes coming abolished.

d He sheweth what is the vse of the Sabbath

a Hethat maketh God his defence and trust, shall perceiue his protection to be a most sure safeguard.

b Being assured of this protection, he prayeth vnto the Lord.

c That is, Gods helpe is most ready for vs whether Satan assaile vs secretly,

which he calleth a snare: or openly, which is here meant by the pestilence.

d That is, his faithfull keeping of promise to helpe thee in thy necessitie.

e The care that God hath ouer his, is most sufficient to defend them from all dangers.

P S A L. XCIX.

1 He commendeth the power, equity, and excellencie of the kingdom of God by Christ ouer the Lawes and Gentiles, 5 and prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the ancient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the people tremble: he sitteth betwene the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high aboue all the people.

3 They shall praise thy great and fearefull Name (for it is holy)

4 And the kings power that loneth indgement: for thou hast prepared equity: thou hast executed indgement and iustice in Iaakob.

5 Exalt the Lord our God, and fall down before his footstole: for he is holy.

6 Moses and Aaron were among his Priests, 4 and Samuel, among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudy pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for their inuentions.

9 Exalt the Lord our God, and fall down before his holy mountaine: for the Lord our God is holy.

d Vnder these three he comprehendeth the whole people of Israel, with who God made his promise. e For the more liberally that God dealeth with his people, the more doth he punish them that abuse his benefits.

P S A L. C.

1 Hee exhorteth all to serue the Lord, 3 who hath chosen vs, and prescribed vs, 4 and to enter into his assemblies to praise his Name.

A Psalm of praise.

1 Sing ye loud vnto the Lord, all the earth.

2 Serue the Lord with gladnes: come before him with ioyfullnesse.

3 Know ye that euen the Lord is God: he hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courts with reioycing: praise him, and blesse his Name.

5 For the Lord is good: his mercy is euerslasting, and his truth is from generation to generation.

c He sheweth that God will not be worshipped, but by that means which hee hath appointed. d Hee declareth, that we ought neuer to bee weary in praising him, seeing his mercies toward vs last for ever.

P S A L. CI.

1 David describeth what gouernment he will obserue in his house and kingdom 5 He will punish and correct by rooting forth the wicked, 6 and cherishing the godly persons.

A Psalm of Dauid.

1 Will I sing mercie and indgement: vnto thee, O Lord will I sing.

a David considereth what manner of king hee would be when God should place him in the throne, promising openy, that he would be mercifull and iust.

2 I will doe wisely in the perfit way: I will walke in the by rightnesse of mine heart in the midis of mine house.

3 I will let no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will know none euill.

5 Him that prauily slandereth his neighbour will I destroy: him that hath a proude looke and high heart, I cannot suffer.

6 Mine eyes shall be vnto the faithfull of the land, y they may dwell with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lyes, shall not remaine in my sight.

8 Sometimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the cite of the Lord.

He sheweth what is the true vse of the sword to punish the wicked, and to maintaine the good. f Magistrates must immediately punish vice, lest it grow to further inconuenience: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

P S A L. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church: 18 Whereof followeth the praise of Gods to be published to all posteritie. 22 The conuersion of the Gentiles, 28 And the stability of the Church.

A prayer: of the afflicted, when he shall be in distress, and powre forth his meditation before the Lord.

O Lord, heare my prayer, and let my cry come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my dayes are consumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten, and withereth like grasse, because I forgate to eate my bread.

5 For the voyce of my growning my bones doe cleaue to my skin.

6 I am like a pellicane of the wilderness: I am like an owle of the deserts.

7 I watch and am as a sparrow alone vpon the house top.

8 Mine enemies reuile me dayly, & they that rage against me, haue sworn against me.

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping,

10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, dost remaine for

f Haue conspired my death, g I haue not risen out of my mourning to take my refection. h He sheweth that the afflictions did not only thus moue him, but chiefly the feeling of Gods displeasure,

i Howsoeuer we be fraile: yet thy promise is sure, and the remembrance thereof shall conuince vs for ever.

k That is, the
seuentie yeeres,
which by the
Prophet Ieremie
thou diddest ap-
point, ler. 29. 1. 2.
l The more that
the Church is in
misery and delo-
ration, the more
ought the faith-
full to loue and
pittie it.
m That is, when
hee shall haue
drawn his church
out of the dark-
nesse of death.
n The deliue-
rance of the
Church is a most
excellent bene-
fit, and therefore
he compareth it
to a new creati-
on: for in their
banishment the
body of the
Church seemed
to haue bene
dead, which by
deliuerance was
as it were crea-
ted anew.
o Who now in
their banishment
could looke for
nothing but
death.
p He sheweth
that Gods Name
is neuer more
praised then when religion flourisheth, and the Church increaseth:
which thing is chiefly accomplished vnder the Kingdome of Christ.
q The Church lament that they see not the time of Christ, which
was promised, but haue but few yeeres and short dayes. r If hea-
uen and earth perish, much more shall man perish: but the Church
by reason of Gods promise endureth for euer. s Seeing thou hast
chosen t y Church out of the world and ioyned it to thee, it cannot
but continue for euer: for thou art euerlasting.

uer, and thy remembrance from generation
to generation.
13 Thou wilt arise, and haue mercy vpon
Zion: for the time to haue mercy thereon, for
the appointed time is come.
14 For thy seruants delight in the stones
thereof, and haue pittie on the dust thereof.
15 Then the heathen shall feare the glorie
of the Lord, and all the kings of the earth
thy glory.
16 When the Lord shall build vp Zion,
and shall appeere in his glory,
17 And shall turne vnto the prayer of the
desolate, and not despise their prayer.
18 This shall bee written for the genera-
tion to come, and the people which shall bee
created, shall praise the Lord.
19 For hee hath looked downe from the
height of his Sanctuary: out of the heauen
did the Lord behold the earth,
20 That hee might heare the mourning
of the prisoner, and deliuer the children of
death:
21 That they may declare the Name of
the Lord in Zion, & his praise in Ierusalem.
22 When the people shall be gathered to-
gether, and the kingdome to serue the Lord.
23 He abated my strength in the way,
and shortened my dayes.
24 And I said, O my God, take mee not
away in the mids of my dayes: thy yeeres
endure from generation to generation.
25 Thou hast aboretine laid the founda-
tion of the earth, and the heauens are the
worke of thine hands.
26 They shall perish, but thou shalt en-
dure: euen they shall all ware olde as doeth
a garment: as a besture shalt thou change
them, and they shall be changed.
27 But thou art the same, and thy yeeres
shall not faile.
28 The children of thy seruants shall
continue, and their seede shall stand fast in
thy sight.

PSAL. CIII.

1 He prouoketh all to praise the Lord, which hath
pardoned his finnes, deliuered him from destruction,
and giuen him sufficient of all good things. 10 Then
he addeth the tender mercies of God, which he shew-
eth like a most tender father toward his children. 14
The frailtie of mans life. 20 An exhortation to man
and Angels to praise the Lord.

¶ A Psalm of David.

M y soule, praise thou the Lord, and all
that is within me, praise his holy Name.
2 My soule, praise thou the Lord, and for-
get not all his benefites.
3 Which forgiveth all thine iniquities,
and healeth all thine infirmities.

a He wakeneth
his dulnesse to
praise God,
shewing that
both understan-
ding and affec-
tion are in his
minde and
heart are too litle to set forth his praise, b This is the beginning
of the chiefest of all benefites: remission of sinne.

4 Which redeemeth thy life from the
grave, and crowneeth thee with mercie and
compassions.
5 Which satisfieth thy mouth with good
things: and thy youth is renewed like the
eagles.
6 The Lord erretheth righteousness and
iudgement to all that are oppressed.
7 He made his waies known vnto e
les, & his works vnto the children of Israel.
8 The Lord is full of compassion and
mercy, slow to anger and of great kinde-
nesse.
9 He will not alway chide, neither keepe
his anger for euer.
10 We hath not dealt with vs after our
sinnes, nor rewarded vs according to our
iniquities.
11 For as high as the heauen is above the
earth, so great is his mercie toward them
that feare him.
12 As far as the East is from the West:
so farre hath hee remooued our sinnes from
vs.
13 As a father hath compassion on his
children, so hath the Lord compassion on
them that feare him.
14 For he knoweth whereof we be made:
he remembereth that we are but dust.
15 The dayes of man are as grasse: as
a flower of the field, so flourisheth he.
16 For the winde goeth ouer it, and it is
gone, and the place thereof shall know it no
more.
17 But the louing kindeesse of the Lord
endureth for euer and euer vpon them that
feare him, and his righteousness vpon chil-
drens children.
18 Vnto them that keepe his covenant,
and thinke vpon his commandements to do
them.
19 The Lord hath prepared his throne in
heauen, and his kingdome ruleth ouer all.
20 Praise the Lord, ye his Angels, that
excell in strength, that doe his commaunde-
ment in obeying the voyce of his word.
21 Praise the Lord, all ye his hostes, yee
his seruants that doe his pleasure.
22 Praise the Lord, all yee his works, in
all places of his dominion: my soule, praise
thou the Lord.

infirmitie and miserie, k His iust and faithfull keeping of his
promise, l To whom he giueth grace to feare him, and to obey
his word, m In that that we, which naturally are slow to praise
God, exhort the Angels which willingly doe it, wee stirre vp our
selues to consider our dutie, and awake out of our sluggishnesse.

PSAL. CIII.

1 An excellent Psalm to praise God for the crea-
tion of the world, and the gouernance of the same by
his marueilous providence, 35 wherein the Prophet
prayeth against the wicked, who are occasions that
God diminisheth his blessings.

M y soule, praise thou the Lord: O Lord
my God, thou art exceeding great: thou
art clothed with glory and honour.
2 Which couereth himselfe with light as
with a garment, and spreadeth the heauens
like a curtaine.

a The Prophet
sheweth that we
need not enter
into the heauens
to seeke God, for
the elements, are most liuely mirrors to see his maiestie in.

Gods power and providence

Psalmes.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to f Heb. 1. 7. beholdeth in this glaife, how the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle the rage of the waters, it were not possible but the whole world should be destroyed.

e If God provide for very beasts, much more will hee extend his provident care to man.

f There is no part of the world so barren where most euident signes of Gods blessings appeare not.

g From f clouds.

h He describeth Gods provident care ouer man, who doth not onely provide necessary things for him as herbes and other meate: but also things to reioyce, & comfort him, as wine and oyle, or ointments.

i Or, does, sees and such like.

j As to separate the night from the day, and to note dayes, moeths and yeeres.

k That is, by his counle either far or neere, it noteth summer, winter, and other seasons.

l That is, they onely finde meate according to Gods providence, who careth euen for the brute beasts.

m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannic and fierceness of beasts.

n Hee confelleth that no tongue is able to expresse Gods workes, nor minde to comprehend them.

o Or, whale.

p God is a most nourishing Father, who provideth for all creatures their daily food.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coveredst it with the deepe, as with a garment: the waters would stand about the mountaines.

7 But at thy rebuke they flee: at the voice of thy thunder they haile away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9 But thou hast set them a bound which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys, which run betwene the mountaines.

11 They shall giue drinke to all the beasts of the field, and the wilde asses shall quench their thirst.

12 By these springs shal the foules of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to grow for the cattell, and herbe for the vse of man, that hee may bring forth bread out of the earth.

15 And wine that maketh glad the heart of man, and oile to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanon, which he hath planted.

17 That the birds may make their nests there: the stoake dwelleth in the firs trees.

18 The high mountaines are for the goats: the rocks are a refuge for the conies.

19 He appointed the moone for certaine seasons: the Sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beasts of the forest creep forth.

21 The Lyons roare after their pray, and seeketh their meat at God.

22 When the Sunne riseth, they retire, and couch in their dens.

23 Then goeth man forth to his worke, and to his labour vntill the evening.

24 O Lord, how manifold are thy workes! in wisdome hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wilde: for therein are things creeping innumerable, both small beasts and great.

26 There goe the ships, yea, that Linathan, whom thou hast made to play therein.

27 All these waite vpon thee, that thou mayest giue them food in due season.

28 Thou giuest it to them, & they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breath, they die, and returne to their dust:

30 Again, if thou send forth thy spirit, they are created, and thou renewest the face of the earth.

31 Gloe be to the Lord for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth and it trembleth: he toucheth the mountaines, and they smoke.

33 I will sing vnto the Lord all my life: I will praise my God, while I liue.

34 Let my wordes bee acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners bee consumed out of the earth, and the wicked till there bee no more: O my soule, praise thou the Lord, Praise ye the Lord.

burneth the mountaines. Who infect the world, and so cause God that he cannot reioyce in his workes.

P S A L. CV.

He praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promise sake.

Praise the Lord, and call vpon his Name: declare his workes among the people.

2 Sing vnto him, sing praise vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

4 Seeketh the Lord & his strength: seeke his face continually.

5 Remember his marvellous workes, that hee hath done, his wonders and the iudgements of his mouth.

6 Pleased of Abraham his seruant, yee children of Iacob, which are his elect.

7 Hee is the Lord our God: his iudgements are thorow all the earth.

8 Hee hath alway remembered his covenant and promise, that hee made to a thousand generations.

9 Euen that which he made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iacob for a law, and to Israel for an euersing couenant.

11 Saying, Unto thee will I giue the land of Canaan: the lot of your inheritance.

12 Albeit they were few in number, yea, very few, and strangers in the land.

13 And walked about from nation to nation, from one kingdome to another people.

14 Yet suffered hee no man to doe them wrong, but reproued kings for their sakes, slaying.

15 Touch not mine anointed, and doe

p As by thy presence all things haue life: so, if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: for their generation declareth that we receive all things of our Creator.

r Gods mercifull face giueth strength to the earth, but his seuerer countenance

burneth the mountaines.

f Who infect the world, and so cause God that he cannot reioyce in his workes.

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r Gods mercifull face giueth strength to the earth, but his seuerer countenance

burneth the mountaines.

which God made to Abraham, to be his God and the God of his seed after him, hee renewed and repeated it againe to his seed after him. He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their Fathers. That is, the King of Egypt and the King of the Amorites, Gen. 12. 17. and 20. 3. Those whom I haue sanctified to my people,

i Meaning, the
eld Fathers, to
whom God
shew'd himselfe
plainly, and who
were teachers forth
of his words.
k Either by sen-
ding scarcitie, or
by taking away
the strength and
nourishment
thereof.

l So long he suf-
fered aduersitie,
as God had ap-
pointed, and till
he had tryed suf-
ficiently his pa-
tience.

m That the very
Princes of the
countrie should
be at Iosephs
commandement
and learne wis-
dome at him.

n So it is in God
either to moue
the hearts of the
wicked to loue
or to hate Gods
children.

o Meaning, Mo-
ses and Aaron.

Exod. 7. 20.

Exod. 8. 6.

p So that this
vermine came
not by fortune,
but as God had
appointed and
his Prophet Mo-
ses spake.

q It was strange
to see raine in E-
gypt, much more
it was fearefull
to see haile

r He sheweth
that all creatures
are armed a-
gainst man, when
God is his ene-
mie, as at his
commandement
the grasshoppers
destroyed the
land.

Exod. 12. 29.

s When their
enemies felt
Go's plagues,
his children by
his prouidence
were exempted
t For Gods

my Prophets no harme.

16 **B**oxcouer, he called a famine vpon the
land, and directly brake the ^a kasse of bread.

17 **B**ut he sent a man before them: Ioseph
was sold for a slave.

18 **T**hey held his fate in the stocks, and
he was laid in prisons.

19 **U**ntill his appointed time came, and
the counsell of the Lord had tryed him.

20 **T**he king lent and looked him: euen
the ruler of the people deliuered him.

21 **H**e made him Lord of his house, and
ruler of all his substance,

22 **T**hat hee should binde his ^m Princes
vnto his will, and teach his Ancients wis-
dome.

23 **T**hen Israel came to Egypt, and Jaa-
kob was a stranger in the land of Ham.

24 **A**nd he increased his people exceeding-
ly, and made them stronger then their op-
pressours.

25 **H**ee turned their heart to hate his
people, and to deale craftily with his ser-
uants.

26 **T**hen sent he Ioseph his seruant, and
Aaron whom he had chosen.

27 **T**hey shewed among them the mes-
sage of his signes, and wonders in the land
of Ham.

28 **H**e sent darknesse and made it darker:
and they were not ^o disobedient vnto his
commission.

29 **H**ee turned their waters into blood,
and slew their fish.

30 **T**heir hand brought forth frogs, euen
in their Kings chambers.

31 **H**ee spake, and there came swarms
of flies, and lice in all their quarters.

32 **H**e gaue them ^r haile for raine, and
flames of fire in their land.

33 **H**ee smote their vines also and their
figtrees, and brake downe the trees in their
coasts.

34 **H**e spake, and the grasshoppers came,
and caterpillers innumerable,

35 **A**nd did eate vp all the grasse in their
land, and deuoured the fruit of their
ground.

36 **H**ee smote also all the first borne in
their land, euen the beginning of all their
strength.

37 **H**e brought them forth also with sil-
uer and gold, and there was none ^s feeble a-
mong their tribes.

38 **E**gypt was ^t glad at their departing:
for the feare of them had fallen vpon them.

39 **H**e send a cloud to be a couering, and
fire to giue light in the night.

40 **T**hey ^u asked, and he brought quailles,
and he fill'd them with the bread of heauen.

41 **H**e opened the rocke, and the waters
flowed out, and ranne in the dry places like
a river.

42 **F**or he remembered his ^x holy promise
to Abraham his seruant.

43 **A**nd he brought forth his people with

joy, and his chosen with gladnesse.

44 **A**nd gaue them the landes of the hea-
then, and theyooke the labours of the pro-
ple in possession,

45 **T**hat they might ^y keepe his statutes,
and obtrue his lawes. **P**raise ye the Lord.

Church, because they should worship and call vpon him in this
world.

PSAL. CVI.

1 **T**he people dispersed vnder Antiochus, do mag-
nifie the goodnes of God among the iust & repentant:
4 desiring to be brought againe into the land by Gods
mercifull visitation. 8 **A**nd after the manifold mar-
uities of God wrought in their deliuerance forth of E-
gypt, and the great ingratitude of the people reher-
sed, 47 **T**hey doe pray and desire to be gathered
from among the heathen, so the intent they may praise
the Name of the God of Israel.

Praise ye the Lord.

Praise ye the Lord, because he is god, for
his mercie endureth for euer.

2 **W**ho can expresse the noble acts of the
Lord, or shew forth all his power?

3 **B**lessed are they that keepe iudgement
and doe righteousnesse at all times.

4 **R**emember me, O Lord, with the sa-
mour of thy people: visite me with thy salua-
tion,

5 **T**hat I may see the felicitie of thy cho-
sen, and trioupe in the top of thy people, and
glory with thine inheritance.

6 **W**e haue ^a sinned with our fathers: we
haue committed iniquitie, & done wickedly.

7 **O**ur fathers understood not thy won-
ders in Egypt, neither remembered thy
multitude of thy mercies, but rebelled at the
sea, euen at the red sea.

8 **M**uert belasse, ^b he saued them for his
names sake, that he might make his power
to be known.

9 **A**nd he rebuked the red sea, and it was
dried up, and he led them in the deep, as in
the wilderness.

10 **A**nd he saued them from the aduer-
saries hand, & deliuered them from the hande
of the enemy.

11 **A**nd the waters covered their op-
pressours, not one of them was left.

12 **T**hen ^c belasse they his words, and
sang psalle vnto him.

13 **B**ut incontinently they forgate his
workes: they waited not for his counsell.

14 **B**ut lusted with conuulgence in the
wildernes, and tempted God in the desert.

15 **T**hen he gaue them their desire: but
he sent ^d leanness into their soule.

16 **T**hey envied Moyses also in the tents,
and Aaron the holy one of the Lord.

17 **T**herefore the earth opened and ^e swal-
lowed up Dathan, and covered the company
of Abiram.

would charge the order of nature, rather then his people should
not be deliueed, although they were wicked. *Exo. 14. 27.* f **T**he
wonderfull workes of God caused them to beleue for a time, and
to praise him. g **T**hey would prevent his wisdom and prouidence,
h **T**he abundance that God gaue them profite d not but
made them pine away, because God cursed it. i **B**y the greatnesse
of the punishment the hainous offence may be considered: for they
that rise against Gods ministers rebell against him.

y When the E-
gyptians lamen-
ted, and were
destroyed,
z **T**his is the
end, why God
preserueth his

people.

a **T**he Prophet
exhorteth the
people to praise
God for his be-
nefits past, that
thereby their
minds may be
strengthened a-
gainst all present
troubles and de-
spaire.

b **H**e sheweth
that it is not e-
nough to praise
God with mouth
except the whole
heart agree ther-
unto, and all our
life be therunto
framed.

c **L**et the good
will that thou
bearest to thy
people, extend
vnto me, that
thereby I may
be receiued into
the number of
thine.

d **B**y earnest con-
fession, as well of
their owne, as
of their fathers
sinnes, they shew
that they had
hopeth. t **G**od
according to his
promise would
pittie them.

e **T**he inextin-
gible goodnesse of
God appeareth
in this, that he

18 And the fire was kindled in their assembly: the flame burnt up the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their ^k gloze into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Saviour which had done great things in Egypt.

22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.

23 Therefore he minded to destroy them, had not Moses his chofen stood in the breach before him to turne away his wrath, lest he should destroy them.

24 Also they contemned that ^m pleasant land, and belieued not his word.

25 But murmured in their tents, and hearkened not unto the voyce of the Lord.

26 Therefore he lifted up his hand against them, to destroy them in the wilderness.

27 And to destroy their seed among the nations: and to scatter them throughout the countreys.

28 They toynd themselves also unto Baal peoz, and did eate the offerings of the Dead.

29 Thus they prouoked him into anger with their owne inventions, and the plague brake in upon them.

30 But ⁿ Phinias stood by, and executed iudgement, and the plague was stayed.

31 * And it was imputed unto him for righteousness from generation to generation for ever.

32 They angered him also at the waters of Meribah, so that Moses was punished for their lakes.

33 Because they bered his spirit, so that he spake vnadvisedly with his lips.

34 Neither destroyed they the people, as the Lord had commaunded them.

35 But were mingled among the heathen, and learned their workes.

36 And serued their idoles, which were their rutie.

37 Yea, they offered their ^a sonnes, and their daughters vnto deuils.

38 And shed innocent blood, euen the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stained with their owne workes, and went a ^x whozing with their owne inventions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: they that hated them, were lordes ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he saw when they were in affliction, and he heard their cry.

45 And he remembered his conuenant toward them, and repented according to the multitude of his mercies.

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and gaue vs from among the heathen, that we may praise thine holy name, and gloze in thy praise.

48 Blessed be the Lord God of Israel for ever and euer, and let all the people say. So be it. Praise ye the Lord.

a Gather thy Church which is dispersed, and giue vs constancie vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to giue thanks for this mercifull prouidence of God governing all things at his good pleasure, 20 sending good and euil, prosperitie and aduersitie to bring men vnto him, 42 Therefore as the righteous thereat reioyce, so shal the wicked haue their mouthes stopped.

Praise the Lord, because hee is good: for his mercy endureth for ever.

2 Let them which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour.

3 And gathered them out of the landes, from the East and from the West, from the North, and from the South.

4 When they wandered in the desert, and wilderness out of the way, and found no city to dwell in.

5 Both hungry and thirsty, their soule fainted in them.

6 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.

7 And led them forth by the right way, that they might go to a city of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darkness and in the shadow of death, being bound in misery and pain.

11 Because they rebelled against the words of the Lord, and despised his counsell of the most high.

12 When hee humbled their heart with heavinesse, then they fell downe, and there was no helper.

13 Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

commandement: also hereby al are exhorted to cleend into themselves, forasmuch as none are punished, but for their finnes. e He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.

neither by menaces nor promises we can come to God except we be altogether newly reformed, & that his mercy ouercome and hide our malice. z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, and forgiveth vs.

a This notable sentence was in the beginning of the foot or tenour of the song, which was oftentimes repeated. b As this was true in the ewes, so is there none of Gods elect, that feeles not his helpe in their necessitie.

|| Or from the sea meaning the red sea, which is on the South part of the land.

c He sheweth that there is none affliction so grievous, out of the which

God will not deliuer his, & also exhorteth them that are deliuered to be mindfull of so great a benefite.

d Then the true way to obey God, is to follow his expresse

k He sheweth that all idolaters renounce God to be their glory, when in stead of him, they worship any creature, much more wood, stone, metall, or calues. l If Moses by his intercession had not obtained Gods fauour against their rebellions. m That is Canaan, which was as it were an earnest penie of the heavenly inheritance. n That is, hee sware, sometime also it meaneth to punish. o Which was the idle of the Moabites. p Sacrifices offered to the dead idoles. q Signifying, that whatsoever man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger. r When al other neglected Gods glory, he in his zeale killed the adulterers, and prevented Gods wrath. Num. 25. 12. f This act declareth his lively faith and for his sake was accepted. Num. 20. 13. g If is notable a Prophet of God escape not punishment, though others prouoked him to sin, how much more shall they be subject to Gods iudgement, which cause children to sinne? u He sheweth how monstrous a thing idolatrie is, which can win vs to things abhorring to nature, whereas Gods word cannot obtaine most finall things. x Then true chasticie is to cleaue wholly and onely vnto God.

f When there seemeth to mans iudgement no recovery, but all things are brought to despair, then God chiefly sheweth his mightie power.

g They that have no feare of God by his sharp rods are brought to cal upon him, & so finde mercy.

h By healing them he declareth his goodwill toward them.

i Meaning, their diseases, which had almost brought them to the graue and corruption.

k Praise & confession of Gods benefites, are the true sacrifices of the godly.

l He sheweth by these, what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deaths.

m Their feare and danger is so great.

n When their arte and means faile them, they are compelled to confesse that onely Gods prouidence doeth preserve them.

o Though before euery drop seemed to fight one against another, yet at his commandement they are as still as though they were frozen.

p This great benefite ought not onely to be considered particularly, but magnified in all places, and assemblies.

14 He brought them out of darknesse, and out of the shadow of death, and brake their bands a'munder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the gates of brasie and burst the barres of yron a'munder.

17 & scooles by reason of their transgression, & because of their iniquities are afflicted.

18 Their soule abhorreth all meat, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and he deliuereth them from their distresse.

20 He sendeth his word and healeth them, and deliuereth them from their grates.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of praise, and declare his workes with reioicing.

23 They that goe downe to the sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it listeth vpon the waves thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

28 Then they cry vnto the Lord in their trouble: and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waves thereof are still.

30 When they are quieted they are glad, and hee bringeth them vnto the haueu where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the Congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wilderness, and the springes of waters into diuinitie.

34 And a fruitful land into barrennesse, for the wickednes of them that dwell therein.

35 Again he turneth the wilderness into pooles of water: and the drie land into water springes.

36 And there hee placeth the hungrie, and they build a citie to dwell in.

37 And sowe the fieldes, and plant vineyards which bring forth fruitfull increase.

38 For he blesteth them, and they multiply exceedingly, and he diminisheth not their cattell.

39 Again men are diminished, & brought

low: he shall gnash with his teeth, and shall be away: the desire of the wicked shall be of the.

41 The exhortation to praise the Lord for his prouidence, and in that that contrary to the course of thepe.

42 The righte of the Lord.

43 Who is wise, that hee shall praise the Lord, & praise

things: for they shall understand the kindness of the Lord.

44 The Lord.

45 This Psalm is composed of two other Psalmes before, the fowen and fiftieth and the sixtieth. The matter here contained is, 1 That David giueth himselfe with heart and voyce to praise the Lord, 7 And assureth himselfe of the promise of God concerning his kingdom ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time yet he alone will in the end call downe our enemies.

46 A song or Psalm of Danto.

47 God, mine heart is prepared, so is my tongue: I will sing and giue praise.

48 Awake viol and harpe: I will awake

49 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

50 For thy mercy is great aboue the heauens, and thy truth vnto the clouds.

51 Praisc thy selfe, O God, aboue the heauens, and let thy glorie bee vpon all the earth.

52 That thy beloued may bee deliuered: helpe with thy right hand and heare me.

53 God hath spoken in his holinesse: therefore I will reioyce, I shall diuide Shechem, and measure the valley of Succoth.

54 Gilead shalbe mine, and Danasseh shal be mine: Ephraim also shal be the strength of mine head: Iudah is my lawgiter.

55 Moab shall be my washpott: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

56 Who will leade me into the strong citie: who will bring me into Edom?

57 Wait not thou, O God which haddest forsaken vs, and didst not goe forth, O God with our armies?

58 Giue vs helpe against trouble: for vaine is the helpe of man.

59 Though God we shall doe valiantly for he shall tread downe our enemies.

60 fire him to continue and finish his graces. e As he hath spoken to Samuel concerning mee, so will hee shew himselfe constant and holy in his promise, so that the nations following shall be subiect vnto mee. Psal. 60. 8.

61 From the sixt verse of this Psalm vnto the last, reade the exposition in the 60 Psalm, and sit verse.

62 David being falsly accused by flatterers vnto Saul, prayeth God to help him and to destroy his enemies.

63 And under them he speaketh of Iudas the traitour vnto Iesus Christ, and all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may know the worke to be done of God.

64 These doeth hee promise to giue praise vnto God.

65 David being falsly accused by flatterers vnto Saul, prayeth God to help him and to destroy his enemies.

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73 These doeth hee promise to giue praise vnto God.

The blessings of God vpon his children shall cause the wicked to die for enue.

a By this often repetition, hee against vp our ked & vngodly.

a This earnest affliction declarereth that he is free from hypocrisy, and that sluggishnes stayeth him not. || Or, my glory, because it chiefly stretcheth forth the glory of God.

b He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefites maketh vs partaker of his mercies,

e he admonisheth vs to be earnest in prayer, to desire

As he hath spoken to Samuel concerning mee, so will hee shew himselfe constant and holy in his promise, so that the nations following shall be subiect vnto mee.

From the sixt verse of this Psalm vnto the last, reade the exposition in the 60 Psalm, and sit verse.

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These doeth hee promise to giue praise vnto God.

k He sheweth that all idolaters renounce God to be their glory, when in stead of him they worship any creature, much more wood, stone, metall, or calues.
l If Moses by his intercession had not obtained Gods fauour against their rebellions.
m That is Canaan, which was as it were an earnest penie of the heauenly inheritance.
n That is, hee sware, Some time also it meaneth to punish.
o Which was the idole of the Moabites.
p Sacrifices offered to the dead idoles.
q Signifying, that whatsoever man inuenteeth of himselfe to serue God by, is detestable and prouoketh his anger.
r When a lother neglected Gods glory, he in his zeale killed the adulterers, and preuented Gods wrath.
Num. 25. 12.
s This act declareth his liuely faith and for his sake was accepted.
Num. 20. 13.
psal. 95. 8.
t If is notable a Prophet of God escape nor punish ment, though others prouoked him to sin, how much more shall they be subiect to Gods iudgement, which cause Gods children to sinne? u He sheweth how monstrous a thing idolatrie is, which can win vs to things abhorring to nature, whereas Gods word cannot obtaine most small things. x Then true chastitie is to cleaue wholly and onely vnto God.

18 And the fire was kindled in their assembly: the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worshipped the molten image.
20 Thus they turned their^k glorie into the similitude of a bullocke, that eateth graile.
21 They forgate God their Saviour which had done great things in Egypt,
22 Wonderous workes in the land of Ham, and fearefull things by the red Sea.
23 Therefore he minded to destroy them, had not Moyses his chiefe stood in the breach before him to turne away his wrath, lest he should destroy them.
24 Also they contemned that^m pleasant land, and beleued not his word,
25 But murmured in their tents, and hearkened not vnto the voyce of the Lord.
26 Thereforeⁿ he lifted vp his hand against them, to destroy them in the wilderness.
27 And to destroy their seed among the nations: and to scatter them throughout the countreys.
28 They toynd themselves also vnto^o Baal peoz, and did eate the offerings of the dead.
29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.
30 But^p Phinias stood vp, and executed iudgement, and the plague was stayed.
31 * And it was^q imputed vnto him for righteousness from generation to generation for cure.
32 They angered him also at the waters of^r Meribah, so that^s Moyses was punished for their sakes,
33 Because they bereed his spirit, so that he spake vnadvisedly with his lips.
34 Neither destroyed they the people, as the Lord had commanded them,
35 But were mingled among the heathen, and learned their workes,
36 And serued their idoles, which were their ruine.
37 Yea, they offered their^t sonnes, and their daughters vnto deuils,
38 And shed innocent blood, euen the blood of their sonnes, & of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.
39 Thus were they stained with their owne workes, and went a^x whooring with their owne inuentions.
40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.
41 And he gaue them into the hand of the heathen: & they that hated them, were lords ouer them.
42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a time did he deliuer them, y^z The prophet but they prouoked him by their counsels: sheweth that therefore they were brought downe by their iniquitie.
44 Yet he saw when they were in affliction, and he heard their cry.
45 And he remembered his covenant toward them, and^z repented according to the multitude of his mercies,
46 And gaue them fauour in the sight of all them that led them captiues.
47 Saue vs, O Lord our God, and^a gather vs from among the heathen, that we may praise thine holy name, and glorie in thy praise.
48 Blessed be the Lord God of Israel for euer and euer, and let all the people say. So be it. Praise ye the Lord.
a Gather thy Church which is dispersed, and vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to give thanks for this mercifull prouidence of God governing all things at his good pleasure, 20 sending good and euill, prosperitie and aduersitie to bring men vnto him, 42 Therefore as the righteous thereto reioyce, so shall the wicked haue their mouthes stopped.

Praise the Lord, because hee is good: for his mercy endureth for euer.
2 Let them^b which haue bene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressour.
3 And gathered them out of the landes, from the East and from the West, from the North, and from the^c South.
4 When they wandered in the desert, and wilderness out of the way, and found no city to dwell in,
5^c Both hungry and thirsty, their soule fainted in them.
6 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.
7 And led them forth by the right way, that they might go to a city of habitation.
8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderful workes before the sonnes of men.
9 For hee satisfied the thirlicke soule, and filled the hungry soule with goodnesse.
10 They that dwell in darknesse and in the shadow of death, being bound in misery and yron.
11 Because they^d rebelled against the words of the Lord, and despised the counsell of the most high,
12 When he humbled their heart with beautifullnesse, then they fell downe, and there was no helper,
13 Then they^e cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

a This notable sentence was in the beginning vnto the souerayn of the song, which was of old times repeated.
b As this was true in the west, so is there none of Gods elect, that feele not his helpe in their necessities.
c Or from the sea meaning the red sea, which is on the South part of the land.
d He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his. & also exhorteth them that are deliuered to be mindfull of so great a benefite.
e Then the true way to obey God, is to follow his expresse

commandement, also hereby al are exhorted to descend into themselves, forasmuch as none are punished, but for their finnes. e He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes,

f When there seemeth to mans iudgement no recovery, but all things are brought to despaire, then God chiefly sheweth his mightie power.

g They that haue no feare of God by his sharp rods are brought to cal vpon him, & so finde mercy.

h By healing them he declareth his goodwill toward them.

i Meaning, their diseases, which had almost brought them to the graue and corruption.

k Praise & confession of Gods benefites, are the true sacrifices of the godly.

l He sheweth by these, what care God hath our man, for in that

that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deaths.

m Their feare and danger is so great.

n When their arte and meanes faile them, they are compelled to confesse that onely Gods prouidence doeth preserue them.

o Though before every day seemed to fight one against another, yet at his commandement they are as still as though they were frozen.

p This great benefite ought not onely to be

considered particularly, but magnified in all places, and assemblies. *¶ Or, salnes.* q For the loue that he beareth to the Church, he changeth the order of nature for their commoditie. r Continuall increase and yearly. s As God by his prouidence doeth exalt men, so doeth he also humble them by afflictions to know themselves.

14 He brought them out of darknesse, and out of the shadow of death, and brake their bands aunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the gates of brasie and burst the barres of yron aunder.

17 s Fooles by reason of their transgression, & because of their iniquities are afflicted.

18 Their soule abhorreth all meat, and they are brought to deaths doore.

19 Then they cry vnto the Lord in their trouble, and he deliuereth them from their distresse.

20 He sendeth his word and healeth them, and deliuereth them from their i graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of praise, and declare his workes with reioycing.

23 They that goe downe to the sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it lieth vpon the waves thereof.

26 They mount by to the heaven, and descend to the deepe, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

28 Then they cry vnto the Lord in their trouble: and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waves thereof are still.

30 When they are quieted they are glad, and hee bringeth them vnto the haueu where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in their Congregation of the people, and praise him in the assembly of the Elders.

33 He turneth the floods into a wilderness, and the springes of waters into drynesse,

34 And a fruitful land into barrennesse, for the wickednes of them that dwell therein.

35 Again he turneth the wilderness into pooles of water: and the drie land into water springes.

36 And there hee placeth the hungry, and they build a cite to dwell in.

37 And sowe the fieldes, and plant vineyards which bring forth fruitfull increase.

38 For he blesteth them, and they multiply exceedingly, and he diminisheth not their cattle.

39 Again men are diminished, & brought

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kindnesse of the Lord.

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PSAL. CVIII.

This Psalmess composed of two other Psalmes before, the fowen and fiftieth and the sixtieth. The matter here contained is, 1 That David giueth himselfe with heart and voyce to praise the Lord, 2 And asureth himselfe of the promise of God concerning his kingdom ouer Israel, and his power against other nations: 3 Who though he seeme to forsake vs for a time yet he alone will in the end cast downe our enemies.

A long or Psalm of David.

O God, mine heart is prepared, to sing praise to thee: I will sing and giue praise.

2 Awake psaltery and harpe: I will awake

carely. 3 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

4 For thy mercy is great aboue the heauens, and thy truth vnto the clouds.

5 Exalt thy selfe, O God, aboue the heauens, and let thy glorie bee vpon all the earth.

6 That thy besoued may bee deliuered: helpe with thy right hand and heare me.

7 God hath spoken in his holinesse: therefore I will reioyce, I shall diuide Shechem, and measure the valley of Succoth.

8 Gilead shalbe mine, and Danasseh shalbe mine: Ephraim also shal be the strength of mine head: Iudah is my lawgiuer.

9 Moab shall be my washpott: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie: who will bring me into Edom?

11 Wilt not thou, O God which haddest forsaken vs, and didst not goe forth, O God with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Though God we shall doe valiantly for he shall tread downe our enemies.

fire him to continue and finish his graces. e As he hath spoken to Samuel concerning mee, so will hee shew himselfe constant and holy in his promise, so that threatenations following shall be subiect vnto mee. *Psalm. 60. 8.* f From the sixt verse of this Psalm vnto the last, reade the exposition in the 60 Psalm, and sit verse.

14 David being falsely accused by sisters vnto Saul, prayeth God to help him and to destroy his enemies.

8 And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may know the worke to bee of God. 30 These doeth hee promise to giue praise vnto God.

15

16

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18

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23

me. (for thy mercy is good)

22 Because I am poore and needie, and mine heart is wounded with sinne.

23 I depart like the shadow that declineth, and am shaken off as the grasshopper.

24 My knees are weak through fasting, and my flesh hath lost all fatnesse.

25 I became also a rebuke vnto them: they that looked vpon mee, shaked their heads.

26 Helpe me, O Lord my God: save me according to thy mercie.

27 And they shall know that this is thine hand, and that thou Lord, hast done it.

28 Though thy curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruants shall reioyce.

29 Let mine aduersaries be clothed with shame, and let them couer themselves with their confusion, as with a cloke.

30 I will giue thanks vnto the Lord greatly with my mouth, and prayse him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from him that would condemne his soule.

the Congregation. r Hereby he sheweth that with them that were of little power, but with the iudges and princes of the world.

P S A L. C.X.

1 David propheseth of the power and everlasting kingdome giuen to Christ. 4 And of his Priesthood, which should put an end to the Priesthood of Leui.

A Psalm of David.

Thou Lord said vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.

2 The Lord shall send the rodde of thy power out of Zion: bee thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling: thine arme in holy beautie: the youth of thy wombe shall bee as the morning dewe.

4 The Lord sweare, and will not repent, Thou art a Priest for euer after the order of Melchizedek.

5 The Lord that is at thy right hand, shall wound kings in the day of his wrath.

6 He shall be iudge among the heathen: he shall fill all with dead bodies and smite the head vnder great countries.

7 We shall drinke of the brooke in the way: therefore shall he lift vp his head.

be assembled into thy Church, whole increase shall befo abundant and wonderfull, as 3 drops of the dew. d As Melchizedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, saue onely Christ, Heb. 7. 26 e No power shall be able to resist him. f Vnder this similitude of a captaine, that is so greedy to destroy his enemies, that he wil not scarce drinke by the way, he sheweth how God will destroy his enemies.

P S A L. CXI.

1 Hee giueth thanks to the Lord for his mercifull workes toward his Church. 10 And declareth wherein true wisdom and right knowledge consisteth.

A Psalm

without a cause.

4 For my friendship they were mine aduersaries, but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

7 When he shall be iudged, let him bee condemned, and let his prayer bee turned into sinne.

8 Let his dayes be few, and let another take his charge.

9 Let his children be fatherlesse, and his wife a widow.

10 Let his children bee vagabonds and begge and seeke bread, comming out of their places destroyed.

11 Let the extortioner catch all that hee hath, and let the stranger spoyle his labour.

12 Let there be none to extend mercy vnto him, neither let there be any to shew mercie vpon his fatherlesse children.

13 Let his posteritie be destroyed, and in the generation following let their name bee put out.

14 Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord that he may cut off their memoriall from the earth.

16 Because hee remembered not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted, to slay him.

17 As he loued cursing, so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.

18 As hee clothed himselfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall be alway girted.

20 Let this be the reward of mine aduersarie from the Lord, and of thum, that speake euill against my soule.

21 But thou, O Lord my God: deale with me according to thy name: deliuer

him. h Hee sheweth that God accustometh to plague them after a strange sort, that shew themselves cruell toward other. i Thus giueth the Lord to euery man the thing wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lust, and reprobate minds. k For being destitute of mans helpe, he fully trusteth in the Lord, that he would deliuer him. l As thou art named merciful gracious and long suffering, so, shew thy selfe in affliction.

m Meaning, that he hath no stay nor assurance in this world.

n For hunger that came of sorrow, he was leane and his natural moyle failed him.

o The more grievous that Satan assailed him, the more earnest and instant was he in prayer.

p They shall gaine nothing by cursing me.

q Not onely in confessing it secretly in my selfe but also in declaring it before all

that he had not to doe with the iudges and princes of the world.

a Iesus Christ in the two and twentie of Matt. verse. 4.4. giueth the interpretation hereof, and

sheweth that cannot properly be applied vnto David, but to himselfe.

b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word.

c By thy word thy people shall

a The Prophet declareth that he will praise God both privately and openly, and that from the heart, as be that consecrath himself wholly and onely vnto God.

b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefits toward his church.

c God hath giuen to his people all that was necessary for them, and will doe still euen for his covenants sake: and in this sense the Hebrew word is taken,

Prou. 30. 8. and 31. 15. **d** Or, pray, and feede. **d** As God promised to take the care of his Church: so in effect doth he declare himselfe iust and true in the gouerning of the same. **e** They onely are wise that feare God, and none haue vnderstanding, but they that obey his word. **f** To wit, his commandements, as verse 7.

Praise ye the Lord.

Psalm. 135. **P**raise the Lord with my whole heart in the assembly and Congregation of the iust.

2 The works of the Lord are great, and ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnes endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lord is mercifull and full of compassion.

5 He hath giuen all portion vnto them that feare him: hee wil euer bee mindfull of his covenant.

6 He hath shewed to his people the power of his workes, in giuing vnto them the heritage of the beathen.

7 The workes of his hands are true, and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in truth and equitie.

9 He sent redemption vnto his people: he hath commanded his covenant for euer holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: all they that obserue them haue good vnderstanding: his praise endureth for euer.

PSAL. CXII.

1 He praiseth the felicity of them that feare God. **2** And condemneth the cursed state of the contempters of God.

Praise ye the Lord.

Blessed is the man that feareth the Lord, and delighteth greatly in his commandements.

2 His seed shall be mighty vpon earth, the generation of the righteous shall be blessed.

3 Riches & treasures shall be in his house, and his righteousness endureth for euer.

4 Unto the righteous ariseth light in darkness: he is mercifull and full of compassion, and righteous.

5 A good man is mercifull and lendeth: he will not inualue his affaires by iudgement.

6 Surely he shall neuer be moued: but the righteous shall be had in euermore remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and belongeth in the Lord.

8 His heart is stablished: therefore he will not feare, vntill he see his desire vpon his enemies.

9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his home shall be exalted with glory.

10 The wicked shall see it and bee angry, yet he shall not be troubled. **11** For he hath distributed and giuen to the poore: his righteousness remaineth for euer: his home shall be exalted with glory. **12** He shall not be ashamed, nor will he be wanting: for he hath distributed and giuen to the poore: his righteousness remaineth for euer: his home shall be exalted with glory. **13** He shall not be ashamed, nor will he be wanting: for he hath distributed and giuen to the poore: his righteousness remaineth for euer: his home shall be exalted with glory.

griue he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

PSAL. CXIII.

1 An exhortation to praise the Lord for his providence. **2** In that that contrary to the course of nature he worketh in his Church.

Praise ye the Lord.

Praise the Lord, ye seruants of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lords Name is prayed from the rising of the Sunne, vnto the going downe of the same.

4 The Lord is high above all nations, and his glory about the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth himselfe to behold things in the heauen and in the earth.

7 Hee raiseth the needy out of the dust, and lifteth vp the poore out of the dung,

8 That he may set him with the princes, euen with the Princes of his people.

9 He maketh the barren woman to dwindle into a family, and a tofull mother of children. Praise ye the Lord.

should not earnestly extoll his Name? **c** By preferring the poore to high honour, and giuing the barren children, hee sheweth that God worketh not onely in his Church by ordinary meanes, but also by miracles.

PSAL. CXIII.

1 How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who when the course of nature faileth preseruethe his miraculously.

When Israel went out of Egypt, and the house of Iacob from the bar-

2 barous people, Iudah was his sanctification, and Israel his dominion.

3 The sea law it and fled: Iordan was turned backe.

4 The mountaines leaped like rams, and the hills as Lambes.

5 What ailed thee, O sea, that thou fleddest? Iordan, why wast thou turned backe?

6 Dee mountaines, why leaped ye like rams, and ye hills as lambes?

7 The earth trembled at the presence of the Lord, at the presence of the God of Iacob.

8 Which turneth the rocke into water-pool, and the flint into a fountaine of water.

people ought to consider it, & glorifie him for the same. **d** Ought then his people to bee insensible, when they see his power and Mightie? **e** That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them. **2** Trusting most constantly that God will preserve them in this their need, seeing that he hath adopted and receiued them to his fauour. **3** Promising finally that they will not bee unmindfull of so

g The blessings of God vpon his children shall cause the wicked to die for enue.

a By this often repetition, hee stirreth vp our cold dullnesse to praise God, seeing his workes are so wonderfull, and that we are created for the same cause.

b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation

were it to his people, among whom chiefly it shineth, if they

shineth, if they

shineth, if they

great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

a Because God promised to deliuer them, not for their sakes, but for his name, Isa 48. 11, therefore they ground their prayer vpon this promise.

b When the wicked see that God accomplisheth not his promise, as they imagine, they thinke there is no God.

c No impediments can let his worke, but he vouchsafeth euen the impediments to serue his will.

d Seeing that neither the matter nor the forme can commend the idol's spirit followeth that there is nothing why they should be esteemed.

e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in the fomes of men.

f As much without sense, as out sense, as For they were appointed by God, as instructers and teachers of faith and religion for others to follow.

h That is, he will continue his graces toward his people.

Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie, and for thy truerhs sake.

2 Therefore that the heathen say, **Where is now thy God?**

3 But our God is in heauen: hee doeth whatsoeuer he will.

4 Their idoles are silver and gold, euen the worke of mens hands.

5 They haue a mouth and speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue hands and touch not: they haue feete and walke not, neither make they a sound with their throte.

8 They that make them are like vnto them: to are all they that trust in them.

9 O Israel, trust thou in the Lord: for he is thy helpe and thy shield.

10 O house of Aaron, trust yee in the Lord: for he is their helpe and their shield.

11 Pre that feare the Lord, trust in the Lord: for he is their helper and their shield.

12 The Lord hath bene mindfull of vs: he will blesse, he will blesse the house of Israel, he will blesse the house of Aaron.

13 He will blesse them that feare the Lord, both small and great.

14 The Lord will increase his graces toward you, euen toward you and toward your children.

15 Wee are blessed of the Lord, which made the heauen and the earth.

16 The heavens, euen the heavens are the Lords: but hee hath giuen the earth to the sonnes of men.

17 The dead praise not the Lord, neither any that goe downe into the place of silence.

18 But wee will prayle the Lord from blocks & stones, henceforth and for euer. Praise ye the Lord.

19 For they were appointed by God, as instructers and teachers of faith and religion for others to follow. **h** That is, he will continue his graces toward his people. **i** And therefore doeth still gouerne and continue all things therein. **k** And they declare enough his sufficiency, so that the world serueth him nothing, but to shew his fatherly care toward men. **l** Though the dead set forth Gods glorie, yet hee meant here, that they prayle him not in his Church and Congregation.

PSAL. CXVI.

1 David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable loue of God toward him, magnifyeth such great mercies, **13** and protesteth that he will be thankfull for the same.

a Loue the Lord, because he hath heard my voyce and my prayers.

2 For he hath enclined his care vnto me, when I did call vpon him in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorow.

4 Then I called vpon the Name of the

Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is merciful and righteous, and our God is full of compassion.

6 The Lord preserveth the simple: I was in miserie, and hee saued me.

7 Returne vnto thy rest, O my soule: for the Lord hath bene beneficiall vnto thee.

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

9 I shall walke before the Lord in the land of the liuing.

10 I beseeched, therefore did I speake: for I was sore troubled.

11 I said in my feare, All men are liars.

12 What shall I render vnto the Lord, for all his benefits toward me?

13 I will take the cup of saluation, and call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

15 Directions in the sight of the Lord is the death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thyne handmaid: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

18 I will pay my vowes vnto the Lord, euen now in the presence of all his people.

19 In the courts of the Lords house, euen in the mids of thee, O Ierusalem. Praise ye the Lord.

centration, and felt the contrary. **h** In the Law they vsed to make a banquet, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiving. **i** I perceiue that God hath a care ouer his, so that hee both disposeth their death, and taketh an account. **k** I will thanke him for his benefits: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 Hee exhorteth the Gentiles to prayse God, because hee hath accomplished as well to them as to the Iewes the promise of life euertlasting by Iesus Christ.

All nations, praise ye the Lord: all ye people praise him.

2 For his louing kindnesse is great toward vs, and the truth of the Lord endureth for euer. Praise ye the Lord.

PSAL. CXVIII.

1 David rescued of Saul and of the people, at the time appointed obtaineth the Kingdome. **4** For the which hee biddeth all them that feare the Lord, to bee thankfull. And under his person in all this was Christ liuely set forth, who should be of his people rescued.

Praise ye the Lord, because he is good: for his mercy endureth for euer.

2 Let Israel now say, That his mercy endureth for euer.

3 Let the house of Aaron now say, That his mercy endureth for euer.

4 Let them that feare the Lord now say, That his mercy endureth for euer.

5 I called vpon the Lord in trouble, and

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust & merciful, and to help them that are destitute of ayde and counsell.

d Which was vnquieted before, now rest vpon the Lord: for he hath bin beneficiall toward thee.

e The Lord will preferre me, and saue my life.

f I felt all these things, & therefore was moued by faith to confesse them, 2.

Cor. 4. 13.

g In my great distress I thought God would not

which is but lies and vanity, yet I ouercame this

most certain and continuall testimonies of his fatherly grace.

Rom 15. 11.

a That is, the most certain and continuall testimonies of his fatherly grace.

a Because God by creating David King, shewed his mercy toward his afflicted

Church, the Prophet doeth not onely himselfe

but exhorteth all the

people to doe the same. **b** Wee are here taught, that the more that troubles oppress vs, the more ought we to be instant in prayer.

c Being exalted to this estate, hee assured himselfe to haue man euer to bee his enemy. Yet he doubted not, but God would maintaine him, because he had placed him. **d** He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore hee put his trust in God, and obtained.

e Hee noteth Saul his chiefe enemy.

f In that he was deliuered, it came not of himselfe nor of the power of man, but onely of Gods fauour: therefore hee will praise him.

g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. So that al that are both farre & neere, may see his mighty power.

i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde. **1sa. 28. 16 matth. 21. 42. act. 4. 11. rom. 9. 33. 1. pet. 2. 6, 7.**

k Though Saul and the chiefe powers refused me to be King, yet God hath

preferred me aboue them all. **1** Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his church. **m** The people pray for the prosperitie of Dauids kingdom, who was the figure of Christ. **n** Which are the Priests, and haue the charge thereof, as Num. 6. 23. **o** Because he hath restored vs from darknesse to light, we will offer sacrifices and praises vnto him.

the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and song: for he hath bene my deliuerance.

15 The voice of toy and deliuerance shal be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the works of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness, that I may goe into them, and praise the Lord.

20 This is the gate of the Lord, the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 The stone which the builder refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made: let vs reioyce and be glad in it.

25 O Lord, I pray thee, saue now: O Lord I pray thee, now giue prosperitie.

26 Blessed be hee, that commeth in the Name of the Lord: we haue blessed you out of the house of the Lord.

27 The Lord is mighty, and hath giuen vs light: bind the sacrifice with cords vnto the hinges of the altar.

28 Thou art my God, and I will prayse thee, euen my God: therefore I will exalt and the chiefe

powers refused me to be King, yet God hath preferred me aboue them all. **1** Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his church.

m The people pray for the prosperitie of Dauids kingdom, who was the figure of Christ. **n** Which are the Priests, and haue the charge thereof, as Num. 6. 23. **o** Because he hath restored vs from darknesse to light, we will offer sacrifices and praises vnto him.

frames their lines according to his holy word, 123. Also, he sheweth wherein the true seruice of God standeth, that is, when we serue him according to his word, and not after our owne fantasies.

ALEPH.

Blessed are those that are vpright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke none iniquity, but walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 That my wayes were directed to keepe thy statutes.

6 Then should I not bee confounded, when I haue respect vnto all thy commandments.

7 I will praise thee with an vpright heart, when I shall learne the iudgments of thy righteoussnes.

8 I will keepe thy statutes: forsaake me not ouerlong.

knowledge his imperfection, desiring God to reforme it, that his life may bee conformable to Gods word. **d** For true religion standeth in seruing God without hypocrisie. **e** That is, thy precepts which containe perfect righteoussnes. **f** Hee refuseth not to be tried by tentations, but hee feareth to faint, if God succour not his infirmities in time.

BETH.

9 Wherewith shall a young man redresse his way, in taking heed thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandments.

11 I haue bid thy promise in my heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lips haue I declared all the iudgments of thy mouth.

14 I haue had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

in. c The Prophet doth not boast of his vertues, but setteth forth an example for others to follow Gods word, and leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a stranger vpon earth: hide not thy commandments from me.

23 Mine heart breaketh for the desire to see thy iudgments alway.

21 Thou hast destroyed the proud: therefore are they that doe err from thy commandments.

what should become of him, if thy word were not his guide. **c** In all ages thou hast plagued all them, which maliciously & contemptuously depart from thy truth.

d When the powers of the world gaue false sentence against me, thy word was a guide and counsellor to teach me what to doe, and to comfort me.

22 Remouue from me Shame & contempt: for I haue kept thy testimonies.
23 Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delight, and my counsellors.

D A L E T H.

a That is, it is almost brought to the graue, & with out thy word I cannot liue.

25 My soule cleaueth to the dust: quicken me according to thy word.
26 I haue declared thy wayes, and thou heardest me: teach me thy statutes.
27 Make mee to vnderstand the way of thy precepts, and I will meditate in thy wonderful woordes.

b I haue confessed mine offences, and now depend wholly on thee.

28 My soule melteth for heavinesse: raise me vp according vnto thy word.

c If God did not maintaine vs by his word, our life would drop away like water.

29 Take from me the way of lying, and grant me graciously thy Law.

d Instruct me in thy word, whereby my mind may be purged from

30 I haue chosen the way of trueth, and thy iudgements haue I layd before mee.

e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor run forward in his way, except hee make our hearts large to receiue his grace, and willing to obey.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

H E.

a Hee sheweth that hee cannot follow on to the end, except God teach him oftentimes, and leade him forward.

33 Teach mee, O Lord, the way of thy statutes, and I will keepe it vnto the end.

b Not onely in outward conuersation, but also with inward affection.

34 Giue mee vnderstanding, and I will keepe thy Law: yea, I will keepe it with my whole heart.

c Hereby meaning all other vices, because that couetousnes is the roote of all euill.

35 Direct me in the path of thy commandments: for therein is my delight.

36 Encline mine heart vnto thy testimonies, and not to couetousnes.

37 Turne away mine eyes from regarding vanitie, and quicken me in thy way.

38 Establish thy promise to thy seruant, because hee feareth thee.

39 Take away my rebuke that I feare: for thy iudgements are good.

40 Behold, I desire thy commandments: quicken me in thy righteoulnesse.

d Meaning, all his senses. e Let mee not fall to thy dishonour, but let mine heart still delight in thy gracious word. f Giue me strength to continue in thy word euen to the end.

V A V.

a He sheweth that Gods mercy and loue is the first cause of our saluation.

41 And let thy louing kindnes come vnto me, O Lord, and thy saluation according to thy promise.

b By trusting in Gods wordes he assureth himself to be able to confute the slanderers of his aduersaries.

42 So shall I make answer vnto my blasphemers: for I trust in thy word.

43 And take not the word of truth vtterly out of my mouth: for I wate for thy iudgements.

44 So shall I alway keepe thy Law for euer, and euer.

45 And I will walke at libertie: for I

c They that simply walke after Gods word, haue no lets to entangle them, whereas they that doe contrary, are euer in nets and snares.

like thy precepts.

46 I will speake also of thy testimonies before kings, and will not be ashamed.

47 And my delight shall bee in thy commandments, which I haue loued.

48 Mine hands also will I lift vp vnto thy commandments, which I haue loued, and I will meditate in thy statutes.

d He sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of princes.

Z A I N.

49 Remember the promise made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promise hath quickened me.

51 The proud haue had me exceedingly in derision: yet haue I not declined from thy Law.

52 I remembered thy iudgements of old, O Lord, and haue bene comforted.

53 Feare is come vpon me for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my pilgrimage.

55 I haue remembered thy name, O Lord, in the night, and haue kept thy Law.

56 This I had because I kept thy precepts.

d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life & sorrowfull exile. f Euen when other sleepe. g That is, all these benefits.

C H E T H.

57 O Lord, that are my portion, I haue determined to keepe thy wordes.

58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.

59 I haue considered my wayes, and turned my feet into thy testimonies.

60 I made haste, and delayed not to keepe thy commandments.

61 The bands of the wicked haue troubled me: but I haue not forgotten thy Law.

62 At midnight wil I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am a companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercie: teach me thy statutes.

a I am perswaded that to keepe thy law is an heritage and great gain for me.

b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes.

c They haue gone about to draw mee into their company.

d Not onely in mutuall content

but also with ayde and succour. e For the knowledge of Gods word is a singular token of his fauour.

T E T H.

65 O Lord, thou hast dealt graciously with thy seruant according vnto thy word.

66 Teach mee good iudgement & knowledge: for I haue defected thy commandments.

67 Before I was afflicted, I went astray: but now I keepe thy word.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against mee: but I will keepe thy precepts with my whole heart.

a Having proued by experience that God was true in his promise, he desireth that hee would increase in him knowledge and iudgement.

b So Ieremie saith that before the Lord touched him, hee

was like a calfe yntamed: so that the vse of Gods rods is to call vs home to God,

c Their hearts is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselves.

d He confesseth that before that he was chastened, he was rebellious, as man by nature is,

70 Their heart is fat as greafe: but my delight is in thy Law.

71 It is a good for me that I have bene afflicted, that I may learne thy statutes.

72 Shee Law of thy mouth is better vnto me, then thousands of gold and silver.

I O D.

a Because God leaueth not his worke that he hath begun, he desireth a new grace, that is, that he would continue his mercies.

b When God sheweth his grace toward any, he forsaketh to others, that he saileth not them that trust in him.

c Ebr. in truth, c. He declareth that when hee felt not Gods mercies, he was as dead.

d That is, bee comforted by mine example.

e He sheweth that God without the knowledge of his word.

73 Thine hands haue made me and fashioned mee: giue me vnderstanding therefore, that I may learne thy Commandements.

74 So they that feare thee, seeking mee, shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgments are right, and that thou hast afflicted mee justly.

76 I pray thee that thy mercie may comfort mee according to thy promise vnto thy servant.

77 Let thy tender mercies come vnto mee, that I may liue for thy Law is my delight.

78 Let the proude bee ashamed: for they haue dealt wickedly, and falsely with mee: but I meditate in thy precepts.

79 Let such as feare thee, turne vnto mee: and they that know thy testimonies.

80 Let mine heart bee by sight in thy statutes, that I be not ashamed.

e He sheweth that there can bee no true feare of God without the knowledge of his word.

C A P H.

a Though my strength faile me, yet my soule groweth and sigheth, resting still in thy word.

b Like a skin-bottle or bladder that is parched in the smoke.

c How long wilt thou afflict thy servant?

d They haue not onely oppressed the earth: but I persecuted me violently, but also craftily conspired against thy mee.

e He assureth himselfe that God will deliuer his, and destroy such as vnjustly persecuted them.

81 My soule is fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes faile for thy promise, saying, When wilt thou comfort mee?

83 For I am like a bottle in the smoke, yet doe I not forget thy statutes.

84 How many are the dayes of thy servant? When wilt thou execute iudgement on them that persecute mee?

85 The proude haue digged pits for me, which is not after thy law.

86 All thy commandements are true: they persecute mee falsly: c helps me.

87 They haue almost consumed me vpon the earth: but I forsake not thy precepts.

88 Quicken mee according to thy louing kinde: so shall I keepe the testimonie of thy mouth.

L A M E D.

d Because none should esteeme Gods word, according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutable.

89 O Lord, thy word endureth for euer in heauen.

90 Thy truth is from generation to generation: thou hast laide the foundation of the earth, and it abideth.

91 They continue euen to this day by thine ordinances: for all are thy seruants.

b Seeing the earth and all creatures remaine in that state, wherein thou hast created them, much more thy truth remaineth constant and vchangeable,

92 Except thy Law had bin my delight, I would not haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened me.

94 I am c thine, laue mee: for I haue sought thy precepts.

95 The wicked haue waited for mee to destroy me: but I will consider thy testimonies.

96 I haue scene an end of all perfection: but thy commandement is exceeding large.

M H M.

97 O how lone I thy Lawe! it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are ener with me.

99 I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstand more then the ancient, because I kept thy precepts.

101 I haue retained my feete from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for thou didst teach me.

103 How sweete are thy promises vnto my mouth! yea, more then hony vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falshood.

e I felues we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, wee feelee his graces sweeter then hony.

N V N.

105 Thy word is a lanterne vnto my feet, and a light vnto my path.

106 I haue sowne and will perforce it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the free offerings of my mouth, and teach mee thy iudgements.

109 My soule is continually in mine hand: yet doe I not forget thy Law.

110 The wicked haue laide a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an heritage for euer: for they are the top of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

d That is, I am in continual danger of my life. e I esteemed no worldly things, but made thy word mine inheritance.

S A M E C H.

113 I hate a vaine inventions: but thy Law doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 Away from mee, ye wicked: for I will keepe the commandements of my God.

b And binder me not to keepe the law of the Lord.

c Hee desireth Gods continuall assistance, lest he should faint in this race, which he had begun.
d The craftie practises of them that condemne they law, shall be brought to nought.
e Which insee. f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

a Purthy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that hee is Gods seruant, but hereby putteth God in mind, that as he made him his by his grace, so hee would continue his fauour toward him.
c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vtter contempt, then it is Gods time to helpe, and send remedy.

a Containing high and secret mysteries, lo that I am moued with admiration and reuerence.
b The simple deots that submit themselves to God, haue their eyes open, and their minds illuminated so soone as they begin to read Gods word.
c My zeale toward thy word was so great
d He sheweth what ought to be the zeale of Gods childen, when they see his word contemned.

a We cannot co-fesse Go l to bee are thy iudgements.
righteous, except we line vprightly thy testimonies and truth especially.
an truly as hee hath commanded.
P/69.9.10h.2.17 wds.

116 Stablish mee according to thy promise, that I may line, and disappoint me not of mine hope.
117 Stay thou me, & I shall be safe, and I will delight continually in thy statutes.
118 Thou hast troden downe all them that depart from thy statutes: for their deceit is baite.
119 Thou hast taken away all the wicked of the earth like a drossie: therefore I loue thy testimonies.
120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.
122 Answer for thy seruant in that which is good, and let not the proud oppresse me.
123 Mine eyes haue failed in waiting for thy saluation, and for thy trust promise.
124 Deale with thy seruant according to thy mercie, and teach me thy statutes.
125 I am thy seruant: grant mee therefore vnderstanding, that I may know thy testimonies.
126 It is a time for thee, Lord, to worke: for they haue destroyed thy Law.
127 Therefore loue I thy commandments above gold, yea, above most fine gold.
128 Therefore I esteeme all thy precepts most iust, and hate all false wayes.

129 Thy testimonies are a wonderfull: therefore doeth my soule keepe them.
130 The entrance into thy words sheweth light, and giueth vnderstanding to the simple.
131 I opened my mouth and panted, because I loued thy commandments.
132 Look vpon me, and be mercifull vnto me, as thou vnest to doe vnto those that loue thy Name.
133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.
134 Deliuer mee from the oppression of men, and I will keepe thy precepts.
135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.
136 Mine eyes gush out with riuers of water, because they keepe not thy Law.

137 Righteous art thou, O Lord, and iust
138 Thou hast commanded iustice by thy testimonies and truth especially.
139 My zeale hath euen consumed me, because mine enemies haue forgotten thy

140 Thy word is proued most pure, and thy seruant loueth it.
141 I am small and despised: yet doe I not forget thy precepts.
142 Thy righteousness is an euerslasting righteousness, and thy Law is truth.
143 Trouble and anguish are come vpon mee: yet are thy commandments my delight.
144 The righteousness of thy testimonies is euerslasting: grant me vnderstanding, and I shall line.

145 I haue cried with my whole heart: heare mee, O Lord, and I will keepe thy statutes.
146 I called vpon thee: saue me, and I will keepe thy testimonies.
147 I presented the morning light, and cried: for I waited on thy word.
148 Mine eyes prevent the night watches to meditate in thy word.
149 Heare my voyce according to thy loving kindnesse: O Lord, quicken me according to thy iudgement.
150 They draw nere, that follow after malice, and are farre from thy Law.
151 Thou art nere, O Lord: for all thy commandments are true.
152 I haue known long since by thy testimonies, that thou hast established them for euer.

d His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.
154 Pleade my cause, O deliuer me: quicken me according vnto thy word.
155 Saluation is farre from the wicked, because they seeke not thy statutes.
156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.
157 My persecuters and mine oppressours are many: yet do I not warne from thy testimonies.
158 I saw the transgressours and was grieved, because they kept not thy word.
159 Consider, O Lord, how I loue thy precepts: quicken mee according to thy loving kindnesse.
160 The beginning of thy word is truth and all the iudgements of thy righteousness endure for euer.

signe of our adoption, when wee loue the Law of God. e Since thou first promisedst, euen to the end all thy sayings are true.

161 Princes haue persecuted me with-out cause, but mine heart stood in awe of thy words.
162 I reioyce at thy word, as one that findeth a great spoile.
163 I hate falsehood and abhorre it, but thy law doe I loue.
164 Seven times a day doe I prayse thee, because of thy righteous iudgements.
165 Thy sundry times.

b Gold hath need to be fine, but thy word is perfection it self.
c This is the true trial, to prayse God in aduersity.
d So that the life of man without the knowledge of God, is death.

a He sheweth that all his afflictions & whole heart were bent to Godward for to haue helpe in his dangers.
b He was more earnest in the studie of Gods word, then they that kept the watch, were in their charge.
c He sheweth the nature of the wicked to be to persecute against their conscience.

a For without Gods promise there is no hope of deliuerance.
b According to thy promise made in the law, which because the wicked lack, they can haue no hope of saluation.
c My zeale consumed mee when I saw their malice & contempt of thy glory.
d It is a sure

a The threatenings & persecutions of princes could not cause me to shrink to confesse thee, whom I more feare then men.
b That is, often

A I N.

K O P H.

R E S H.

P E.

T S A D D I.

S C H I N.

c For their conscience assureth them that they please thee, whereas they that loue not thee, haue the contrary.
d He theweth that we must first haue faith before we can worke and please God.
e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

165 They that loue thy Law, shall haue great prosperitie, and they shall haue none hurt.

166 Lord, I haue trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts & thy testimonies: for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, and giue me vnderstanding, according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promise.

171 My lips shall speake praise, when thou hast taught me thy statutes.

172 My tongue shall intreate of thy word: for all thy commandements are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy Law is my delight.

175 Let my soule liue, and it shall praise thee, and thy iudgements shall helpe mee.

176 I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

P S A L. CXX.

1 The prayer of David being vexed by the false reports of Sauts flatterers. 5 Anna therefore he lamenteth his long abode among those infidels, 7 Who were giuen to all kinde of wickednesse and contention.

A long of degrees.

1 Called vnto the Lord in my trouble, and he heard me.

2 Deliuere my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doth thy deceitfull tongue bring vnto thee? or what doeth it auail thee?

4 It is as the sharpe arrowes of a mighty man, and as the coales of iuniper.

5 As for me to me that I remaine in Desolation, and dwell in the tents of Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke peace, and when I speake thereof, they are bent to warre.

P S A L. CXXI.

1 This Psalm teacheth that the faithfull ought only to looke for helpe at God. 7 Who onely doeth maintain, preserve and prosper his Church.

A long of degrees.

1 Will lift vp mine eyes vnto the mountaines, from whence mine helpe shall come.

2 Mine helpe cometh from the Lord, which hath made the heauen and the earth.

3 He will not suffer thy foote to slip: for he that keepeth thee will nor slumber.

4 Behold, hee that keepeth Israel: will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The Sunne shall not scorch thee by day, nor the Moone by night.

7 The Lord shall preserve thee from all euill: he shall keep thy soule.

8 The Lord that preserveth thy going out, and thy coming in from henceforth and for euer.

ouer every member thereof. c Neither heate nor colde, nor any incommodie shall be able to destroy Gods Church: albeit for a time they may molest it. d Whatsoeuer thou doest enterprise, shall haue good successe.

P S A L. CXXII.

1 David reioyceth in the name of the faithfull, sheweth God hath accomplished his promise, and placed his Arke in Zion. 5 For the which he giueth thanks,

8 And prayeth for the prosperitie of the Church.

A long of degrees, or Psalm of David.

1 Reioyced, when they said to mee, Wee will goe into the house of the Lord.

2 Our feete shall stand in thy gates, O Jerusalem.

3 Jerusalem is builded as a citie, that is compact together in it selfe.

4 Whereunto the Tribes, even the Tribes of the Lord goe vp, according to the testimonie to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, even the thrones of the house of David.

6 I pray for the peace of Jerusalem, let them prosper that loue thee.

7 Peace be within thy walles, and prosperitie within thy palaces.

8 For my brethren & neighbours sakes I will wish thee now prosperitie.

9 Because of the house of the Lord our God, I will procure thy wealth.

Gods covenants shall come and pray there. c In whole house God placed the throne of iustice, and made it a figure of Christs Kingdome. f The fauour of God prosper thee both within and without. g Not onely for mine owne sake, but for all the faithfull.

P S A L. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contemners of God.

A long of degrees.

1 Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistress: so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

that when all other helps faile, God is euer at hand & like himselfe.

b He declareth
that when the
faithfull are so
full, that they
can no more en-
dure the oppres-
sions and scornings of the wicked,
there is alway helpe aboue, if
with hungry desires they call to it.

2 Haue merke vpon vs, O Lord, haue
mercy vpon vs: for wee haue ^b suffered too
much contempt.
4 Our soule is filled too full of the moc-
king of the wealthy, and of the despitfulnes
of the proud.

PSAL. CXXIIII.

1 The people of God escaping a great perill, doe
acknowledge themselves to bee deliuered, not by
their owne force, but by the power of God. 4 They declare
the greatness of the perill, 6 And prayse the Name
of God.

A song of degrees, or Psalme
of Dauid.

If the Lord had not ^b bene on our side (may
Israel now say)

2 If the Lord had not bene on our side,
when men rose vp against vs,

3 They had then swallowed vs by ^b quick,
when their wrath was kindled against vs.

4 Then the ^c waters had drowned vs,
and the streame had gone ouer our soule:

5 Then had the swelling waters gone
ouer our soule.

6 Blaybed be the Lord, which hath not
giuen vs as a pray vnto their teeth.

7 Our soule is escaped, ^c enen as a bird
out of the ^d snare of the fowlers: the snare is
broken, and we are deliuered.

8 Our helpe is in the Name of the Lord,
which hath made heauen and earth.

d For the wicked did not onely furiously rage
against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 Hee describeth the assurance of the faithfull in
their afflictions, 4 And desireth their wealth, 5 and
the destruction of the wicked.

A song of degrees.

They that trust in the Lord, shall bee as
mount Zion, which cannot bee ^c remoued,
but remaineth for ever.

2 As the mountaines are about Ierusa-
lem: so is the Lord about his people from
henceforth, and for ever.

3 For the ^b rod of the wicked shall not
rest on the lot of the righteous, lest the righte-
ous put forth their hand vnto wickednes.

4 Doe well, O Lord, vnto those that bee
good, and true in their hearts.

5 ^c But these that turne aside by their
crooked wayes, them shall the Lord leade with
the workers of iniquity: but peace shall be vpon
Israel.

PSAL. CXXVI.

1 This Psalm was made after the returne of the
people from Babylon, and sheweth that the meane of
their deliuerance was wonderful, after the fenitic
geeres of captiuitie forespoken by Ieremie, Chap 25.
12. and 29. 10.

A song of degrees, or Psalme of Dauid.

When the Loide brought againe the
captiuitie of Zion, we were like them
that ^c dreame.

a Their deliue-
rance was as a
thing incredible, & therefore tooke away all excuse of ingratitude.

2 Then was our mouth ^b filled with
laughter, and our tongue with ioy: then said
they among the ^c heathen, The Lord hath
done great things for them.

3 The Lord hath done great things for
vs, whereof we reioyce.

4 O Lord, bring againe our captiuitie, as
the ^d riuers in the South.

5 They that sowe in teares, shall reape
in ioy.

6 They went weeping and caried ^e pre-
cious seede: but they shall returne with ioy,
and bring their sheaues.

full. d It is no more impossible to God to deliuer his people,
then to cause the riuers to run in the wilderness and barren places,
e That is, seede which was scarce and deare: meaning, that they
which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 Hee sheweth that the whole estate of the world
both domesticall & pollicall standeth by Gods meere
providence and blessing, 3 And that to haue chil-
dren well nurtured, is a speciall grace and gift of God.

A song of degrees, or Psalme
of Salomon.

Except the Lord ^b build the house, they la-
bour in vaine that build it: except the
Lord keepe the ^c citie, the keeper watcheth in
vaine.

2 It is in vaine for ^d you to rise early, and
to sit downe late, and eate the bread ^e of sor-
row: but ye will surely giue ^f rest to his be-
loued.

3 Behold, children are the inheritance of
the Lord, and the fruit of the wombe his re-
ward.

4 As are the arrowes in the hand of the
strong man: so are the ^g children of youth.

5 Blessed is the man, that hath his quiver
full of them: for they shall not be ashamed,
when they speak to their enemies in the gate.

a That is, go-
uerne and dis-
pose all things
pertaining to
the familie.
b The publike e-
state of the com-
mon wealth.
c Which watch
and ward, and
are also Magi-
strates and ru-
lers of the city.
d Either that
which is gotten
by hard labour,
or eaten with
griefe of mind.
e Not exempting them from labour, but making
their labours comfortable, and as it were a rest.
f That is, indued
with strength and vertues from God: for these are signes of Gods
blessings, and not the number.
g Such children shall bee able to
stop their aduersaries mouths, when their godly life is maliciously
accused before Iudges

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to
all vniuersally, but to them onely that feare the Lord,
and walke in his wayes.

A song of degrees.

Blessed is every one that feareth the Lord,
and walketh in his ^b wayes.

2 When thou wast the labours of thine
hands, thou shalt be blessed, and it shall be
well with thee.

3 Thy wife shall bee as the fruitfull vine on
the sides of the house, & thy ^c children like
the olue plants round about thy table.

4 For, surely thus shall the man be blef-
sed that feareth the Lord.

5 The Lord out of Zion shall ^d blesse thee,

approveth them best, that liue of the meane profit of their labours.
c Because Gods fauor appeareth in none outward thing more then
in increase of children, he promitteth to enrich the faithful with this
gift. d Because of the spirituall blessing which God hath made
to his Church, these temporall things shall be granted.

and

e For except God blessed his Church publickly, this priuie blessing were nothing.

and thou shalt see the wealth of Ierusalem, all the dayes of thy life.

6 *Pea*, thou shalt see thy childrens children, and peace vpon Israel.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered. 6 and the enemies for all their glorious shew, shall suddenly be destroyed.

A song of degrees.

a The Church now afflicted ought to remember how her condition hath euer beene such from the beginning to be molested most grievously by the wicked: yet in time it hath euer bene deliuered. b Because God is righteous, hee cannot but plague his aduersaries, and deliuer his as oxen out of the plough. c The enemies that liue themselves most hie, and as it were approach neere to the sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humilitie. d That is, the wicked shall perish, and none shall passe for them.

They haue oftentimes afflicted mee from my youth (may I Israel now say.)

2 They haue oftentimes afflicted mee from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall bee all ashamed and turned backward.

6 They shall be as the grasse on the house topes, which withereth afore it cometh forth.

7 Whereof the mower filleteth not his hand, neither hee the gleaner his lap.

8 Neither they which goe by, say, The blessing of the Lord bee vpon you, or, The blessing of the Lord bee in the name of the Lord.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries doe cry vnto God, and are heard. 3 They confesse their sinnes, and seeke vnto Gods mercie.

A song of degrees.

a Bring in great distresse & sorrow. b He declarerth we cannot be iust before God but by forgiveness of sinnes. c Because of nature thou art mercifull: therefore the faithfull reuerence thee. d He sheweth to whom the mercy of God doth appertaine: to Israel, that is, to the Church and not to the reprobate.

Of the drepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, who shall stand?

4 But mercie is with thee, that thou mayest be feared.

5 I haue waited on the Lord, my soule hath waited, & I haue trusted in his word.

6 My soule watcheth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel wait on the Lord: for with the Lord is mercy, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 David charged with ambitious and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.

A song of degrees, or Psalm of Dauid.

a He setteth forth his great humilitie, as an example to all rulers and gouernours. b Which passe measure & limits of his vocation. c He was void of ambition and wicked desires.

Lord, mine heart is not haughty, neither haue I walked in great matters and hid from me.

2 Surely I haue brayned my selfe like one weaned from his mother, and kept silence: I am in my selfe as one that is weaned.

3 Let Israel waite on the Lord from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made vnto Dauid, desire that he would establish the same, both as touching his posteritie and the building of the Temple, to pray there as was foretolden. Dent. 12. 5.

A song of degrees.

I did remember Dauid with all his affliction.

2 Also swaue vnto the Lord, and bowed vnto the mighty God of Iakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pillow, or bed.

4 Nor suffer mine eyes to sleepe, nor mine eyelids to slumber.

5 Until I find out a place for the Lord, an habitation for the mighty God of Iakob.

6 For we heard of it in Ephrath, and found it in the fields of the forest.

7 We will enter into his Tabernacles, and worship before his footstool.

8 Arise, O Lord, to come into thy rest, thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saines reioyce.

10 For thy seruant Dauid sake refuse not the face of thine Anointed.

11 The Lord hath sworne in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruit of thy body will I see vpon thy throne.

12 If thy Saines keepe my covenant, and my testinonies, that I shall teach them, their Saines also shall sit vpon thy throne for euer.

13 For the Lord hath chosen Zion, and loved to dwell in it, saying,

14 This is my rest for euer: here will I dwell, for I haue a delight therein.

15 I will surely blisse her virgines, and will satisfie her poore with bread.

16 And will clothe her Priests with salvation, and her Saines shall shout for ioy.

17 Therefore will I make the house of Dauid to bind: for I haue ordained a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

salem, because that afterward his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the priests and in the people. g As thou hast made promise to Dauid, so continue it to his posterity, that whatsoever they shall aske for their people it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne sake, and not for the plentifullesse of the place: for he promised to blisse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet hee promised to restore it.

PSAL. CXXXIII.

1 This Psalm containeth the commendation of brotherly amitie among the seruants of God.

A song of degrees, or Psalm of Dauid.

Beholde, how good and how comely a thing it is, brethren to dwell euery together.

a That is, with how great difficultie he came to the kingdom, and with how great zeale and care he went about to build thy Temple. b Because the chiefe charge of the king was to see forth Gods glory, he sheweth, that he could take no rest, neither would hee grieve about any worldly thing, were it neuer so necessarie, before hee had executed his office. c That is, the Arke, which was a signe of Gods presence. d The common brute was that the Arke should remaine in Ephrath: that is, in Beth-lehem a plentiful place: but after, we perceived that thou wouldst place it in Ierusalem, which was barren as a Forrest, and compassed about only with hilles. e That is, Ierusalem, because that afterward his Arke should remoue to none other place. f Let the effect of thy grace both appeare in the priests and in the people. g As thou hast made promise to Dauid, so continue it to his posterity, that whatsoever they shall aske for their people it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne sake, and not for the plentifullesse of the place: for he promised to blisse it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to be broken, yet hee promised to restore it.

a Because the greatest part were against David, though some fauoured him, yet when he was established king, at length they ioyed altogether like brethren, and therefore he sheweth by these similitudes the commo-
dity of brotherly loue. b The oymnt was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentiful countrey about Ierusalem.
d Where there is such concord.

a together.

2 It is like to the precious oymnt vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments;

3 And as the dewe of Hermon, which falleth vpon the mountaines of Zion: for there the Lord appointed the blessing, and life for euer.

4 Where there is such concord.

PSAL. CXXXIII.

1 He exhorteth the Leuites, watching in the Temple, to praise the Lord.

a Long of degraes.

Behold, praise ye the Lord, all ye seruants of the Lord, yet that by night stand in the house of the Lord.

2 Lift vp your hands to the Sanctuarie, and praise the Lord.

3 The Lord that hath made heauen and earth, bless thee out of Zion.

4 And therefore hath all power, blese thee with his fatherly loue declared in Zion. Thus the Leuites vied to praise the Lord, and blese the people.

PSAL. CXXXV.

1 He exhorteth all the faithful, of what estate soeuer they bee, to praise God for his marvellous workes, and especially for his graces toward his people, wherein he hath declared his maiestie, 15 to the confusion of all idolaters, and their idoles.

a Praise ye the Lord.

Praise the Name of the Lord: ye seruants of the Lord, praise him.

2 Wee that stand in the house of the Lord, and in the courts of the house of our God.

3 Praise ye the Lord: for the Lord is god: sing praises vnto his Name: for it is a comely thing.

4 For the Lord hath chosen Iakob to himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 Whatsoeuer pleased the Lord, that did he in heauen and in earth, in the Sea, and in all the depths.

7 He bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the winde out of his treasures.

8 He smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the mids of the Egypt, vpon Pharaoh, and vpon all his seruants.

10 He smote many nations, and slew mighty kings:

11 As Sihonking of the Amorites, and Og king of Bashan, and all the kingdomes of Canaan.

12 And gaue their land for an inheri-

tance, euen an inheritance vnto Israel his people.

13 Thy name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will iudge his people, and be pacified towards his seruants.

15 The idoles of the heathen are siluer and gold, euen the worke of mens hands.

16 They haue a mouth, and speake not, they haue eyes and see not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them are like vnto them: so are all that trust in them.

19 Praise the Lord ye house of Israel, praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: yet that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks vnto God for the creation and governance of all things, which standeth in confessing that hee giueth vs all of his mere liberaltie.

Praise ye the Lord, because he is good: for his mercy endureth for euer.

2 Praise ye the God of gods: for his mercy endureth for euer.

3 Praise ye the Lord of lords: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his wise dome made the heauens: for his mercy endureth for euer.

6 Which hath stretched out the earth vpon the waters: for his mercy endureth for euer.

7 Which made great lights: for his mercy endureth for euer.

8 As the sunne to rule the day: for his mercy endureth for euer.

9 The moone and the starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: (for his mercy endureth for euer)

11 And brought out Israel from among them: (for his mercy endureth for euer)

12 Which a mighty hand and stretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to passe thorow the mides of it: for his mercie endureth for euer.

15 And ouerthrew Pharaoh and his host in the red Sea: for his mercy endureth for euer.

16 Which led his people thorow the wilderness: for his mercy endureth for euer.

17 Which smote great kings: for his mercy endureth for euer.

18 And slew mighty kings: for his mercy endureth for euer.

19 And neuer done before, nor that any other could doe.

20 Wherefor the space of fortie yeeres he shewed infinite and most strange wonders.

21 Declaring thereby that no power, nor authoritie was to deare vnto him, as the loue of his Church.

f That is, gouerne & defend his people.
g By shewing what punishment God appointeth for the heathen idolaters, he warneth his people to beware the like offence, seeing that idoles haue neither power nor life, and that their deliuerance come not by idoles, but by the mighty power of God, reade Psal. 115. vers. 4.

a By this repetition he sheweth that the least of Gods benefits binde vs to thanksgiving: but chiefly his mercy which is principally declared towards his Church
b This was a common kinde of thanksgiving, which the whole people vsed, when they had receiued any benefit of God, as 2 Chron. 7. 6. and 20. 21. meaning, that God was not onely mercifull to their fathers, but also continued the same to their posteritie.
c God, mercifull providence toward man appeareth in all his creatures, but chiefly in that that he deliuered his Church from the thraldome of their enemies.
d In doing such a worke as was neuer done before, nor that any other could doe.

a Ye that are Leuites and chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there, and to giue God thanks.

a Ye Leuites that are in his Sanctuary.
b Meaning the people: for the people and Leuites had their courts, which were places of the Temple separate.
c That is, hath freely loued the posteritie of Abraham.
d Heretofore Gods power with his will, to the intent that we should not separate them: and hereby he willethe Gods people to depend on his power, which he confirmeth by examples.

Iere. 10. 13.

Exod. 12. 29. Num. 21. 2, 3, 4. e He sheweth what fruit the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.

g In our greatest affliction and slauerie, when we looked for nothing lesse then to haue had any succour.
h Seeing y God provideth euen for the beastes, much more hath he care ouer his.
i Seeing that all ages haue had most plain testimonies of Gods benefits.

19 As Sihon king of the Amorites: for his mercy endureth for euer:
20 And Og the king of Bashan: for his mercy endureth for euer:
21 And gaue their land for an heritage: for his mercy endureth for euer:
22 Euen an heritage vnto Israel his seruant: for his mercy endureth for euer:
23 Which remembered vs in our base estate: for his mercy endureth for euer.
24 And hath rescued vs from our oppressours: for his mercy endureth for euer.
25 Which giueth food to all flesh: for his mercy endureth for euer.
26 Praise ye the God of heauen: for his mercy endureth for euer.

P S A L. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decay, lined in great anguish and sorrow of heart: the which grieft the Caldeans did so little pity, 3 that they rather increased the same daily with taunts, reproches and blasphemies against God.
7 Wherefore the Israelites desire God, first to punish the Edomites, who provoked the Babylonians against them, 8 and moued by the Spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

By the riuers of Babel we sate, and there we wept, when we remembered Zion.

2 We hanged our harpes vpon the willowes in the mids thereof.

3 Then they that led vs captiues, requiured of vs songs and mirth, when we had hanged vp our harpes, saying, Sing vs one of the songs of Zion.

4 How shall we sing, said we, a song of the Lord in a strange land?

5 If I forget thee, O Ierusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the rooefe of my mouth: yea, if I preferre not Ierusalem to my chiefe toy.

7 Remember the children of Edom, O Lord, in the day of Ierusalem, which said, Rake it, rake it to the foundation thereof.

8 O daughter of Babel, worthy to bee destroyed, blessed shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall hee bee that taketh and dalbeth thy childeen against the stones.

Forow of the Church is most grievous vnto them, and is such as they cannot but remember and lament. c The decay of Gods religion in their country was so grievous, that no ioy could make them glad, except it were restored. f According as Ezekiel 25. 13. and Ier 49. 7. verse prophesied: and Obadias verse 10. the we h that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou diddest visit Ierusalem. h He alludeth to Eiaies prophesie, Chap 13. & 16. verse promising good successe to Cyrus and Darius, whose ambition moued to fight against B. bylon: but God vsed them as his rods to punish his enemies.

P S A L. CXXXVIII.

1 David with great courage praised the goodness of God toward him, the which is so great, 4 that it is known to foraine princes, who shall praise the Lord together with him. 6 And hee is assured to haue like comfort of God in the time following, as hee hath had heretofore.

A Psalme of David.

I will praise thee with my whole heart: euen before the gods will I praise thee.

2 I will worship toward thine holy temple, and praise thy name, because of thy loving kindnesse and for thy truth: for thou hast magnified thy name about all things by thy word.

3 When I called, then thou heardest me, and hast increased strength in my soule.

4 All the kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth afarre off.

7 Though I walke in the middes of trouble, yet wilt thou reuie me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.

8 The Lord will performe his worke toward mee: O Lord, thy mercy endureth for euer: forsaake not the works of thine hands.

Distance of place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

P S A L. CXXXIX.

David to cleanse his heart from all hypocrisy, sheweth that there is nothing so hid, which God seeth not, 13 Which he confirmeth by the creation of man.

14 After declaring his zeale & feare of God, he protesteth to be enemy to all them that contemne God.

To him that excelleth. A Psalme of David.

O Lord, thou hast tried me, & knowne me.

2 Thou knowest my sitting and my rising, thou vnderstandest my thought afarre off.

3 Thou compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but for, thou knowest it wholly, O Lord.

5 Thou holdest me strait behind and before, and layest thine hand vpon me.

6 Thy knowledge is too wonderfull for me: it is so hie, that I cannot attaine vnto it.

7 Whither shall I flee from thy Spirit? or whither shall I flee from thy violence?

8 If I ascend into heauen, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the uttermost parts of the sea:

10 Yet thither shall thine hand leade me, and thy right hand hold me.

11 If I say, Per the darknesse shall hide me, euen the night shall be light about me.

12 Per, the darknesse hideth not from thee: but the night shineth as the day: the darknesse and light are both alike.

me, that I can escape by no means from thee, yet it serueth thine eyes as well as the light,

a Euen in the presence of Angels, and of them that haue authority among men.
b Both y Temple and ceremoniall seruice at Christs comming were abolished: so that now God will be worshipped only in spirit & truth, Iohn 4. 23.

c Thou hast strengthened me against mine outward and inward enemies.
d All the world shall confesse thee.

e thou hast wonderfully preferred me, and performed thy promise.

f Distance of place cannot hinder God to shewe mercie to his, and to iudge the wicked, though they thinke that he is farre off.

g Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

h After declaring his zeale & feare of God, he protesteth to be enemy to all them that contemne God.

i To him that excelleth. A Psalme of David.

a He confesseth that neither our actiōs, thoughts or any part of our life can be hid from God,

b So that they are evidently knowne to thee.

c Thou knowest my meaning before I speake.

d Thou so guidest me with thine hand, that I can turne no way but where thou appointest me.

e From the power & knowledge?

f Thy power doth so fast hold

g Though dark-

nisse be a hindrance to mans sight, yet it serueth thine eyes as

well as the light,

PSAL. CXLII.

1 The Prophet neither afflicted with feare, nor carried away with anger, nor forced by desperation, would kill Saul; but with a quiet minde directed his earnest prayer to God, who did preserve him.

2 A Psalm of David to give instruction, and a prayer when he was in the cave.

I Cried vnto the Lord with my voice; with my voice I prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit was in perplexity in me, yet thou knowest my path: in the way wherein I walked, haue they pitifully laid a snare for me.

4 I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed mee: and none cared for my soule.

5 Then cryed I vnto thee, O Lord, and said, Thou art mine hope, and my portion in the land of the liuing.

6 Harken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

7 Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall vnto me.

PSAL. CXLI.

1 An earnest prayer for the remission of finnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 2 He desireth to be restored to grace. 3 To be governed by his holy Spirit, that he may spend the remnant of his life in the true feare and seruice of God.

A Psalm of David.

Hearke my prayer, O Lord, and hearken vnto my supplication: and neuer mee in thy truth, and in thy righteousness.

2 (And enter not into iudgement with thy seruant: for in thy sight shall none that liueth be iustificed.)

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the earth: he hath laide me in the darknesse, as they that haue bene dead long agoe.

4 And my spirit was in perplexity in me, and mine heart within me was amazed.

5 Yet doe I remember the time past: I meditate in all my workes, yea, I doe meditate in the works of thine hands.

6 I stretch forth mine handes vnto thee my soule desireth after thee, as the thiristie land. Selah.

7 Heare me speedily O Lord, for my spirit faileth: hide not thy face from mee, else I

shall be like vnto them that goe downe into the pit.

8 Let mee heare thy louing kindnesse in the morning, for in thee is my trust: shew me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I hid me with thee.

10 Teach me to doe thy will: for thou art my God: let thy good spirit leade me vnto the land of righteousness.

11 Quicken me, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercie slay mine enemies, and destroy all them that oppresse my soule: for I am thy seruant.

that both the knowledges and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. **1** That is, iustly and right, for so soone as we decline from Gods will, we fall into errour. **m** Which shalbe a signe of thy Fatherly kindnesse toward me. **n** Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLI.

1 He prayeth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtained. 2 demanding helpe and the destruction of the wicked. 3 promising to acknowledge the same with songs of praises. 4 and declareth where in the felicitie of any people consisteth.

A Psalm of David.

Blessed bee the Lord my strength, which teacheth my hands to fight, and my fingers to battell.

2 He is my goodnesse and my fortress, my tower, and my deliuerer, my shield, and in him I trust, which subdueth my people vnder me.

3 Lord, what is man that thou regardst him? or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow that vanisheth.

5 Bow thine heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth the lightning, and scatter them, shew out thine arrowes and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great waters, and from the hand of strangers.

8 Whose mouth talketh vanitie: and their right hand is a right hand of a falsehood.

9 I will sing a new song vnto thee, O God, and sing vnto thee vpon a viol, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto

floweth them vpon vs of his free mercie. **d** He desireth God to continue his graces, and to lend helpe for the present necessitie. **e** By these manner of speeches he sheweth that all the lers in the world cannot hinder Gods power, which hee apprehended by faith. **f** That is, deliuer me from the tumults of them that should be my people, but are corrupt in their iudgements and enterprises, as though they were strangers. **g** For though they shake hands, yet they keepe not promise. **h** That is, a rare and excellent song as thy great benefits deserue.

a Davids patience and instant prayer to God, condemneth their wicked rage, which in their troubles either despaire and murmur against God, or else seeke to others then to God to haue redresse in their miseries. **†** Ebr was folden or wrapped in me, meaning, as a thing that could haue none issue. **||** Or, sought for my soule.

b Though all meanes failed him, yet he knew that God would neuer forsake him. **c** For he was on all sides beset with his enemies, as though he had bene in a most strait prison. **d** Either to reioyce at my wonderful deliuerance, or to set a crowne vpon my head.

a That is, as though hast promised to be faithful in thy promise to all that trust in thee. **b** That is, according to thy free goodnes where-by thou defendest thine. **c** He knew that his afflictions were Gods messengers to call him to repentance for his finnes though toward his enemies he was innocent, and that in Gods sight all men are sinners. **d** He acknowledgeth that Gods is the only and true Physician to heale him: and that he is able to raise him to life, though hee were dead long agoe and turned to ashes. **e** So that onely by faith and by the grace of Gods Spirit he was vpholden. **f** To wit, thy great benefits of old, and the manifold examples of thy fauours toward thine,

g That is, speedily, and in due season. **h** Let thine holy Spirit counsell me how to come forth of these great cares and troubles. **i** I hid my selfe vnder the shadow of thy wings, that I might be defended by thy power. **k** He confesseth that he will cometh by the Spirit of God, who teacheth vs by his word, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. **1** That is, iustly and right, for so soone as we decline from Gods will, we fall into errour. **m** Which shalbe a signe of thy Fatherly kindnesse toward me. **n** Resigning my selfe wholly vnto thee, and trusting in thy protection.

a Who of a poore shepheard hath made me a valiant warrior and mighty conquerour. **†** Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words. **b** He confesseth that neither by his owne authority, power, nor policie, his kingdome was quiet, but by the secret grace of God. **c** To giue vnto God iust praise, is to confesse our felices to be unworthy of so excellent benefits, and that he be-

f Though wicked kings, he called Gods seruants, as Cyrus, Isa. 45. 1. forasmuch as he vseth them to execute his iudgements, yet David because of Gods promise, and they that rule godly, are properly so called because they serue not their owne affections, but set forth Gods glory.

k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefites. l That the very corners of our houses may be full of store for the great abundance of thy blessings. m Hee attributesh not onely the great commodities, but even the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

P S A L. CXLV.

This Psalm was composed, when the kingdom of David flourished. 1 Wherein he describeth the wonderful providence of God aswell in governing man, as in preserving all the rest of his creatures. 17 He praiseth God for his iustice and mercy. 18 But specially for his loving kindnesse toward those that call upon him, that feare him, and loue him: 21 For the which he promisseth to praise him for ever.

A Psalm of David of praise.

O my God, and King, I will extoll thee, and will blesse thy Name for ever and ever.

2 I will blesse thee dayly, and praise thy Name for ever and ever.

3 Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes unto generation, and declare thy power.

5 I will meditate of the beauty of thy glorious Name, and thy wonderfull workes.

6 And they shall speake of the power of thy fearefull actes, and I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnesse, and shall sing aloud of thy righteousness.

8 The Lord is gracious and mercifull, slow to anger, and of great mercy.

9 The Lord is good to all, and his mercies, are our all his workes.

10 All thy workes praise thee, O Lord, and thy Saints blesse thee.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiving, and seeing that God still continueth his benefites towards vs, we ought neuer to be weary in praising him for the same. b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glory. c Forasmuch as the end of mans creation, and of his preferation in this life, is to praise God, therefore he requireth that not onely we our selues doe this, but cause all other to doe it the same. d Of thy terrible iudgements against the wicked. Exod. 34. 6. e He describeth after what sort God sheweth himselfe to all his creatures, though our finnes haue prouoked his vengeance against all: to wit, mercifull, not only in pardoning the finnes of his elect, but in doing good euen to the reprobate, albeit they cannot feelee the sweet comfort of the same.

11 They shew the glory of thy kingdom, and speake of thy power, 12 To cause his power to be knowne to the sonnes of men, & the glorious renowne of his kingdom.

13 Thy Kingdom is an euercasting kingdom, and thy dominion endureth throughout all ages.

14 The Lord hath holde all that fall, and lifeth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou giest them their meate in due season.

16 Thou openest thine hand and fillest all things with thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his workes.

18 The Lord is neare vnto all that call vpon him: yea, to all that call vpon him in earnest.

19 He will fulfil the desire of them that feare him: hee also will heare their cry, and will saue them.

20 The Lord preferreth all them that loue him: but he will destroy all the wicked.

21 By mouth shall speake the praise of the Lord, and all flesh shall blesse his holy Name for ever and ever.

heauen, and suffer themselves to be governed by him. i To wit, aswell of man as of beast. k He praiseth God not onely for that he is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength, and deliuering them. l Which onely appertaineth to the faithful: and this vertue is contrary to inuidie, doubting, impatientie, and murmuring. m For they will aske or wish for nothing, but according to his will. n. Iohn 5. 14. n That is, all men shall be bound to praise him.

P S A L. CXLVI.

David declareth his great zeale that he hath to praise God, 3 and teacheth not to trust in man, but onely in God almighty, 7 which deliuereth the afflicted, 9 defendeth the stranger, & fortheth the fatherlesse, and the widowes, 10 and reigneth for ever.

Prayse ye the Lord.

Praise thou the Lord, O my soule.

2 I will praise the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 But not your trust in princes, nor in the sonne of man, for there is no helpe in him.

4 His breath departeth, and he returneth to his earth: then his thoughts perishe.

5 Blessed is he, that hath the God of Iacob for his helpe, whose hope is in the Lord his God.

6 Which made heaven and earth, the sea, and all that therein is: which keepeth his fidelitie for ever.

7 Which erreth not in iustice: for the oppressed, which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: the Lord raiseth vp the crooked: the Lord so imagineth wicked enterprises.

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliuer them from all danger, and for his promise sake his will is most ready to doe it. e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be knowne to be iudge of the world.

f louesth

f Though he vi-
sited them by af-
fliction, hunger
imprisonment, &
such like, yet his
fatherly loue and
pity neuer faileth
them, yea rather
to his these are signes of his loue. g Meaning all them, that are
destitute of worldly meanes & succour. h Heaureth the Church
that God gathereth for euer for the preferation of the same.

PSAL. CXLVII.

1 The Prophet praifeth the bounty, wisdom power,
justice, & prouidence of God upon all his creatures
2 But specially vpon his Church, which he gathereth
together after their distresses, 19 Declaring his word
and iudgement so vnto them, as he hath done to none
other people.

Praise ye the Lord, for it is good to sing
vnto our God: for it is a pleasant thing,
and praise is comely.

2 The Lord doeth build vp Jerusalem,
and gather together the dispersed of Israel.

3 Hee healeth those that are broken in
heart, and bindeth vp their sores.

4 He counteth the number of the stars,
and calleth them all by their names.

5 Great is our Lord, and great is his po-
wer: his wisdom is infinite.

6 The Lord reuolunteth the meake, and a-
baleth the wicked to the ground.

7 Sing vnto the Lord with praise: sing
vpon the harpe vnto our God.

8 Which couereth the heauen with
cloudes, and prepareth raine for the earth,
and maketh the grass to growe vpon the
mountaines:

9 Which giueth to beasts their food, and
to the young rauen that scree.

10 He hath not pleasure in the strength
of an horse, neither delighteth hee in the legs
of man.

11 But the Lord delighted in them that
feare him, and ascend vpon his mercy.

12 Praise the Lord, O Jerusalem: praise
thy God, O Zion.

13 For hee hath made the barres of thy
gates strong, and hath blessed thy children
within ther.

14 He setteth peace in thy borders, and
satisfieth thee with the flower of wheat.

15 He sendeth forth his commandement
vpon earth, and his word runneth very
swiftly.

16 Hee giueth snow like wooll, and scatte-
reth the hoare frost like ashes.

17 He casteth forth his pee like moyses:
who can abide the cold thereof?

a He sheweth
wherein wee
ought to exer-
cise our selues
continually, and
to take our pas-
time: to wit, in
praising God.
b Because the
Lord is the found-
er of this Church,
it cannot be de-
stroyed, though
the members
therof be disper-
sed and seeme as
it were for a time
to be cut of.
c With affliction,
or sorrow for
sinne.

d Though it seem
to man incredi-
ble that God
should assemble
his Church, be-
ing so dispersed:
yet nothing can
be too hard for
him, that can
number and
name all the stars
e For the more
high & the wick-
ed climbeth, the
greater is their
fall in the end.
f He sheweth by
the examples of
Gods mighty
power, & goodnes
and wisdom,

that we can neuer want most iust occasion to praise God. g For
their crying is as it were a confession of their neede, which cannot
be relieved, but by God onely: then if God shew himselfe mindefull
of the most contemptible soules, can hee offer them to die with fa-
mine, whom he hath assured of life euerslasting? h Thought to vse
lawfull meanes is both profitable and pleaseeth God, yet to put our
trust in them, is to defraud God of his honour i Hee doeth not
onely furnish his Church with all things necessarie, but preferueth
also the same, and maketh it strong against all outward force & Eb-
sat. k His secret working in all creatures is as a commandement
to keepe them in order, and to giue them mouing and force. l For
immediately and without resisting all things obey him.

18 Hee sendeth his word and melteth
them: hee causeth his winde to blowe, and the
waters flow.

19 He sheweth his word vnto Iacob,
his statutes and his iudgements vnto Is-
rael.

20 Hee hath not dealt so with euery nati-
on, neither haue they knowne his iudge-
ments. Praise ye the Lord.

he hath left to his Church, as a most precious treasure. n The
cause of this difference, is Gods free mercy, which hath elected his
in his Sonne Christ Iesus to saluation: and his iust iudgement, wher-
by he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in
heauen & earth & all places. 14 Specially his Church
for the power that he hath giuen to the same after
that he had chosen them and signed them vnto him,

Praise ye the Lord.

Praise ye the Lord from the heauen: praise
ye him in the high places.

2 Praise ye him, ye his Angels: praise
him all his army.

3 Praise ye him, Sonne and Moone:
praise ye him all bright starrs.

4 Praise ye him, heauens of heauens,
and waters, that be aboute the heauens.

5 Let them praise the name of the Lord:
for he commanded, and they were created.

6 And he hath established them for euer
and euer: he hath made an ordinance which
shall not passe.

7 Praise ye the Lord from the earth, ye
dragons and all depths:

8 Fire and helle, snowe and vapours,
stormie winds, which execute his word:

9 Mountaines and all hilles, fruitfull
trees and all cedars:

10 Beasts and all catel, creeping things
and feathered fowles:

11 Kings of the earth and all people
Princes and all iudges of the world:

12 Young men and maidens, also old men
and children:

13 Let them praise the name of the Lord:
for his name onely is to be reuered, and his
praise aboue the earth and the heauens.

14 For he hath created the home of his
people, which is a praise for all his Saints, whole heauen,
euē for the children of Israel, a people that
is decreed vnto him. Praise ye the Lord.

on of the aire, which here he comprehendeth vnder the name of the
heavens. e Meaning the great and monstrous fishes, as whales
and such like. f Which come not by chance or fortune, but by
Gods appointed ordinance g For the greater gifts that any hath
received, and the more high that one is preferred, the more bound
is he to praise God for the same: but neither his nor low condition
or degree can be exempted from this duty. h That is, the digni-
ty power and glory of his Church. i By reason of his covenant
made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to praise the
Lord for his victorie and conquest that hee giueth his
Saints against all man's power.

Praise ye the Lord.

Sing ye vnto the Lord a new song: let his
praise bee heard in the Congregation of
Saints.

m As before he
called Gods se-
cret working in
all his creatures
his word: so he
meaneth here,
by his word, the
doctrine of life e-
uēlasting, which
he hath left to his Church, as a most precious treasure. n The
cause of this difference, is Gods free mercy, which hath elected his
in his Sonne Christ Iesus to saluation: and his iust iudgement, wher-
by he hath appointed the reprobate to eternall damnation.

a Because they
are members of
the same body
he setteth them
before our eyes,
which are most
willing hereun-
to, and by their
prompt obedi-
ence, teach vs to
doe our dutie.

b In that Gods
glory shineth in
these insensible
creatures, this
their beauty is as
a continual prai-
sing of God.

c Not that there
are diuers hea-
uens: but because
of the spheres &
of the situation
of the fixed starrs
and planets he
comprehendeth
by this word the
whole heauen.

d That is, the
raie which is in
the middle regi-
on of the aire, which here he comprehendeth vnder the name of the
heavens. e Meaning the great and monstrous fishes, as whales
and such like. f Which come not by chance or fortune, but by
Gods appointed ordinance g For the greater gifts that any hath
received, and the more high that one is preferred, the more bound
is he to praise God for the same: but neither his nor low condition
or degree can be exempted from this duty. h That is, the digni-
ty power and glory of his Church. i By reason of his covenant
made with Abraham.

a For his rare
and manifold
benefites bestow-
ed on his Church

b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95. 7. they were called the sheepe of Gods hands. c For God as he is the Creator of the soule and body, so will hee that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King. d He alludeth

to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the kings that were their enemies, should be destroyed. g Hereby God bindeth the hands and mindes of all his to enterprize no further then he appointeth.

2 Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.

3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.

4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliverance.

5 Let thy Saints bee ioyfull with glory: let them sing loud vpon their beds.

6 Let the high actes of God be in their mouth, and a two edged sword in their hands.

7 To execute vengeance vpon the heathen, and corrections among the people.

8 To binde the ierikings in chaines, and their nobles with fetters of yron.

9 That they may execute vpon them the iudgement that is written: this honour shall be to al his Saints. Praise ye the Lord.

1 An exhortation to praise the Lord without ceasse by all manner of wayes, for all his mighty and wonderfull workes.

¶ Praise ye the Lord.

Praise ye God in his Sanctuarie: praise ye him in the firmament of his power. 2 Praise ye him in his mighty Actes: praise ye him according to his excellent greatness.

3 Praise ye him in the sound of the trumpet: praise ye him vpon the viole and the harpe.

4 Praise ye him with timbrell and flute: praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.

6 Let euery thing that hath breath praise the Lord. Praise ye the Lord.

a That is, in the heauen. b For his wonderful power appeareth in the firmament, which in Ebrewis called a stretching out or spreading abroad, wherein the mighty work of God shineth. c Exhorting the people onely to reioyce in praying God, he maketh mention of those instruments, which by Gods commandement were appointed in the old Law, but vnder Christ the vse thereof is abolished in the Church. d He sheweth that al the order of nature is bound to this duty, and much more Gods children, who ought neuer to cease to praise him, til they be gathered into that kingdome which he hath prepared for his, wherethey shall sing euermolting praise.

*This word, Prouerbe, or parable signifieth a graue and notable sentence, worthy to be kept in memory and is sometime taken in the euill part for a mock or scoffe.

✠ The *Prouerbs of Salomon.

THE ARGVMENT.

THE wonderful loue of God toward his Church is declared in this booke: forasmuch as the sum and effect of the whole Scriptures is here set forth in these briefe sentences, which partly containe doctrine and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a prefacefull of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church of those threethousand parables mentioned. 1. King. 4. 32, and were gathered, and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God and knowledge of his word. 10 We may not consent to the ensifings of sinners. 20 Wisdome complaineth that she is contemned. 24 The punishment of him that contemne her.



¶ The Parables of Salomon the sonne of Dauid King of Israel.

2 To knowe wisdom, and instruction, to vnderstand the words of knowledge.

3 To receiue instruction, to doe wisely, by iustice and iudgement and equitie.

4 To giue vnto the simple tharpnesse of wit, and to the childe knowledge and instruction.

5 A wise man shall heare and increase in learning: and a man of vnderstanding shall attaine vnto wise counsels.

a That is, what we ought to know & follow, and what we ought to refuse. b Meaning the word of God, wherein is the only true knowledge. c To learne to submit ourselues to the correction of those that are wise. d By liuing iustly, and rendring to euery man that which appertaineth vnto him. e To such as haue no discretion to rule themselves. f As he sheweth that these parables, containing the effect of Religion as touching maners and doctrine, doe appertaine to the simple people, so doeth he declare, that the same is also necessary for them that are wise and learned.

6 To vnderstand a parable, and the interpretation, the words of the wise, and their darke sayings.

7 The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction.

8 By some, heare thy fathers instruction, and forsake not thy mothers teaching.

9 For they shall be as a comely ornament vnto thine head, and as chaines for thy necke.

10 By some, if sinners doe entice thee, consent thou not.

11 If they say, Come with vs, we will lay wait for blood, and lie in wait for the innocent without a cause:

12 We will swallow them by as a snail like a graue euen without, as those that goe downe into the pit:

13 Thou shalt finde at precious riches, and fill our houses with spoyle.

*Ebr. increase of grace. i To wit, the wicked, which haue not the feare of God. k He speaketh not onely of the shedding of blood with hand, but of all crafty practises, which tend to the detriment of our neighbour. l As the graue is neuer satiate, so the auarice of the wicked and their cruelty hath none end.

m Heweth whereby the wicked are allured to ioyne together, because they haue eury one part of the spoile of the innocent.

n That is, haue nothing at all to doe with them.
o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice & cruelty.
p Whereby hee concludeth that the covetous man is a murderer.

q This wisdom is the eternall word of God.
r So that none can pretend ignorance.
s Wisdom reproveth three kinds of men: the foolish or simple, which erre of ignorance, and the mockers that cannot suffer to be taught, and the fooles which are drowned in worldly lusts, and hate the knowledge of godlinesse.

t This is spoken according to our capacity, signifying that the wicked which mocke and iest at Gods word, shall haue the iust reward of their mocking.
u That is, your destruction, which thing you feared.
x Because they fought not with an affliction to God, but for ease of their owne griefe.
y Shewing, that without faith and obedience wee cannot call vpon God aught.
z They shall feele what commodity their wicked life shall give them.
a That is, the prosperity and sensuality wherein they delight.

a That is, keepe them in thine heart.
b If thou givest that, I will be knowne.
c I will be knowne.
d I will be knowne.

14 Cast in thy lot among vs: we will all haue one purse.

15 My sonne, walke not thou in the way with them: refraine thy foote from their path.

16 For their feete run to euill, and make haste to shed blood.

17 Certainly as without cause the net is spread before the eyes of all that hath thing:

18 So they lay wait for blood, and lie in wait for their liues.

19 Such are the wayes of euery one that is greedy of gaine: hee would take away the life of the owners thereof.

20 ¶ Wisdom crieth without: she uttereth her voice in the streets.

21 Shee calleth in the hie freete, among the pleale in the entrings of the gates, and uttereth her words in the city, saying,

22 O ye foolish, how long will ye loue foolishnes: and the come full take their pleasure in learning: and the fooles haue knowledge?

23 (Turne you at my correction: loe, I will pouce out my munde vnto you, and inake you vnderstand my wordes.)

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regard.

25 But ye haue despised all my counsell, and would none of my correction.

26 I will also laugh at your destruction, and mocke when you feare cometh.

27 When your feare cometh like sudden delouation, & your destruction shall come like a whetstone: when affliction and angust shall come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke mee early, but they shall not finde me,

29 Because they hated knowledge, and did not thinke the feare of the Lord.

30 They would none of my counsell: but despised all my correction.

31 Therefore shall they eate of the fruit of their owne way, and bee filled with their owne deuises.

32 For as a snareth the foolish, and the prosperity of fooles deliueyth them.

33 But hee that obeyeth me, shall dwell safely, and be quiet from feare of euill.

CHAP. II.

1 Wisdom exhorteth to obey her. 5 Shee teacheth the feare of God. 6 Shee is giuen of God.

10 She preferreth from wickednesse.

M and hide my commandments within them.

2 And cause thine eares to hearken vnto wisdom, and encline thine heart to vnderstanding.

3 (For if thou callest after knowledge,

and creest for vnderstanding:

4 If thou seekest her as silver, and searchest for her as for treasures,

5 Then shalt thou vnderstand the feare of the Lord, & finde the knowledge of God.

6 For the Lord giueth wisdom, out of his mouth cometh knowledge and vnderstanding.

7 Hee is preferred before the righteous, he is a shield to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and he preferreth the way of his Saints.)

9 Then shalt thou vnderstand righteousness, and iudgement, and equity, and euery good path.

10 ¶ When wisdom entereth into thine heart, and knowledge delighteth thy soule,

11 Then shalt thou counsell preserve thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, & from the man that speaketh forward things,

13 And from them that issue the wayes of righteousness, to walke in the wayes of darkness:

14 Which reioyce in doing euill, and delight in the forwardnesse of the wicked,

15 Whose wayes are crooked, and they are lawd in their paths.

16 And it shall deliuer thee from the strange woman, euen from the stranger, which flattereth with her words,

17 Which forsaketh the covenant of her God, & forgetteth the oconant of her God.

18 Surely her house tendeth to death, vices: naming this vice of

19 All they that go vnto her returne not againe, neither take they holde of the wayes of life.

20 Therefore walke thou in thy way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressours shall be rooted out of it.

subiection. 1 Which is the promise made in marriage. m Her acquaintance with her familiars, and them that haunt her. n To them that are dead in body and soule. o They shall enioy the temporal and spiritual promises of God, as the wicked shall be void of them.

CHAP. III.

1 The word of God giueth life. 5 Trust in God.

7 Feare him. 9 Honour him. 11 Suffer his correction.

22 To them that follow the word of God, all things shall succede well.

M y sonne, forget not thou my law, but let thine heart keepe my commandments.

2 For they shall increase the length of thy dayes, and the yeeres of life, and thy prosperity.

3 Let not mercy and tendreth forsake thee: bind them on thy necke, and write them vpon the table of thine heart.

b By mercy and tendreth hee meaneth the commandments of the first and second Table: or else the mercy and faithfulness that we ought to vie toward our neighbours.

c Keepe them as a most precious iewel.

d Haue them euer in remembrance.

e By this parable comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spirituall. **f** As was commanded in the Law, Exod. 23. 19 Deut. 26. 2. and by this, they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandement.

g For to the faithful distributor, God giueth in greater abundance. **Hebr.** 12. 5. **ruel.** 3. 19.

h Meaning, that hee that seeketh wisdom, that is, subiect himselfe to be gouerned by the word of God, shall haue all prosperitie both corporall and spirituall. **i** Which bringeth forth such fruit, that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise. **k** Herby hee sheweth that this wisdom, whereof hee speaketh, is euertlasting, because it was befor al creatures, & that al things, euen the whole world were made by it. **||** Or, throat, **reade chap. 1. 9.** **l** For when God destroyeth the wicked, he will saue his, as he did Lot in Sodome. **m** Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof. **n** That is, putteth his trust in thee,

4 So shalt thou find fauour and god in derstanding in the sight of God and man.

5 Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 Be not wise in thine owne eyes; but feare the Lord and depart from euill.

8 So health shall be vnto thy nauill, and marrow vnto thy bones.

9 Honour the Lord with thy riches, and with the first frutes of all thine increase.

10 So shall thy barnes bee filled with abundance, and thy presses shall be burst with new wine.

11 By sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 For the Lord correcteth him, whom he loueth, euen as the father doeth the child in whom he delighteth.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of siluer, and the gaine thereof is better then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree of life to them that lay hold on her, and blessed is hee that retaineth her.

19 The Lord by wisdom hath layd the foundation of the earth, and hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes drop down the dew.

21 By sonne, let not these things depart from thine eyes, but obserue wisdom and counsell.

22 So they shall bee life to thy soule, and grace vnto thy necke.

23 Then shalt thou walke safely by thy way, and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it cometh.

26 For the Lord shall be for thine assurance, and shall preserve thy foot from taking.

27 Withhold not the good from the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Goe and come againe, and to morrow I will giue thee, if thou now haue it.

29 I intend none hurt against thy neighbour, seeing hee doeth dwell without feare by thee.

30 Strive not with a man causelesse, when he hath done thee no harme.

31 Be not eniuous for the wicked man, neither chide any of his wayes.

32 For the froward is abomination vnto the Lord: but his secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the righteous.

34 With the scornfull he scorneth, but he giueth grace to the humble.

35 The wise shall inherit glory: but fooles dishonour, though they be exalted.

CHAP. 1111.

1 Wisdom and her fruit sought to be searched, 14 The way of the wicked must be refused. 20 By the word of God, the heart, eyes, and course of life must be guided.

Hear, O ye children, the instruction of a father, and giue care to learne vnderstanding.

2 For I doe giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

4 When he taught me, & saide vnto me, Let thine heart holde fast my wordes: keepe my commandements, and thou shalt liue.

5 Set wisdom; get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, and she shall keepe thee: loue her, and she shall preferre thee.

7 Wisdom is the beginning; get wisdom, therefore: and aboute all thy possession get vnderstanding.

8 Exalt her, & she shall exalt thee: she shall bring thee to honour if thou embrace her.

9 She shall giue a comely ornament vnto thine head, yea, she shall giue thee a crowne of glory.

10 Heare, my sonne, and receiue my wordes, & the yeares of thy life shall be many.

11 I haue taught thee in the way of wisdom, and led thee in the pathes of righteousness.

12 When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, & leane not: keepe her, for she is thy life.

14 Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auid it, and goe not by it: turne from it, and passe by.

16 For they cannot sleepe, except they haue done euill, and their sleepe departeth, except they cause some to fall.

17 For they eate the bread of wickednesse, and drinke the wine of violence.

18 But the way of the righteous shineth as the light: that shineth more and more vnto the perfect day.

o Desire not to be like vnto him. **p** That is, his covenent & fatherly affectio which is hid and secret from the world. **q** He will shew by his plagues that their comes that turn to their owne destruction, as Chap. 1. 26.

a Hee speaketh this in the person of a preacher and minister, which is as a father vnto the people, **reade Chap. 1. 8.**

b In Hebrew, it is Onely: for though he had three others, as **1 Chro. 3. 5.** yet so tenderly the loued Salomon, that he was vnto her as her onely sonne.

c Meaning, Dauid his father.

d Hee sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids

protection, **f** Thou shalt walke at libertie without offence.

g Meaning, that to doe euill is more proper and naturall to the wicked then to sleepe, eate or drinke. **h** Gotten by wicked meanes and cruell oppression. **i** Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.

k That is, they shall haue health of body: vnder the which all other blessings promised in the Law, are contained.
l For as $\frac{1}{2}$ heart is either pure or corrupt, so is the whole course of mans life.
m Keepe a measure in all thy doings.

19 The way of the wicked is as the darkness: they know not wherein they shall fall.
 20 O Sonne, hearken vnto my wordes, encline thine eare vnto my sayings,
 21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.
 22 For they are life vnto those that finde them, and health vnto all their flesh.
 23 Keepe thine heart with all diligence: for thereof cometh life.
 24 But away from thee a froward mouth, and put wicked lips farre from thee.
 25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.
 26 $\frac{1}{2}$ Wonder the path of thy feet, and let all thy wayes be ordered aright.
 27 Turne not to the right hand, nor to the left, but reuocate thy foot from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigality.
 15 He willeth a man to liue on his labours, and to helpe others. 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

|| Or, understanding.

M Sonne, hearken vnto my wisdom, and encline thine eare vnto my knowledge,

2 That thou mayest regard counsell, and thy lips obseure knowledge.

3 For the lips of a strange woman drop as an honycombe, and her mouth is more soft then $\frac{1}{2}$ oyle.

4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her feet goe downe to death, and her steps take holde on hell.

6 She weigheth not the way of life: her pathes are $\frac{1}{2}$ moucable: thou canst not know them.

7 Heare ye mee now therefore, O children, and depart not from the wordes of my mouth.

8 Keepe thy way farre from her, & come not nere the doore of her house,

9 Lest thou giue thine honour vnto others, and thy verities to the cruell:

10 Lest the stranger should be filled with thy strength, and thy labours bee in the house of a stranger,

11 And thou incurme at thine end, (when thou hast consumed thy flesh and thy body)

12 And say, how haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voice of them that taught mee, nor enclined mine eare to them that instructed me!

14 I was almost brought into all euill in the mids of the Congregation & assembly.

15 O Drinke the water of $\frac{1}{2}$ thy cistern, and of the riuers out of the middes of thine owne well.

16 Let thy fountaines flow forth, and the riuers of waters in the streets.

17 But let them be thine, euen $\frac{1}{2}$ thine only, and not the strangers with thee.

a That is, an harlot which giueth her selfe to another then to her husband.

b By oyle and hony bee meaneth flattering and craftie intiments.

c All her doings leade to destruction.

d She hath euer new meanes to allure to wickednesse.

e That is, thy strength and goods toher that will haue no pity vpon thee, as is read of Samson, and the prodigall sonne.

f The goods gotten by thy trauell.

g Although I was faithfully instructed in the truerh, yet had I almost fallen to vnter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.

h He teacheth vs sobriety, exhorting vs to liue of our owne labours, and to be beneficiall to the godly that want $\frac{1}{2}$ Distributethem not to the wicked and infidels, but reserve them for thy selfe, thy family, and them that are of the household offaith.

18 Let thy fountain be blessed, and re- k Thy children ioyce with the wife of thy youth.

19 Let her be as the fountaine hynde, and pleasant rce: let her breasts satisfie thee at all times, and delight in her loue continually.

20 For why shouldst thou delight, my wife, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man are before the eyes of $\frac{1}{2}$ Lords, & he pondereth all his pathes.

22 His owne iniquitie shall take the wicked himselfe, and he shall be holden with the cordes of his owne linne.

23 Hee shall die for fault of instruction, and shall goe astray throught his great folly.

His wife both in heart and in outward conuersation, that hee shall not escape the iudgements of God. n Because he will not giue eare to Gods word and bee admonished.

CHAP. VI.

1 Instruction for seruies. 6 The slothfull and sluggish stirred to worke. 12 Hee declareth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To flee adulterie.

M Sonne, if thou be suretie for thy neighbour, and hast stricken hands with the stranger,

2 Thou art $\frac{1}{2}$ snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.

3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe and humble thy selfe, and sollicit thy friends.

4 Giue no sleepe to thine eyes, nor slumber to thine eyelids.

5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.

6 O Goe to $\frac{1}{2}$ the Distre, O Sluggard: behold her wayes, and be wise.

7 For shee hauing no guide, gouernour, nor ruler,

8 Prepareth her meate in the summer, and gathereth her food in barne.

9 How long wilt thou sleepe, O Sluggard: when wilt thou arise out of thy sleepe?

10 $\frac{1}{2}$ Yee a little sleepe, a little slumber, a little folding of the hands to sleepe.

11 Therefore thy pouertie cometh as one that $\frac{1}{2}$ traualleth by the way, and thy necessity like $\frac{1}{2}$ an armed man.

12 The vnthriftie man $\frac{1}{2}$ and the wicked man walke with a froward mouth.

13 Hee maketh a signe with his eyes, hee $\frac{1}{2}$ signifieth with his feet: hee instructeth with his fingers.

14 Lewd things are in his heart: hee tangleth euill at all times, and casteth by contentions.

15 Therefore shall his destruction come speedily: hee shall be destroyed suddenly without recovery.

16 These are things doeth the Lord hate: yea, his soule abhorreth them:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

them vnchristie, or the men of Belial, and slanderous. $\frac{1}{2}$ Eley speake.

g Thus all his gesture tendeth to wickednesse.

which shall come of thee in great abundance, shewing that God blesseth marriage, and curseth whoredome.

l Which thou didst marry in thy youth.

Or, goe astray with a stranger.

m He declareth that except man doe ioine to his

Hee shall not escape the iudgements of God. n Because he will not giue eare to Gods word and bee admonished.

o Hee declareth the nature of the wicked.

p The things that God hateth.

q To obserue the word of God.

r To flee adulterie.

s Hee declareth the nature of the wicked.

t Hee declareth the nature of the wicked.

u Hee declareth the nature of the wicked.

v Hee declareth the nature of the wicked.

w Hee declareth the nature of the wicked.

x Hee declareth the nature of the wicked.

y Hee declareth the nature of the wicked.

z Hee declareth the nature of the wicked.

aa Hee declareth the nature of the wicked.

ab Hee declareth the nature of the wicked.

ac Hee declareth the nature of the wicked.

ad Hee declareth the nature of the wicked.

ae Hee declareth the nature of the wicked.

af Hee declareth the nature of the wicked.

ag Hee declareth the nature of the wicked.

ah Hee declareth the nature of the wicked.

ai Hee declareth the nature of the wicked.

aj Hee declareth the nature of the wicked.

ak Hee declareth the nature of the wicked.

al Hee declareth the nature of the wicked.

am Hee declareth the nature of the wicked.

an Hee declareth the nature of the wicked.

ao Hee declareth the nature of the wicked.

h Meaning, the raging affections which cary a man away in ſuch ſort that hee cannot tell what he doeth.

Or, neighbours.

1 Reade Chap.

3. 7.

k By the commandement hee meaneth the word of God: and by the inſtruction, the preaching and declaration of the ſame, which is committed to the Church.

l And reprehensions when the word is preached bring vs to life.

m With her wanton looks and geſture.

n Meaning, that ſhee will neuer ceaſe til ſhe haue brought thee to beggary, and then ſeeketh thy deſtruction.

o He approueth not theft, but ſheweth that it

is not ſo abominable as whore-dome, for as much as theft might be redeemed, but adultery was a perpetuall infamie, and death by the Law of God.

p Meaning, for very neceſſitie.

† Ebr. ſaith in

heart. **q** That is, death appointed by the Law. **r** He ſheweth that man by nature ſeeketh his death that hath abuſed his wife, & ſo concludeth that neither Gods Law, nor the law of nature admitteth any ranſome for the adultery.

a By this diuerſitie of words hee meaneth that nothing ought to be ſo deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing ſo much.

18 An heart that imagineth wicked enterpriſes, **h** ſeeth that he ſwift is running to miſchiefe.

19 A falſe witneſſe that ſpeaketh lies, and him that raiſeth vp contentions among brethren.

20 **¶** My ſonne, keepe thy fathers commandement, and forſake not thy mothers inſtruction.

21 Bind them alway vpon thine heart, and tie them about thy necke.

22 It ſhall leade thee, when thou walkeſt: it ſhall watch for thee when thou ſleepeſt, and when thou wakeſt it ſhall talke with thee.

23 For the **k** commandement is a lanterne, and inſtruction a light: and **l** corrections for inſtruction are the way of life.

24 To keepe thee from the wicked woman, and from the flattery of the tongue of a ſtrange woman.

25 Deſire not her beauty in thine heart, neither let her take thee with her **m** eyes.

26 For becauſe of the whooriſh woman, a man is brought to a morſell of bread, & a woman will hunt for the precious life of a man.

27 Can a man take fire in his boſome, and his clothes not bee burnt?

28 Or can a man goe vpon coales, and his feet not be burnt?

29 So be that goeth in to his neighbours wife ſhall not be innocent, whoſoeuer toucheth her.

30 When doeſt thou not deſpiſe a thief when he ſtealeth, to ſatiſſie his ſoule, becauſe hee is hungry?

31 But if he be found, he ſhall reſtore ſeuen fold, or he ſhall giue all the ſubſtance of his houſe.

32 But he that committeth adultery with a woman, he ſhall deſtroye of underſtanding: he that doeth it, deſtroyeth his owne ſoule.

33 He ſhall find a wound and diſhonour, and his reproch ſhall neuer be put away.

34 For ſeloniſie is the rage of a man: therefore he will not ſpare in the day of vengeance.

35 Hee cannot beare the ſight of any ranſome: therefore will hee conſent, though thou augment the gifts.

CHAP. VII.

1 An exhortation to wiſedome and to the word of God, **5** which will preſerue vs from the harlot, **6** whoſe manners are deſcribed.

¶ My ſonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commandements and thou ſhalt liue, and mine inſtruction as the **a** apple of thine eyes.

3 Bind them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wiſedome, Thou art my ſiſter: & call vnderſtanding thy kinſwoman.

5 That they may keepe thee from the ſtrange woman, euen from the ſtranger that is ſmoother in her wordes.

6 **¶** As I was in the window of mine houſe, I looked through my window,

7 And I ſaw among **b** fooles, and conſidered among the children a pong man deſtitute of underſtanding.

8 Who paſſed through the ſtreets by her corner, and went toward her houſe.

9 In the twilight in the evening, when the night began to be blacke and darke.

10 And behold, there met him a woman, with an harlots **c** behauiour, and ſubtil in heart.

11 (She **d** is babbling and lowd: whoſe ſeete cannot abide in her houſe.

12 Now ſhe is without, now in the ſtreets, and ſiech in wait at euery corner.)

13 So ſhee caught him, and kiſſed him, and **e** with an impudent face, ſaid vnto him,

14 I haue **f** peace offerings: this **d** day haue I payed my vowes.

15 Therefore came I forth to meet thee, that I might ſeek thee: & I haue found thee.

16 I haue deckt my bed with ornaments, **¶** carpets, and ſaces of Egypt.

17 I haue perfum'd my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleaſure in dalliance.

19 For mine husband is not at home: hee is gone a iourney farre off.

20 He hath taken **g** with him a bag of ſiluer, & will come home at the day appointed.

21 Thus with her great craft hee cauſed him to yeeld, and with her flattering lips ſhe enticed him,

22 And he followed her ſtraight wayes, as an **h** ore that goeth to the ſlaughter, and **h** as a foolle to the ſtocks for correction,

23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, not knowing that **i** he is in danger.

24 I ſpake me now therefore, **¶** children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For ſhee hath cauſed many to fall downe wounded, and the **j** ſtrong men are all ſlaine by her.

27 Her houſe is the way **k** vnto the graue, which goeth downe to the chambers of death.

ings to make ſatiſfaction for their ſins, **¶** Or, earned worke. **† Ebr. in his hand.** **g** Which thinking hee goeth to the paſture, goeth willingly to his owne deſtruction. **h** Which goeth cherefully,

not knowing that he ſhall be chaſtiſed. **† Ebr. it is for his liſe.** **i** Neither wit nor ſtrength can deliuer them that fall into the hands of the harlot. Chap. 2. 18.

CHAP. VIII.

1 Wiſedom declareth her excellencie, **11** Riches, **15** Power, **22** Et vniſie. **32** Shee exhorteth all to loue and follow her.

D **†** Not **a** wiſedome cry: and vnderſtanding vnto her voyce?

2 She ſtanderh in the top of the hiſe places by the way in the place of the pathes.

he can preſend no ignorance, for as much as God calleth to all men by his word, & by his workes, to follow vertue, & to flee from vice.

b Where the people did most resort, and which was the place of iustice.

c Meaning, that the word of God is easie vnto all that haue a desire vnto it, & which are not blinded by the Princes of this world.

d That is, except a man haue wisdom, which is the true knowledge of God, he can neither be prudent nor good counsellor.

e So that he that doeth not hate euil, feareth not God.

f Whereby he declareth that honour, dignity or riches come not of mans wisdom or industrie, but by the providence of God.

g That is, studie the word of God diligently, and with a desire to profite.

h Signifying, that he chiefly meaneth the spiritual treasures & heavenly riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdom.

k He declareth hereby the diuinitie and eternitie of this wisdom, which he magnifieth and prayseth through this booke: meaning thereby the eternall Sonne of God Iesus Christ our Sauour, who

l Iohn calleth the Word, that was in the beginning, Ioh. 1. 1 He declareth the eternitie of the Sonne of God, which is meant by this word Wisdom, who was before all time, and euer present with the Father.

3 Shee city besides the gates before the cite at the entry of the dayes,

4 O men, I call vnto you, and utter my voyce to the children of men.

5 O ye foolish men, vnderstand wisdom, and yes, O fools, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lips shall teach things that be right.

7 For my mouth will speake the truth, and my lips abhorre wickednes.

8 All the wordes of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.

9 They are all plaine to him that will vnderstand, & streight to them that would find knowledge.

10 Receiue mine instruction and not siluer, and knowledge rather then fine gold.

11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdom dwell with prudence, and I find forth knowledge and counsels.

13 The feare of the Lord is to hate euil, as pride, and arrogancie, and the euill way: and a mouth that speaketh lewd things, I do hate.

14 I haue counsell and wisdom: I am vnderstanding, and I haue strength.

15 By mee Kings reign, and princes decree iustice.

16 By mee princes rule, and the nobles, and all the iudges of the earth.

17 I loue them that loue mee: and they that seeke me early, shall find me.

18 Riches and honour are with me: euen durable riches and righteousness.

19 My fruit is better then gold, euen then fine gold, and my reuenues better then fine siluer.

20 I cause to walke in the way of righteousness, and in the middes of the pathes of iudgement.

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: I was before his works of old.

23 I was set by from everlasting, from the beginning, and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountains were setled: and before the hills was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When hee prepared the heauens, I was there, when hee set the compasses vpon the deepe:

28 When hee established the cloudes aboue, when he confirmed the fountaines of the deepe:

29 When hee gaue his decree to the sea, that the waters should not passe his commaundment, when he appointed the foundations of the earth,

30 Then was I with him as a nourisher: and I was daily his delight reioycing alway before him,

31 And tooke my solace in the compass of his earth: and my delight is with the children of men.

32 Therefore now hearken, O children, vnto mee: for blessed are they that keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching daily at my gates, and giuing attendance at the postes of my doores.

34 For hee that findeth mee, findeth life, and shall obtaine fauour of the Lord.

35 But hee that smeret h against me, hurteth his own soule, & all that hate me, loue death.

o By earth he meaneth man, which is the worke of God in whom wisdom tooke pleasure: in so much as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnpeakable treasures, and this is that solace and pastime whereof is here spoken.

CHAP. IX.

3 Wisdom calleth all to her feast. **7** The scorner will not be corrected. **10** The feare of God,

13 The conditions of the harlot.

V Wisdom hath build her house, and hath bewen out her seven pillars.

2 Shee hath killed her drailles, drawen her wine, and prepared her table.

3 Shee hath sent forth her maydens, and cryeth vpon the highest places of the city, saying,

4 Who so is simple, let him come hither, and to him that is destitute of wisdom, shee saith,

5 Come and eate of my meate, & drinke of the wine that I haue drawen.

6 Forlake your way ye foolish, and ye shall liue: & walke in the way of vnderstanding.

7 Hee that reprooueth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a blot.

8 Rebuke not a scorner, lest he hate thee, but rebuke a wise man, and he will loue thee.

9 Giue admonition to the wise, and he will be the wiser: teach a righteous man, and he will increace in learning.

10 The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, is vnderstanding.

11 For thy dayes shall be multiplied by mee, and the yeeres of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for thy selfe, and if thou bee a scorner, thou shalt suffer.

13 The Sacraments, whereby God nourisheth his seruants in his house, which is the church. **g** For the wicked will contemne him, and labour to defame him

h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.

i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things. **k** Thou shalt haue the chief profit and commoditie thereof.

1 By the foolish woman, some vnderstand the wicked preachers, who counterfeit the word of God, as appeareth verse 16. which were the words of the true preachers, as ver. 4 but their doctrine is bug as rotten waters: meaning, that they are but mens traditions, which are more pleasant to the flesh then the word of God: and therefore they themselves boast thereof.

13 **C** A foolish woman is troublesome: she is ignorant, and knoweth nothing.
14 But she sitteth at the dore of her house, on a seat in the high places of the city.
15 To call them that passe by the way, that goe right on their way, saying,
16 Who is so simple, let him come hither, and to him that is destitute of wisdom, she layeth alio.
17 Rotten waters are sweet, and hid head is pleasant.
18 But hee knoweth not, that the dead are there, and that her ghests are in the depth of hell.

CHAP. X.

In this Chapter & all that follow unto the thirtieth the wise man exhorteth by diuers sentences, which he calleth parables, to follow vertue and flee vice: and sheweth also what profit cometh of wisdom, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A foolish woman maketh a glad father: but a foolish sonne is an heauinesse to his mother.

2 The treasures of a wickednesse profite nothing: but righteousness deliuereth from death.

3 The Lord will not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A slothfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in summer, is the sonne of wisdom: but hee that sleepeth in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriall of the iust shall be blessed: but the name of the wicked shall rot.

8 The wise in heart will receiue commandements: but the foolish in talke shall be beaten.

9 Hee that walketh vprightly, walketh boldly: but he that peruertereth his wayes, shall be known.

10 He that winketh with the eye, worketh sorrow, and he that is foolish in talke, shall be heauen.

11 The mouth of a righteous man is a wellspring of life: but iniquity couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the types of him that hath vnderstanding, wisdom is found, and a rod shall be for the backe of him that is destitute of wisdom.

14 The men say vp knowledge: but the mouth of the foole is a present destruction.

15 The rich mans gods are his strong city: but the feare of y nedy is their pouerty.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the do euil, whereas pouerty brideleth the poore from many euil things.

way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuentereth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man is as fined silver: but the heart of the wicked is little worth.

21 The lips of the righteous doe feede many: but foolcs shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doeth adden no sorrowes with it.

23 It is as a pastime to a foole to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.

25 As the whylewinde passeth, so is the wicked no more: but the righteous is as an euertlasting foundation.

26 As vinegar is to the teeth, and as smoke to the eyes, so is the slouthfull to them that send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall neuer be removed: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

False balances are an abomination vnto the Lord: but a perfect weight pleaseh him.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall destroy them.

4 Riches auail not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousness of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope perisheth, and the hope of the vniuile shall perish.

8 The righteous enueth out of trouble, and the wicked shall come in his stead.

9 An hypocrite with his mouth burtheth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the

i For they speak crueltie and edifie many by exhortations, admonition and counsel.
k Meaning, that all worldly things bring care and sorow, whereas they that feele the blessings of God haue none.

l Hee is but a trouble & griefe to him that setteth him about any businesse.
m The time of their prosperitie shall be short because of their great fall, though they seeme to liue long.
n They enioy in this life by faith and hope, their euertlasting life.

a Vnder this word he condemneth all false weights, measures and deccie.
b Ebr. stone.
c When man forgetteth himself, and thinketh to be exalted above his vocation, then God bringeth him to confusion.
Ezr. 7. 19.
eccles 5. 1.
Wisd. 5. 15.

c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuy enemy.

cite

Chap. 15. 10.

a That is, wickedly gotten.
b Though hee suffer the iust to wait for a time, yet he will send him comfort in due season.

|| Or, deccitfull.
c When their wickednes shall be discovered, they shall be as dumbe, and not know what to say.

d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortal.

† Ebr. lips.

|| Or surely.

e He that beareth a faire countenance, & imagineth mischief in his heart, as Chap. 6. 13.

f For the corruption of his heart is known by his talke.

1. Cor. 13. 4.

1. per. 4. 8.

g That is, God will find him out to punish him.

h And to make him bold to

do euil, whereas pouerty brideleth the poore from many euil things.

e The country is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.

Or, prosperitie.
f Will not make light report of others.

g Where God giueth store of men of wisdom and counsell.

h Whose conuersation hee knoweth not.

i He that doeth not without iudgement and consideration of the circumstances, put himselfe in danger, as Chap. 6. 1.

Or, modest.
k Is both good to himselfe and others.

Or, neighbour.
l Though they make neuer to many friends, or thinke themselves neuer so sure, yet they shal not escape.

Or, uncomely behaviour.

m They can looke for nothing but Gods vengeance.

n Meaning them that giue liberally, whom God blesteth.

o That is, the siggand.

Ebr the soule of blessing shalbe made fat.

p That prouideth for the vile of them that are in necessity.

q The couetous men that spare their riches to the hinderance of their families shalbe depriued thereof miserably.

r For though the wicked be rich, yet are they but slaves to the godly, which are the true possessors of the gifts of God. s That is, bringeth them to the knowledge of God. t shal be punished as he deserueth, 1. Pet. 4. 18.

citie reioyce, and when the wicked perish, there is ioy.

11 By the blessing of the righteous, the citie is exalted: but it is subverted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.

13 Hee that goeth about as a slanderer, discouereth a secret: but he that is of a faithful heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellors are, there is health.

15 He shalbe sore berred, that is surely for a stranger, and he that hateth thriftship, is sure.

16 A gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, rewardeth his owne soule: but he that troubleth his owne flesh, is cruell.

18 The wicked woorketh a deceitfull worke: but hee that soweth righteousness, shall receive a sure reward.

19 A righteousness leadech to life, so hee that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.

21 Though hand ioyne in hand, the wicked shal not be unpunished: but the seede of the righteous shal escape.

22 As a fetwell of gold in a swines snout: so is a faire woman, which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely cometh to pouerty.

25 The liberal person shal haue plenty: and he that watereth, shal also haue raine.

26 Hee that withdraueth the come, the people will curse him: but blessing shalbe vpon the head of him that scattereth come.

27 Hee that seeketh good things, getteth fauour: but he that seeketh euill, it shal come to him.

28 He that trusteth in his riches, shal fall: but the righteous shal flourish as a tree.

29 Hee that troubleth his owne house, shal inherit the winde, and the foole shal be seruanto to the wife in heart.

30 The fruit of the righteous is as a tree of life, and he that winneth soules, is wise.

31 Behold, the righteous shalbe recompensed in the earth: how much more the wicked and the sinner?

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will be condemne.

3 A man cannot bee established by wickednesse: but the roote of the righteous shal not be moued.

4 A vertuous woman is the crowne of her husband: but the that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will not delinere them.

7 God overthroweth the wicked, and they are not: but the house of the righteous shal stand.

8 A man shalbe commended for his wisdom: but the froward of heart shal be despised.

9 Hee that is despised, and is his owne seruant, is better then he that boasteth himselfe, and lacketh bread.

10 A righteous man regardeth the life of his beak: but the mercies of the wicked are cruell.

11 He that tilleth his land, shalbe satisfied with bread: but hee that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the net of euils: but the roote of the righteous giueth fruit.

13 The euil man is snared by the wickednesse of his lips, but the iust shal come out of aduersitie.

14 A man shal bee satiate with good things by the fruit of his mouth, and the recompense of a mans hands shal God giue vnto him.

15 The way of a foole is right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shal bee knownen by his anger: but hee that conuersech shame, is wise.

17 Hee that speaketh truth, will shew righteousness: but a false witness vnieth deceit.

18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

19 The lippe of truth shal be stable for ever: but a lying tongue varieth continually.

20 Deceit is in the heart of them that imagine euill, but to the counsellors of peace shalbe iay.

21 There shall none iniquity come to the iust: but the righteous is full of euill.

22 The lying lips are an abomination to the Lord: but they that deale truly, are his delight.

23 A wise man concealeth knowledge: but the heart of the fool es publisheth foolishnesse.

24 The hand of the diligent shal beare rule: but the idle shalbe vnder tribute.

25 Beauenesse in the heart of man doeth bring it downe: but a good word reioycech it.

26 The righteous is more excellent then his neighbour: but the way of the wicked will

a They are so grounded in the fauour of God, that their roote shal prosper continually. *Ebr, strong, or painefull.*

b As their conscience is vpright, so shall they be able to speake for themselves against their accusers.

c The poore man that is contemned, and yet liueth of his owne traualle:

d Is mercifull even to the very beast that doeth him seroice. *Chap. 28. 19. ecclie. 20. 27. Or, defence.*

e Continually imagineth meanes how to doo harme to others.

f Meaning their heart within, which is vpright and doeth good to all.

g He standeth in his owne conceit, and condemneth all others in respect of himselfe.

h Which bridleth his afflictions.

Chap. 14. 5.
i Which seeketh nothing more then to prouoke others to anger.

Chap. 10. 4.

k That is, words of comfort, or a cheerful minde, which is declared by his words, reioycech a man, as a couetous mind killeth him.

l That is more liberal in giuing.

CHAP. XIJ.

He that loueth instruction, loueth knowledge: but hee that hateth correction, is a foole.

C H A P. XVII.

e Hee sheweth
the folly of man
which thinketh
that his wayes
are in his owne
hand, and yet is
not able to re-
moue one foot
except God
giue force.

Chap. 11. 1.

f If they be true
and iust, they are
Gods worke, and
he delighteth
therein, but o-
therwise if they
be false, they are
the worke of the
deuil, and to their
condemnation
that vse them.

g They are ap-
pointed by God
to rule accord-
ing to equity
and iustice.

h That is, hee
findeeth out ma-
ny meanes to ex-
ecute his wrath.

i Which is most
comfortable to
the dry ground.

Deut. 11. 14.

Chap. 2. 10.

Psal. 125. 1.

k The sweete
words of con-
solation, which
come forth of a
godly heart.
l Either that
which wicked
teach others, or
else it is folly to
teach them that
are malicious.

Chap. 1. 4. 12.

l Ebr. beweth vp-
on him.

m For he consu-
meth himselfe
and others.

n With his
whole endeour
he laboureth to
bring his wic-
kednesse to passe.

o That is, when
it is ioynd with
vertue, or els the
elder that the
wicked are, the
more they are to
be abhorred.

p So that there
is nothing that
ought to be attrib-
uted to fortune: for all things
are determined in

the hand of God, which shall come to passe.

q 11 of God, which shall come to passe.

then great enemies without vs.

9 The heart of man purpoiseth his way:
but the Lord doeth direct his steps.

10 A diuine sentence shall bee in the lips
of the King: his mouth shall not transgresse
in iudgement.

11 A true weight and ballance are of the
Lord: all the weightes of the bagge are his
worke.

12 It is an abomination to kings to com-
mit wickednes: for the throne is established
by iustice.

13 Righteous lippes are the delight of
kings, and the king loneth him that speaketh
right things.

14 The wrath of a king is as messen-
gers of death: but a wise man will pacifie it.

15 In the light of the kings countenance
is life: and his fauour is as a cloude of the
latter raine.

16 How much better is it to get wise-
dome then gold: and to get vnderstanding,
is more to be desired then siluer.

17 The path of the righteous is to de-
cline from euill, and hee keepeth his soule
that keepeth his way.

18 Pride goeth before destruction, and an
high mind before the fall.

19 Better it is to be of humble mind with
the lowly, then to diuide the spoiles with the
proud.

20 Hee that is wise in his businesse, shall
find good: and he that trusteth in the Lord,
he is blessed.

21 The wise in heart shall be called pri-
dent: and the sweetnesse of the lips shall in-
crease doctrine.

22 Understanding is a wellspring of life
vnto them that haue it: and the instruction
of foolies is folly.

23 The heart of the wise guideth his
mouth wisely, & addeth doctrine to his lips.

24 Faire wordes are as an hony combe,
sweetnesse to the soule, & health to the bones.

25 There is a way that seemeth right
vnto man: but the issue thereof are the wayes
of death.

26 The person that transiereth, transi-
ereth for himselfe: for his mouth & craueth it
of him.

27 A wicked man diggeth vp euill, and
in his lips is like a burning fire.

28 A froward person loneth strife: and a
taleteller maketh diuision among princes.

29 A wicked man deceiueth his neigh-
bour, and leadeeth him into the way that is
not good.

30 He shutteth his eyes to denie wic-
kednesse: he moueth his lips, and bringeth
euill to passe.

31 Age is a crowne of glory, when it is
found in the way of righteousness.

32 He that is slow vnto anger, is better
then the mighty man: and he that ruleth
his owne minde, is better then he that win-
neth a citie.

33 The lot is cast into the lappe: but the
whole disposition thereof is of the Lord.

Petter is a drie mortell, if peace bee with
it, then an house full of sacrifices with
strife.

2 A discreet seruant shall haue rule ou-
er a fewe sonne, and he shall diuide the
heritage among the brethren.

3 As is the fining pot for siluer, & the for-
nace for gold, so the Lord tryeth the hearts.

4 The wicked giueth heed to false lips,
and a lyer hearkeneth to the naughty tongue.

5 He that mocketh the poore, reprocheth
him that made him: and he that reuolpeth
him that destruction shall not be vnpunished.

6 Childrens children are the crowne of
the Elders: and the glory of the children are
their fathers.

7 A high talke becommeth not a foole,
much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the
eyes of them that haue it: it prospereth whi-
thersoeuer it turneth.

9 He that couereth a transgression, se-
kereth loue: but he that repeateth a matter, se-
parateth the prince.

10 A reproofe entreth more into him that
hath vnderstanding, then an hundred stripes
into a foole.

11 A lecherous person seeketh onely euill,
and a cruell messenger shall be sent against
him.

12 It is better for a man to meete a beare
robbed of her whelpes, then a foole in his
follicie.

13 He that rewardeth euil for good, euil
shall not depart from his house.

14 The beginning of strife is as one that
openeth the waters: therefore vce the con-
tention be medled with, leaue off.

15 He that iustifieth the wicked, and he
that condemnethe the iust, euen they both are
abomination to the Lord.

16 Wherefore is there a spice in the hand
of the foole to get wisdom, and he hath none
heart?

17 A friend loneth at all times: and a
brother is borne for aduersity.

18 A man destitute of vnderstanding,
toucheth the hand, and becommeth suretie
for his neighbour.

19 Wee loneth transgression that loneth
strife: and he that exalteth his gate, seeketh
destruction.

20 The froward heart findeth no good:
and he that hath a naughty tongue, shall fall
into euill.

21 He that begetteth a foole, getteth him-
selfe sorrow, and the father of a foole can haue
no joy.

22 A toyfull heart carseth good hearty:
but a sorrowfull minde diueth the bones.

23 A wicked man taketh a gift out of the
bosome to wraik the wayes of iudgement.

24 A lifedome is in the face of him that
hath vnderstanding: but the eyes of a foole
are in the corners of the way.

25 A foolish sonne is a griefe vnto his fa-
ther, and a brenneth to her that bare him.

26 Surely it is not good to condemne the
iust, nor that the Princes should sinne such
for equity.

a For whereas
were many sacri-
fices, there were
many portions
giuen to the peo-
ple wherewith
they feasted.

b That is, shall
be made goun-
nour ouer the
children.

Chap. 14. 31.

c Ebr. the top of
excellency.

d The reward
hath great force
to gaine the
hearts of men.

e He that admo-
nisseth a prince
of his fault, ma-
keth him his
enemie.

f By the messen-
ger is meant such
meanes as God
vseth to punish
the rebels.

g Whereby he
meaneth wic-
kedness in his rage,
who hath no
fear of God.

h Rom. 12. 17.

i The self. 5. 15.

k per. 3. 9.

l Isa. 5. 23.

m Chap. 24. 24.

n What auail-
eth it the wicked
to be rich, seeing he
feareth not his
mind to wisdom?

o So that he is
more then a
friend, euen a
brother that hel-
peth in time of
aduersity.

p Reade Chap.
6. 1.

q Lifesth vp
himselfe aboue
his degree.

r Chap. 15. 13.

s That is, secretly
& out of the bo-
somes of the rich,

t Eccles. 2. 14.

u and 8. 1.

v That is, wan-
der to and fro,

w and I seeke not af-
ter wisdom.

Chap. 10. 1.

x For their well
doing.

27 He that hath knowledge, spareth his words, and a man of understanding is of an excellent spirit.
 28 Euen a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

FOR the desire thereof he will separate himselfe to seeke it, and occupie himselfe in all wisdom.

2 A foole hath no delight in understanding: but that his heart may be discovered.

3 When the wicked commeth, then cometh contempt, and with the vile man reproch.

4 The words of a mans mouth are like deepe waters, and the wel spring of wisdom is like a flowing river.

5 It is not good to accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A foolles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The wordes of a calbearer are as flatterings, and they go downe into the bowels of the belly.

9 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord is a strong tower: the righteous runneth vnto it, and is created.

11 The rich mans riches are his strong citie: and as an high wall in his imagination.

12 Before destruction the heart of a man is haughty, and before gloyp goeth lowliness.

13 He that answereth a matter before he heareth it, it is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmities: but a wounded spirit, who can heare it?

15 A wise heart getteth knowledge, and the care of the wise seeketh learning.

16 A mans gift enlargeth him, and lea-
 deth him before great men.

17 He that is first in his owne cause, is iust: then cometh his neighbour, and maketh enquire of him.

18 The lot causeth contentions to cease, and maketh a partitition among the mighty.

19 A brother offended is harder to winne then a strong citie, and their contentions are like the barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that loue it, shall eat the fruit thereof.

22 He that findeth a wife, findeth a good thing, and receiveth fauour of the Lord.

23 The poore speaketh with prayers: but the rich answereth roughly.

24 A man that hath friends, ought to shew himselfe friendly: for a friend is nearer then a brother.

found, which are more ready to doe pleasure then hee that is more bound by duty.

CHAP. XIX.

BETTER is the poore that walketh in his uprightnes, then he that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that halteth with his feet, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart crieth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and every man is friend to him that giveth gifts.

7 All the brethren of the poore doe hate him: how much more wil his friends depart farre from him: though he be instant with words yet they will not.

8 He that possideth understanding, shall lo-
 ueth his owne soule, and keepeth wisdom to find goodnesse.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Pleasure is not comely for a foole, much lesse for a seruaut to haue rule over his lord.

11 The discretion of a man deferreth his anger: and his gloyp is to passe by an of-
 fence.

12 The Kings wrath is like the roaring of a lion: but his fauour is like the dew vpon the grasse.

13 A foolish sonne is the calamitie of his father, and the contentions of a wife are like a continuall dropping.

14 Houle and riches are the inheritance of the fathers, but a prudent wife cometh of the Lord.

15 Slouthfulnessse causeth to fall as a stone, and a deceitfull person shall be ashamed.

16 He that keepeth the commandment, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his mur-
 muring.

19 A man of much anger shall suffer punishment: and though thou detest him, yet will his anger come againe.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuires are in a mans heart, but the counsell of the Lord shall stand.

p He that is ioy-
 ned with a ver-
 tuous woman in
 marriage, is ble-
 sed of the Lord,
 as Chap. 19. 14.
 q That is, oft-
 times such are

Chap. 18. 6.

Deu. 19. 19.
 dan. 13. 62.

a To haue com-
 fort of them.
 b He that is vp-
 right in iudge-
 ment, findeth fa-
 uour with God.
 c The free vse of
 things is not to
 be permitted to
 him that cannot
 vse them aright.
 d That is, to co-
 uer it by charity,
 and to do there-
 in as may most
 serue to Gods
 glory.
 Chap. 20. 2.
 Chap. 17. 21.
 Chap. 21. 9.
 e Asraire that
 droppeth and
 rotteth the
 house.
 Chap. 18. 22.

f Though for a
 time he giue
 place to counsel,
 yet loone after
 will he giue place
 to his raging
 affections.
 g Mans deuite
 shall not haue
 successe except
 Gods grace be
 vnto it, whole
 purpose is
 vnchangeable.

a He that loneth
 wisdom, will se-
 parate himselfe
 from all imped-
 iments and giue
 himselfe wholly
 to seeke it.
 b That is, that
 he may talke li-
 centiously of
 whatsoeuer com-
 meth to mind.
 c Meaning, such
 one as contem-
 neth all others.
 d Which can
 neuer be drawn
 empty, but bring
 euer profit.
 e That is, to fa-
 uour him and
 support him.
 f They are soone
 beleued, and en-
 ter most deeply.
 g He sheweth
 what is the re-
 fuge of the god-
 ly against all
 troubles.
 Chap. 10. 15.
 Chap. 16. 18.
 Eccles. 11. 8.
 h The mind can
 well beare the in-
 firmities of the bo-
 dy, but when the
 spirit is wounded,
 it is a thing most
 hard to sustaine.
 i Getteth him
 liberty to speake,
 and fauour of
 them that are
 most in estima-
 tion.
 k He that spea-
 keth first, is best
 heard of the wic-
 ked iudge, but
 when his aduer-
 sary enquireth
 out the matter,
 it turneth to his
 shame.
 l If a controuer-
 sie cannot other-
 wise be decided,
 it is best to cast lots to know whose the thing shalbe.
 m Appea-
 leth their controuersie, which are so stout, that cannot other wise be
 pacified.
 n Which for the strength thereof will not bow nor
 yeeld.
 o By the vning of the tongue well or euill, cometh the
 fruit thereof either good or bad.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the rich which is not vertuous.

Chap. 26. 15.

i That is, the simple and ignorant men learne, when they see the wicked punished.

k Take a pleasure and delight therein, as gluttons and drunkards in delicate meats & drinks.

a By wine here is meant him that is giuen to wine, and so by strong drinke.

Chap. 19. 12.

b Putteth his life in danger.

c It is hard to find out: for it is as deepe waters whose bottomes cannot be found, yet the wise man will know a man either by his words or manners.

d Where righteousness is iudgement is executed, there sinne ceaseth, and vice dare not appeare.

1. King. 8. 46.

2. Chron. 6. 36.

Eccl. 7. 22.

1. ioh. 1. 8.

1. Ebr. sone and

sone, ephab and

ephah.

e Reade Chap.

26. 11.

22 That that is to be desired of a man, is his goodnes, and a poore man is better then a liar.

23 The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill.

24 * The shrewd hideth his hand in his boosome, and will not put it to his mouth againe.

25 * Smite a scorner, and the foolish will beware: and reprove the prudent, and he will understand knowledge.

26 He that destroyeth his father, or chaleteth away his mother, is a lewde and shameful child.

27 My sonne, heare no more the instruction, that causeth to erre from the words of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked swalloweth vp iniquity.

29 But iudgements are prepared for the scorner, and stripes for the backe of the scolar.

CHAP. XX.

Wine is a mocker, and strong drinke is raging: and whosoever is deceived thereby, is not wise.

2 * The feare of the King is like the roaring of a lyon: hee that prouoketh him vnto anger, sinneth against his owne soule.

3 It is a mans honour to cease from strife: but every foole will be meddling.

4 The shrewd shall not plow, because of winter: therefore shall he beg in summer, but haue nothing.

5 The counsell in the heart of a man is like deepe waters: but a man that hath understanding, will draw it out.

6 Many men will boast, every one of his owne goodnesse: but who can find a faithfull man?

7 Hee that walketh in his integrity, is just: and blessed shall his children bee after him.

8 A King that sitteth in the throne of iudgement, chaleteth away all euill with his eyes.

9 * Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A child also is knowne by his doings, whether his worke bee pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto poverty: open thine eyes, and thou shalt bee satisfied with bread.

14 It is naught, it is naught, saith the diuer: but when hee is gone apart, hee boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge are a precious fewell.

16 * Take his garment, that is surety for a stranger, and a pledge of him for the stranger.

17 The head of deceit is sweet to a man:

but afterward his mouth shall be filled with grauell.

18 Establish the thoughts by counsell: and by counsell make warre.

19 * Hee that goeth about as a slanderer, discouereth secrets: therefore meddle not with him that flattereth with his lips.

20 * He that curseth his father or his mother, his light shall be put out in obscure darkness.

21 An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, * I will recompense euill: but wait vpon the Lord, and he shall saue thee.

23 * Diuers weights are an abomination vnto the Lord, and deceitfull balances are not good.

24 * The steps of man are ruled by the Lord: how can a man then understand his owne way?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to enquire.

26 A wise King scattereth the wicked, and causeth the whole to turne ouer them.

27 The light of the Lord is the breath of man, and searcheth all the bowels of the belly.

28 * Mercie and truth shall preserue the King: for his throne shall be established with mercie.

29 The beautie of young men is their strength, and the glory of the aged is the gray head.

30 * The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

ment that pearceth euen the inward parts, is profitable for the wicked, to bring them to amendment.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the rivers of waters: he turneth it whither he will.

2 Every way of a man is right in his owne eyes: but the Lord pondereth the hearts.

3 * To do iustice and iudgement, is more acceptable to the Lord then sacrifice.

4 A haughty looke, and a proud heart, which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but whosoever is hastie, commeth surely to poverty.

6 * The gathering of treasures by a deceitfull tongue, is vanity tolled to and fro of them that seeke death.

7 The robbery of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some is pruned and straight: but of the pure man, his worke is right.

c Hee that goeth rashly about his businesse and without counsell,

Chap. 13. 17.

d Hee meaneth this chiefly of Iudges and Princes

which leaue that vocation whereunto God hath called them, and

poule their subjects to maintaine their lusts.

Chap. 11. 13.

Exod. 21. 17.

Leuit. 20. 9.

Matth. 15. 4.

Deut. 32. 35.

Chap. 17. 13.

and 24. 29.

rom. 12. 17.

1. thes. 5. 15.

1. pet. 3. 9.

Chap. 11. 1.

and verse 10.

Ierem. 10. 23.

g That is, to ap-

ply it, or take it

to his owne vse,

which was ap-

pointed to Gods,

and then enquire

how they may be

exempted from

the fault.

h Which was a

kind of punish-

ment then vsed,

i The word of

God giueth life

vnto man, and

causeth vs to see

and try the se-

crets of our

darke hearts,

Heb. 4. 12.

Chap. 29. 14.

k Sharpe punish-

ment that pearceth

euen the inward

parts, is profitable

for the wicked,

to bring them to

amendment.

Chap. 19. 13.
and 25. 24.
h Or, in a great
family.

e Reade Chap.
19. 25.

f Though the
godly admonish
them both by
words and ex-
ample of life, yet
the wicked wil
not amend, til
God destroy
them.
g To do a plea-
sure to the angry
man, pacifieth
him.

h God shall
cause that to fall
on their owne
heads, which
they intended a-
gainst the iust,
by deliuering the
iust, and putting
the wicked in
their places.

Ecclus. 25. 18. 22
i Meaning, a-
bundance of all
things.

k Wisdome
ouercommeth
strength and
confidence in
worldly things.
l He thinketh to
liue by wishing
and desiring all
things, but will
take no paine to
get ought.

Chap. 15. 8. 12. 1.
13. ecclus. 34. 21.

Chap. 10. 5.
m He may bold-
ly testifie the
truth that he
hath heard.

9 * It is better to dwell in a corner of the
house top, then with a contentious woman
in all wide house.

10 The soule of the wicked wisheth enuie:
and his neighbour hath no fauour in his eyes.

11 * When the scorner is punished, the
foolish is wise: and when one instructeth the
wise, he will receive knowledge.

12 The righteous^a teacheth the house of
the wicked: but God ouerthroweth the wic-
ked for his euil.

13 He that stoppeth his eare at the cry-
ing of the poore, he shall also cry and not bee
heard.

14 * A gift in secret pacifieth anger, and
a gift in the bolome, great wrath.

15 It is toy to the iust to doe indgement:
but destruction shall be to the workers of in-
iquitie.

16 A man that wandreth out of the way
of wisdom, shall remaine in the congrega-
tion of the dead.

17 He that loueth pastime, shall be a poore
man: and he that loueth wine and oyle, shall
not be rich.

18 The wicked shall be a ranfome for the
iust, and the transgressor for the righteous.

19 * It is better to dwell in the wildernes,
then with a contentious and angry woman.

20 In the house of the wife is a pleasant
treasure, and oyle: but a foolish man deu-
oureth it.

21 He that followeth after righteousness
and mercy, shall finde life, righteousness and
glory.

22 A wise man goeth vp into the citie of
the mighty, and casteth downe the strength
of the confidence thereof.

23 He that keepeth his mouth and his
tongue, keepeth his soule from afflictions.

24 Proud, haughty, and scornful is his name
that worketh in his arrogancie wrath.

25 The desire of the sloughish^a slaueth
him: for his hands refuse to worke.

26 He conuertyeth enuie more greedily, but
the righteous giueth, and spareth not.

27 The sacrifice of the wicked is an a-
bomination: how much more when he bring-
eth it with a wicked mind.

28 * A false witness shall perish: but hee
that heareth, speaketh continually.

29 A wicked man hardeneth his face: but
the iust, he will direct his way.

30 There is no wisdom, neither under-
standing, nor counsel against the Lord.

31 The horse is prepared against the day
of battell: but saluation is of the Lord.

4 There ward of humilitie, and the feare
of God is riches, and glory, and life.

5 Thornes and snares are in the way of
the forward: but he that regardeth his soule,
will depart farre from them.

6 Teach a child in the trade of his way,
and when he is olde, he shall not depart
from it.

7 The rich ruleth the poore, and the bo-
rower is seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape
affliction, and the rodde of his anger shall
faile.

9 * He that hath a good eye, hee shall bee
blessed: for he giueth of his bread vnto the
poore.

10 Cast out the scorner, and strife shall
goe out: so contention and reproch shall
cease.

11 Hee that loueth purenesse of heart for
the grace of his lips, the king shall see his
friend.

12 The eyes of the Lord preferre know-
ledge: but he ouerthroweth the words of the
transgressor.

13 The slothfull man saith, I A Lyon is
without, I shall be slaine in the strate.

14 The mouth of strange women is as a
deepe pit: he with whom the Lord is angry,
shall fall therein.

15 Foolishnesse is bound in the heart of
a child: but the rod of correction shall driue
it away from him.

16 He that oppresseth the poore to increase
himselfe, and giueth vnto the rich, shall surely
come to pouerty.

17 Decline thine eare, and heare the
wordes of the wife, and apply thine heart vnto
my knowledge.

18 For it shall bee pleasant, if thou keepe
them in thy belly, and if they be directed to-
gether in thy lips.

19 That thy confidence may be in the
Lord, I haue shewed thee this day: thou
therefore take heed.

20 Haue not I written vnto thee^a thre
times in counsels and knowledge,

21 That I might shew thee the assurance
of the wordes of truth to answere the wordes
of truth to them that lend to thee?

22 Robbe not the poore because hee is
poore, neither oppress the afflicted in iudg-
ment.

23 For the Lord will defend their cause
and spoyle the soule of those that spoyle
them.

24 Make no friendship with an angry
man, neither goe with the furious man.

25 Lest thou learne his waies, and rectifie
destruction to thy soule.

26 Be not thou of them that touch the
hand, nor among them that are suretie for
debts.

27 If thou hast nothing to pay, why caus-
est thou that he should take thy bed from vn-
der thee?

28 Thou shalt not reuiewe the ancient
bounds which thy fathers haue made.

29 Thou seest that a diligent man in his
business standeth before kings, and standeth
not before the base foer.

d Bring him vp
vertuoufly, and
he shall con-
tinue.

e His authoritie
whereby he did
opresse others
shall be taken
from him.
Ecclus. 31. 23.

f He that is mer-
ciful and libe-
rall.

g He sheweth
that princes
should vse their
familiaritie,

whose confide-
ence is good, and
their talke wise
and godly.

h Faouour them
that loue
knowledge.

i He derideth
them that inuent
vaine excuses, be-
cause they would
not doe their
duty.

k So God puni-
sheth one sinne
by another, whe
he suffereth the
wicked to fall
into the acquaint-
ance of an har-
lot.

l He is naturally
giuen vnto it.
m He sheweth
what the end of
wisdome is: to
wit, to direct vs
to the Lord.

n That is, sundry
times.

o He sheweth
that is not able
to rule his affe-
ctions: for hee
would hurt thee
by his euil con-
uersation.

p Which rashly
put themselves
in danger for
others, as Chap.
6. 1.

q Ebr. in the gate,
Chap. 23. 11.

r Haue not to
doe with him
that is not able
to rule his affe-
ctions: for hee
would hurt thee
by his euil con-
uersation.

s Which rashly
put themselves
in danger for
others, as Chap.
6. 1.

t Deut. 27. 17.
chap. 23. 10.

CHAP. XXII.

Ecclus. 7. 3.
a Which commeth
by well
doing.

Chap. 29. 12.

b Liue together
and haue neede
the one of the
other.

Chap. 27. 12. c That is, the punishment which is prepared for
the wicked, and fleeth to God for succour.

A Good name is to be chosen aboue great
riches, and louing fauour is aboue sil-
uer and aboue gold.

2 The rich and poore meet together:
the Lord is the maker of them all.

3 A prudent man seeth the plague, and
hideth himselfe: but the foolish goe on still,
and are punished.

CHAP. XXIII.

Vhen thou sittest to eate with a ruler,
consider diligently what is before thee.

2 And put the knife to thy throat, if thou be a man giuen to the appetite.

3 Be not desirous of his daintie meates: for it is a deceiueable meat.

4 Trauaile not too much to be rich: but cease from thy wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing: for riches taketh her to her wings as an eagle, and flieth into the heauen.

6 Eate thou not the bread of him that hath an euill eye, neither desire his daintie meates.

7 For as though he thought it in his heart, so will he say vnto thee, Eate, and drinke: but his heart is not with thee.

8 Thou shalt vomite thy morsels that thou hast eaten, and thou shalt lose thy sweet words.

9 Speake not in the eares of a foole: for he will despise the wisdom of thy words.

10 * Remoue not the ancient boundes, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mighty: he will defend their cause against thee.

12 Applie thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliuer his soule from a hell.

15 My soune, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart bee enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end, and thy hope shall not be cut off.

19 O thou my sonne, heare and bewise, and guide thine heart in thy way.

20 Keepe not company with drunkards, nor with gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy the truth but sell it not: like wise wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise child, shall haue ioy.

25 Thy father and thy Mother shall bee glad, and shee that bare thee, shall reioyce.

26 My sonne, giue me thine heart, and let thine eyes delight in my wayes.

27 * For a whore is as a deepe pit, and a strange woman is as a narrow pit.

28 * Also she lieth in waite as for a pray, and she increaseth the transgressours among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the rednesse of the eyes?

30 Euen to them that tarry long at the wine, to them that go, and seeke mirt wine.

31 Loke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine eyes shall looke vpon strange women, and thine heart shall speake lewde things.

34 And thou shalt be as one that sleepeeth in the mids of the sea, and as he that sleepeeth in the top of the mast.

35 They haue striken me, shalt thou say, but I was not sicke: they haue beaten me, but I knew not, when I awoke: therefore will I seeke it yet still.

CHAP. XXIIII.

Bee not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischief.

3 Though wisdom is an house builded: and with understanding it is established.

4 And by knowledge shall the chambers bee filled with all precious and pleasant riches.

5 A wise man is strong: for a man of vnderstanding increaseth his strength.

6 * For with counsel thou shalt enterprise thy war, and in the multitude of them that can giue counsel, is health.

7 Wisdom is high to a foole: therefore he cannot open his mouth in the gate.

8 He that imagineth to doe euill, men shall call him an author of wickednesse.

9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

10 If thou be faint in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawen to death: and wilt thou not preserve them that are led to be slaine?

12 If thou say, Behold, we know not of it: hee that pondereth the hearts, doeth not he vnderstand it? and he that keepeth thy soule, knoweth he it not? will not he also recompence euery man according to his workes?

13 My sonne, eate honny, for it is good, and the honny combe, for it is sweete vnto thy mouth:

14 So shall the knowledge of wisdom be vnto thy soule, if thou finde it, and there shall be an end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, add spoyle not his resting place.

16 For a iust man falleth seuen times, and riseth againe: but the wicked fall into mischief.

17 Bee thou not glad when thine enemy falleth,

n Which by art make wine stronger, and more pleasant.

o That is, drunkennesse shall bring thee to whoredome.

p In such great danger shalt thou be.

q Though drunkennesse make them more insensible then beasts, yet can they not reframe.

r Which by art make wine stronger, and more pleasant.

s That is, drunkennesse shall bring thee to whoredome.

t In such great danger shalt thou be.

u Though drunkennesse make them more insensible then beasts, yet can they not reframe.

v Which by art make wine stronger, and more pleasant.

w That is, drunkennesse shall bring thee to whoredome.

x In such great danger shalt thou be.

y Though drunkennesse make them more insensible then beasts, yet can they not reframe.

z Which by art make wine stronger, and more pleasant.

aa That is, drunkennesse shall bring thee to whoredome.

ab In such great danger shalt thou be.

ac Though drunkennesse make them more insensible then beasts, yet can they not reframe.

ad Which by art make wine stronger, and more pleasant.

ae That is, drunkennesse shall bring thee to whoredome.

af In such great danger shalt thou be.

ag Though drunkennesse make them more insensible then beasts, yet can they not reframe.

ah Which by art make wine stronger, and more pleasant.

ai That is, drunkennesse shall bring thee to whoredome.

aj In such great danger shalt thou be.

ak Though drunkennesse make them more insensible then beasts, yet can they not reframe.

a Ear with sobriety.

b Bridle thine appetite, as it were by force and violence.

c For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.

d Bestow not the gifts that God hath giuen thee, to get worldly riches.

e That is, covetous, as contrary a good eye is taken for liberrall.

f He will not cease till he hath done thee some harme, and his flattering words shall come to no vse.

g That is, from destruction.

h The prosperity of the wicked shall not continue.

i In the obseruation of Gods commandments.

k Ebr. wine bibbers.

l Ebr. denouers of flesh.

m Spare no cost for truths sake, neither depart from it for any gaine.

n Give thy selfe wholly to wisdom.

o Chap. 2. 14.

p Chap. 7. 12.

q She seduceth many, and causeth them to offend God.

r Give thy selfe wholly to wisdom.

s Chap. 2. 14.

t Chap. 7. 12.

u She seduceth many, and causeth them to offend God.

v Give thy selfe wholly to wisdom.

w Chap. 2. 14.

x Chap. 7. 12.

y She seduceth many, and causeth them to offend God.

z Give thy selfe wholly to wisdom.

f To be auenged on thee.
Psal. 37. 1.
chap. 13. 9.

fallcth, and let not thine heart reioyce when he humblerh,

18 Lest the Lord see it, and it displease him, and he turne his wrath^f from him.

19 * Freet not thy selfe because of the malicious, neither bee enuious at the wicked.

20 For there shall be none end of plagues to the euill man : * the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the king, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them as both?

23 ALSO THESE THINGS PERTAINE TO THE WISE. It is not good

* to haue respect of any person in iudgement.

24 He that sayth to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke him, shall bee pleasure, and vpon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth by sight words.

27 Prepare thy worke without, and make ready thy things in the fildes, * and after, build thine house.

28 We not a witness against thy neighbour without cause : for wilt thou deceiue with thy lippes ?

29 * Say not, I will doe to him, as hee hath done to me, : I will recompence euery man according to his worke.

30 I passed by the field of the Southfull, and by the vineyard of the man destitute of vnderstanding.

31 And loe, it was all growen ouer with thornes, and nettles had covered the face thereof : and the stone wall thereof was broken downe.

32 Then I beheld, and I considered it well : I looked vpon it, and ^k receiued instruction.

33 Yet a little sleepe, a little slumber, a little folding of the hands to sleepe.

34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the men of Hezekiah King of Iudah ^b copied out.

2 The glory of God is to conceale a thing secret : but the ^d Kings honour is to search out a thing.

3 The heauens in height, and the earth in deprenesse, and the ^e Kings heart can no man search out.

4 Take the ^f drossie from the siluer, and there shall pceced a vessell for the finer.

5 Take saway the wicked from the king,

and his throne shall be established in righte-ousnesse.

6 Boast not thy selfe before the king, and stand not in the place of great men.

7 * It is better, that it be sayd vnto thee, Come by hither, then thou to bee put lower in the presence of the prince whom thine eyes hath seene.

8 See not forth hastily to strife, lest thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discouer not the secret to another,

10 Lest he that heareth it, put thee to shame, and thine infamie doe no^g cease.

11 A word spoken in his place is like apples of gold with pictures of silver.

12 He that reproveth the wise, and the obedient eare, is as a golden earring and an ornament of fine gold.

13 As the ⁱ colde of the snow in the time of harvest, so is a faithfull messenger to them that send him : for he refresheth the soule of his masters.

14 A man that boasteth of false liberality, is like ^j clouds and wind without raine.

15 A prince is pacified by flaying ^k of anger, and a soft tongue breaketh the ^l bones.

16 If thou haue found horie, cate that is sufficient for thee, lest thou be ouer full, and vomit it.

17 Withdraw thy foote from thy neighbours house, lest he be weary of thee, and hate thee.

28 A man that beareth false witness against his neighbour, is like a hammer, and a sword, and a sharpe arrow.

19 Confidence in an unfaithfull man in time of trouble, is like a broken tow and a slitting foote.

20 He that taketh away the garment in the colde season, is like vinegar powred vpon ^m nitre, or like him that singeth songs to an heauie heart.

21 * If hee that hateth thee bee hungry, giue him bread to eate, and if he bee thirstie giue him water to drinke :

22 For thou shalt lay ⁿ coales vpon his head, and the Lord shall recompence thee.

23 As the North wind driueth away the raine, so doeth an angry countenance the slanderer tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

25 As are the cold waters to a weary soule, so is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

27 It is not good to eate much hony : * so to search their owne glory is not glory.

28 A man that refraineth not his appetite, is like a citie which is ^o broken downe, and without walles.

CHAP. XXVI.

AS the snow in the summer, and as the raine in the harvest are not meete, so is honour vnseemely for a foole.

2 As the sparrow by flying, and the swallow

Luke 14. 10.

h Lest whereas thou thinkest by this means to haue an end of the matter, it put thee to further trouble.
i In the time of great heat when men desire cooll.

k Which haue an outward appearance, and are nothing within.
l By not ministering occasion to prouoke him further.
m That is, the heart that is bent to anger, as Chap. 15. 1.
n Vnmoderate-ly the pleasures of this world.

o Which melteth it, and con- sumeth it.
p Or, alume.
Rom. 12. 29.

p Thou shalt as it were by force overcome him, inso much that his owne conscience shall mouue him to acknowledge by benediction, and his heart shall be inflamed.

Chap. 21. 9.

Ecclm. 3. 22.

q And so is in extreme danger,

g Meaning either of the wicked, and seditious, as verse 19. & 21. or of them that feare not God, nor obey their king.
* Ebr. to know the face.
Chap. 17. 15.

h Besure of the means how to compass it, before thou take any enterprise in hand.
Chap. 20. 22.

i Hee sheweth what is the nature of the wicked, to reuenge wrong for wrong.

k That I might learne by another mans fault.
l Reade Chap. 6. 10.

a Whom Hezekiah appointed for this purpose.
b That is, gathered out of diuers bookes of Salomon.

c God doth not reueale the cause of his iudgements to man.
d Because the king ruleth by the reuealed

word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.
e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the king, even when hee is vpright and doeth his duetie.
f When vice is remoued from a king, he is a meet vessell for the Lords vse.
g It is not enough that hee be pure himselfe, but that he put away others that be corrupted.

low by flying escape, so the curse that is cause-
less, shall not come.

2 Unto the horse belongeth a whippe, to
the asse a bridle, and a rodde to the fooles
backe.

4 Answer me a foole according to his
foolishnesse, lest thou also be like him.

5 Answer me a foole according to his
foolishnesse, lest hee bee wise in his owne
conceit.

6 He that sendeth a message by the hand
of a foole is as hee that cutteth off the feete,
and drinketh iniquitie.

7 As they that lift vp the legs of the lame,
so is a parable in a fooles mouth.

8 As the cloving vp of a precious stone in
an heape of stones, so is he that giueth glory
to a foole.

9 As a thorne standing by in the hand
of a drunkard: so is a parable in the mouth
of foolers.

10 The excellent that formed all things,
both rewardeth the foole and rewardeth the
transgressors.

11 As a dog turneth againe to his owne
vomite, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne
conceit: more hope is of a foole then of
him.

13 The slothfull man sayth, A Lyon is
in the way: a Lyon is in the streets.

14 As the dooge turneth upon his hinges,
so doeth the slothfull man upon his bed.

15 The slothfull hideth his hand in his
bosome, and it grieveth him to put it againe
to his mouth.

16 The sluggard is wiser in his owne
conceit, then seven men that can render a
reason.

17 He that passeth by and medleth with
the strife that belongeth not vnto him, is as
one that taketh a dog by the eares.

18 As hee that fainerh himselfe madde,
casteth firebrands, arrows, and mortall
things,

19 So dealeth the deceitfull man with
his friends, and saith, Am not I in sport?

20 Without wood the fire is quenched,
and without a talebearer strife cealeth.

21 As the cole maketh burning coles, and
wood a fire, so the contentious man is apt
to kinde strife.

22 The wordes of a talebearer are as
flatterings, and they goe downe into the
bowels of the belly.

23 As silver doesse overlaid vpon a pot-
sheard, so are burning lips, and an euill
heart.

24 He that hateth, will counterfeite with
his lips, but in his heart he layeth vp deceit.

25 Though he speake fauourably, belaeue
him not: for there are seven abominations
in his heart.

26 Watred may bee couered by deceit:
but the malice thereof shall be discovered in
the congregation.

27 He that diggeth a pit, shall fall there-
in, and he that rolleth a stone, it shall re-
turne vnto him.

28 A false tongue hateth the afflicted,
and a flattering mouth causeth ruine.

Best not thyselfe of to morrow: for a Delay not the
thou knowest not what a day may bring time, but take
foorth. occasion when
it is offered.

2 Let another man paye thee, and not
thine owne mouth: a stranger, and not thine
owne lips.

3 A home is beaute, and the sand weigh-
tie: but a foolers wrath is heavier then them
both. *Eccles. 2. 15.*

4 Anger is cruell, and wrath is raging:
but who can stand before enuie.

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull,
and the kisses of an enemye are pleasant.

7 The person that is full, despiseth an
hony combe: but vnto the hungry soule eue-
ry bitter thing is sweet.

8 As a bird that wandreth from her nest:
so is a man that wandreth from his owne
place.

9 As oymment and perfume reioyce the
heart, so doeth the sweetnesse of a mans
friend by hearty counsell.

10 Thine owne friend, and thy fathers
friend forsake thou not: neither enter into
thy brothers house in the day of thy cala-
mitie: for better is a neighbour that is neere,
then a brother farre off.

11 By some, be wise, and reioyce mine
heart, that I may answer him that repro-
beth me.

12 A prudent man seeth the plague, and
hideth himselfe: but the foolish goe on still,
and are punished, *e Read: Chap. 22. 3.*

13 Take his garment that is surety for
a stranger: and a pledge of him for the stran-
ger. *Chap. 20. 16.*

14 He that praiseth his friends with a
lowde voyce, rising early in the morning, it
shall be counted to him as a curse. *f Ebr. blesteth. 18. 13.*

15 A continuall dropping in the day
of raine, and a contentious woman are
like. *Chap. 19. 13. and 21. 9.*

16 He that hideth her, hideth the winde,
and he is as the oyle in his right hand, that
vitereth it selfe.

17 Iron sharpeneth iron, so doeths man
sharpen the face of his friend.

18 He that keepeth the fig tree, shall eate
the fruit thereof: so he that waiteth vpon his
master, shall come to honour.

19 As in water face answereth to face, so
the heart of man to man.

20 The graue and destruction can neuer
be full, so the eyes of man can neuer be
satisfied.

21 As is the fining pot for silver, and the
foznace for gold, so is every man according
to his dignitie.

22 Though thou shouldst Bray a foole in
a mortar among wheat brayed with a pe-
stell: yet will not his foolishnesse depart from
him.

23 Be diligent to know the state of thy
flocke, and take heede to the heards.

24 For riches remaine not alway, nor the
crown from generation to generation.

25 The hay discovereth it selfe, and the
grasse appeareth, & the herbes of the moun-
taines are gathered.

b For the enui-
ous are obsti-
nate, and cannot
be reconciled.
c They are flat-
tering, and seeme
friendfull.

Iob. 6. 6.

d Trust not to
any worldly
help in the day
of thy trouble.

e Read: Chap. 22. 3.

Chap. 20. 16.

f Ebr. blesteth.

Chap. 19. 13. and 21. 9.

g One hastie
man prouoketh
another to an-
ger.

h There is no
difference be-
tweene man and
man by nature,
but onely the
grace of God
maketh the dif-
ference.

Eccles. 14. 9.

Chap. 17. 3.

i That is, he is
either knowen
to be ambitious,
and glorious, or
humble and mo-
dest.

a Consent not
vnto him in his
doings.

b Reproue him
as the matter
requireth.

1 Ebr. eyes.

c To wit, of the
messenger who
he sendeth.

d That is, recei-
ueth dammage
thereby.

e Whereby he
both hurteth
himselfe and o-
thers.

f Meaning, God.

2 Pet. 2. 22.

g For the foole
will rather be
counseled then
he: altho the foole
fineth of igno-
rance, and the
other of malice.

h Read Chap.

22. 13.

Chap. 19. 24.

i Which dissem-
bleth himselfe to
be that he is not.

Eccles. 32. 10.

Chap. 18. 1.

k They shall
soone breake
out and vter
themselves.

l Meaning, man-
ny: he vseth the
number certaine
for the vncer-
taine.

m In the assem-
bly of the godly.

Eccles. 10. 8.

eccles. 27. 26.

k This declareth the great goodness of God towards man, and the diligence that he requireth of

26 The lambs are for thy clothing, and the goats are the price of the field.
27 And let the milke of the goates be sufficient for thy food, for the food of thy familie, and for the sustenance of thy maydes.

C H A P. XXVIII.

a Because their owne conscience accuseth them.
b The state of the common weale is oftentimes changed.

The wicked shall when none pursueth, but the righteous are bold as a lion.
2 For the transgression of the land there are many princes thereof: but by a man of understanding and knowledge, a realme likewise endureth long.
3 A poore man, if he oppresseth the poore, is like a ragingaine, that leaueth no tode.
4 They that forsake the Law, prauie the wicked: but they that keepe the Law, let themselves auaisit them.
5 Wicked men understand not iudgement: but they that seeke the Lord, understand all things.

Chap. 19. 1.

6 Better is the poore that walketh in his vprightnesse, then he that peruertereth his wayes, though he be rich.
7 He that keepeth the Law, is a childe of understanding: but he that feedeth the gluttons, shameth his father.
8 He that increaseth his riches by vsury and interest, gathereth them for him that will be mercifull vnto the poore.

c For God will take away the wicked vniuer, and giue his goods to him that shall bestow them well.
d Because it is not of faith, which is grounded of Gods word or Law, which the wicked contemne.
e And iudge that he is not wise.
f He is known by his doings to be wicked.
g Which standeth in awe of God, & is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth & spoileth.
i None shall be able to deliuer him.

9 He that turneth away his eare from hearing the Law, euen his prayer shall be abominable.
10 He that causeth the righteous to goe astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.
11 The rich man is wise in his owne conceit: but the poore that hath understanding can trye him.
12 When righteous men reioyce, there is great glory: but when the wicked come by, the man is tried.
13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercy.
14 Blessed is the man, that feareth all way: but he that hardneth his heart, shall fall into euill.
15 As a roaring Lion, and an hungry Beare, so is a wicked ruler over the poore people.

Chap. 12. 11.
ecclm. 20. 27.

16 A prince destitute of understanding, is also a great oppressor: but he that hateth courtesynesse, shall prolong his dayes.
17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.
18 He that walketh vprightly, shall be saved: but hee that is froward in his wayes, shall once fall.

Chap. 13. 11.
and 20. 21.

19 He that tilleth his land, shall be satisfied with bread: but hee that followeth the idle, shall be filled with pouerty.
20 A faithfull man shall abound in blessings, and he that maketh haste to be rich, shall not be innocent.
21 To haue respect of persons is not

good: for that man wil transgresse for a piece of bread.
22 A man with a wicked eye hatheth riches, and knoweth not that pouertie shall come vpon him.

k He will be abused for nothing.
l Meaning him that is couetous.

23 Hee that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.
24 Hee that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.
25 He that is of a proud heart, stirreth by strife: but he that trusteth in the Lord, shall be safe.
26 He that trusteth in his owne heart, is a foole: but hee that walketh in wisdom, shall be deliuered.

m Shall haue all things in abundance.

27 Hee that giveth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.
28 When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

Chap. 29. 2.

C H A P. XXIX.

A man that hardneth his necke, when he is rebuked, shall suddenly be destroyed, and cannot be cured.

2 When the righteous are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

C hap. 38. 12, 28
|| Or, are increased

3 A man that loueth wisdom, reioyceth his father: but hee that feedeth harlots, wasteth his substance.

Luke 15. 13.

4 A King by iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steps.

6 In the transgression of an euill man is his snare: but the righteous doth sing and reioyce.

a He that giueth eare to the flatterer, is in danger as the bird is before the fowler.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

b He is euer ready to fall into the snare that he layeth for others.

8 Scoonefull men bring a citie into a snare: but wise men turne away wrath.

9 If a wife man contend with a foolish man, whether he be angry or laugh, there is no rest.

c He can beare no admonition, in what sort foeuer it is spoken.

10 Bloody men hate him that is vpright, but the iust haue care of his soule.

11 A foole powereth out all his mind: but a wise man keepeth it in till after ward.

12 If a prince that bearkeneth to lies, all his seruants are wicked.

Chap. 22. 2.

13 The poore and the vsurer meete together, and the Lord lighteneth both their eyes.

Chap. 20. 28.

14 A King that iudgeth the poore in trueth his throne shall be established for euer.

15 The rodde and correction giue wisdom: but a childe set at liberty, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and he wil giue thee rest, and will giue pleasures to thy soule.

18 Where there is no vision, the people decay: but hee that keepeth the Law, is blessed.

d Where there are not faithfull ministers of the word of God,

e He that is of a ferule and rebellious nature.
f Or, regard.
19 A ^aseruant will not be chastised with words: though hee vnderstand, yet hee will not [and] were.
20 Seekest thou a man hastic in his matters: there is more hope of a foole, then of him.
21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.
22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.
23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.
24 Hee that is partner with a thiefe, hateth his owne soule: y^e heareth cursings, and declareth it not.
25 The feare of man bringeth a ^asnare: but he that trusteth in the Lord, shall be exalted.
26 Many doe seeke the face of the ruler: but euery mans iudgement cometh from the Lord.
27 A wicked man is abomination to the iust, and he that is upright in his wayes, is a b^aomination to the wicked.

Chap 15. 18.

Iob 22. 29.

f He that seareth man more then God, falleth into a snare, and is destroyed.
g Hee needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

by the afflicted out of the earth, & the poore from among men.
15 The hoarseleach hath two ^bdaughters, which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.
16 The graine, and the barren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is enough.
17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauen of the valley picke it out, and the yong eagles eat it.
18 There be three things hid from mee, yea, foure that I know not.
19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the mids of the sea, and the way of a man with a maide.
20 Such is the way also of an adulterous woman: she eateth and ^awipeth her mouth, and saith, I haue not committed iniquitie.
21 For three things the earth is moued: yea, for foure it cannot be iustaine it selfe:
22 For a ^aseruant when he reigneeth, and a foole when he is filled with meate,
23 For the hatefull woman when she is married, and for a handmaid that is ^abeire to her mistresse.
24 There be foure small things in the earth, yet they are ^awise, and full of wisdom:
25 The p^assifres a people not strong, yet prepare they their meate in summer:
26 The conies a people not mighty, yet make they their houses in the rocke:
27 The grasshopper hath no king, yet goe they forth all by bands.
28 The spider taketh holde ^a with her hands, and is in kings palaces.
29 There be three things that order well their going: yea, foure are comely in going.
30 A lion which is strong among beasts, and turneth not at the sight of any:
31 A lusty grayhound, and a goate, and a king against whom there is no rising y^e.
32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand ^a vpon thy mouth.
33 When one churneth milke, he bringeth forth butter: and he that wipeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

h The leach hath two forks in her tongue, which here he calleth her two daughters, whereby, she sucketh the blood, and is neuer satiate: euen so are the couetous extortioners insatiable.
i Which haune in the valley for carions.

k She hath her desires, and after counter seirerth as though she were an honest woman.
l These commonly abuse the state whereunto they are called.
m Which is married to her master, after the death of her mistresse.
n They containe great doctrine and wisdom.

o If man be not able to compasse these common things by his wisdom, wee cannot attribute wisdom to man, but folly.

p Make a stay, and continue not in doing euill.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes
5 The word of God is persic.
11 Of the wicked and hypocrites.
15 Of things that are new.
18 Of others that are wonderfull.

g The words of ^a AGVR the sonne of IAKHE.

The prophete which the man spake vnto Ithiel, euen to ^b Ithiel and Mcal.
2 Surely I am more ^a foolish then any man, and haue not the vnderstanding of a man in me.
3 For I haue not learned wisdom, nor attained to the knowledge of holy things.
4 Who hath ascended vp to ^a heauen, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?
5 * Euery word of God is pure: he is a shield to those that trust in him.
6 * But nothing vnto his words, lest hee reproue thee, and thou be found a liar.
7 Two ^a things haue I required of thee: denie me them not before I die.
8 Remove farre from me vanitie and lies: giue me not pouertie, nor riches: feede me with good conuenient for me.
9 Lest I bee full and denie thee, and say, Who is the Lord? or lest I bee poore, and steale, & take the name of my God in vaine.
10 Accuse not a seruant vnto his master, lest hee curse thee, when thou hast offended.
11 There is a generation that curseth their father, and doeth not blesse their mother.
12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse.
13 There is a generation, whose eyes are haueit, and their eye lids are lifted vp.
14 There is a generation, whose teeth are as swords, and their iawes as knives to eate

a Who was an excellent man in verue & knowledge in the time of Salomon.
b Which were Agurs schollers or friends.
c Herein he declareth his great humility, who would not attribute any wisdom to himselfe, but all vnto God.
d Meaning, to know the secrets of God, as though he would say, None.
e Psal. 19. 8.
f Deut. 4. 2. and 12. 32.
g He maketh this request to God.
h Meaning, that they that put their trust in their riches, forget God, & that by too much wealth men haue an occasion to the same.
i In accusing him without cause.

by the afflicted out of the earth, & the poore from among men.
15 The hoarseleach hath two ^bdaughters, which cry, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is enough.
16 The graine, and the barren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is enough.
17 The eye that mocketh his father, and despiseth the instruction of his mother, let the rauen of the valley picke it out, and the yong eagles eat it.
18 There be three things hid from mee, yea, foure that I know not.
19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the mids of the sea, and the way of a man with a maide.
20 Such is the way also of an adulterous woman: she eateth and ^awipeth her mouth, and saith, I haue not committed iniquitie.
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22 For a ^aseruant when he reigneeth, and a foole when he is filled with meate,
23 For the hatefull woman when she is married, and for a handmaid that is ^abeire to her mistresse.
24 There be foure small things in the earth, yet they are ^awise, and full of wisdom:
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26 The conies a people not mighty, yet make they their houses in the rocke:
27 The grasshopper hath no king, yet goe they forth all by bands.
28 The spider taketh holde ^a with her hands, and is in kings palaces.
29 There be three things that order well their going: yea, foure are comely in going.
30 A lion which is strong among beasts, and turneth not at the sight of any:
31 A lusty grayhound, and a goate, and a king against whom there is no rising y^e.
32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand ^a vpon thy mouth.
33 When one churneth milke, he bringeth forth butter: and he that wipeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, to And sheweth the conditions of a wise and worthy woman.

1 THE WORDS OF KING ^aLE-MUEL: The ^b prophetic which his mother taught him.

2 What my sonne: and what the sonne of ^a my wombe! and what ^b I sonne of my desires!

3 Giue not thy strength vnto women, nor

a That is, of Salomon, who was called Lemuel, that is of God, because God had ordained him to be King ouer Israel.

b The doctrine which his mother Bath-sheba taught him. **c** By this often repetition of one thing, she declareth her motherly affection. **d** Meaning, that women are the destruction of Kings, if they haunt them.

thy wayes, which is to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes strong drinke.

5 Lest hee drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Gine ye strong drinke unto him that is ready to perish, and wine unto them that haue griefe of heart.

7 Let him drinke that he may forget his pouertie, and remember his miserie no more.

8 Open thy mouth for the dumbe, in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted and the poore.

10 Who shal find a vertuous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall haue no need of hope.

12 Shee will doe him good and not euill all the dayes of her life.

13 Shee seeketh wool and flaxe, and laboureth cheerefully with her hands.

14 She is like the ships of merchants: she bringeth her food from afare.

15 And she riseth, while it is yet night: and giueth the portion to her household, and the ordnary to her maides.

16 She considereth a field, and getteth it: and with the fruit of her hands she planteth a vineyard.

17 She girdeth her loines with strength, and strengetheth her armes.

18 Shee seeleth that her merchandse is good: her candle is not put out by night.

19 She putteth her hands to the wheeles: and her handes handle the spindle.

20 Shee stretcheth out her hand to the poore: and putteth forth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed with scarlet.

22 She maketh her selfe carpets: fine linnen and purple is her garment.

23 Her husband is known in the gates, when he sitteth with the Elders of the land.

24 She maketh shewes, & selleth them, and giueth girles vnto the merchant.

25 Strength & honour is her clothing, and in the latter day she shal reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She ouerleth the wayes of her household, and eateth not the bread of idleness.

28 Her children rise vp, and cal her blessed: her husband also shal praise her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 fauour is deceitfull, and beauty is vanity: but a woman that feareth the Lord, she shall be praised.

31 Gine v her of the fruite of her hands, and let her owne workes praise her in the gates.

||Or, with double.

1 In the assemblies and places of iudgement.

||Or, linnen cloth.

m After that he had spoken of the

body, he now declareth the appa-

rell of the Spirit.

n Her tongue is as a booke, where-

by one might learne many

good things: for she delighteth to

talk of the word of God.

o That is, doe her reuerence.

p Confesse her diligent labours and commend

her therefore.

q Forasmuch as the most honourable are clad in

the apparell that she made.

e That is, the King must not giue himselfe to wantonnes, and neglect his office, which is to execute iudgement, f For wine doeth comfort the heart, as Psal. 104. 15. g Defend their cause that are not able to helpe themselves.

h He shall not need to vie any vnlawfull means to gaine his liuing. ||Or, meate, as Psal. 111. 5. i She prepareth their meate betime. k She purchaseth it with the gains of her trauel.

Ecclesiastes, or the Preacher.

THE ARGVMENT.

Salomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this world, that man should not be addicted to any thing vnder the Sunne but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which see their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicity consisteth in that that hee is vnited with God, and shall enioy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of vane endurances. 13 All mans wisdome is but folly and griefe.



He words of the Preacher, the sonne of Dauid King in Ierusalem.

2 Vanitie of vanities, saith the Preacher: vanity of vanities, all is vanitie.

3 What remaineth vnto man in all his travel, which hee suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for ever.

a Salomon is here called a Preacher, or one that assemblh the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemneth the opinions of all men, that see felicitie in any thing but in God alone, seeing that in this world all things are as vanitie & nothing. c Salomon doth not cōdemne mans labor or diligence, but sheweth that there is no full cōtēntation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitory. d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption

5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

6 The wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuits.

7 All the riuers goe into the sea, yet the sea is not full: for the riuers go vnto the place whence they returne and goe.

8 All things are full of labour: man cannot vter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath bene? that that shall bee: and what is it that hath bin done? that which shall be done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may poure out springs and riuers into the sea againe. g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

e By the sunne, wind and riuers

he sheweth that the greatest la-

bour and longest

hath an end, and

therefore there

can be no felicity

in this world.

Eccles. 40. 11.

f The sea which

compasseth the earth, filleth the veines there-

of, the which

may poure out

springes and ri-

uers into the sea againe. g

He speaketh of times and seasons, and

things done in them, which as they haue bene in times past, so come

they to passe againe.

h He proueth that if any could haue attained to felicitie in this world by labour and study, hee chiefly should haue obtained it, becauſe he had gifts and ayde of God therein to aboue all other.

1 Man of nature hath a deſire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of ſin, to humble man, and to teach him to depend onely vpon God.

12 Man is not able by all his diligence to cauſe things to goe otherwiſe then they doe: neither can he number the fautes that are committed, much leſſe remedie them.

13 That is, vaine things which ſerued vnto pleasure, wherein was no commodity, but griefe and trouble of conſcience. m Wiſedome and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the height, yet is his minde neuer fully content: therefore in this world is no true felicitie.

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8 I haue gathered vnto mee alſo ſiluer, and gold, and the chiefe treasures of kingdoms and Provinces: I haue provided mee men fingers and women fingers, and the delights of the ſonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great and increaſed aboue all that were beſore mee in Jeruſalem: alſo my wiſedome remained with mee.

10 And whatſoeuer mine eyes deſired, I withheld it not from them: I withheld not mine heart from any toy: for mine heart reioyced in all my labour: and this was my portion of all my travaill.

11 Then I looked on all my workes that mine hands had wrought, and on the trauaile that I had laboured to doe: and behold, all is vanitie and vocation of the breath: and there is no proſſite vnder the ſunne.

12 And I turned to behold wiſdom, and madneſſe, and folly: (for who is the man that ſhall come after the King in things which men now haue done?)

13 Then I ſaw that there is proſſite in wiſedome more then in folly: as the light is more excellent then darkeneſſe.

14 For the wiſe mans eyes are in his head, but the ſoule walketh in darkeneſſe: yet I know alſo that the ſame condition ſalleth to them all.

15 Then I thought in mine heart, It befalleth vnto mee, as it befalleth to the ſoule: why therefore doe I then labour to bee wiſe? And I ſayd in mine heart, that this alſo is vanitie.

16 For there ſhall be no remembrance of the wiſe, nor of the ſoule: for enen: for that that now is, in the dayes to come ſhall be forgotten. And how dieth the wiſe man, as doeth the ſoule?

17 Therefore I hated life: for the worke that is wrought vnder the ſunne is grievous vnto mee: for all is vanitie, and vocation of the ſpirit.

18 I hated alſo all my labour, wherein I had trauailed vnder the ſunne, which I had leaue to the man that ſhall bee after mee.

19 And who knoweth whether hee ſhall bee wiſe or fooliſh: yet ſhall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue ſhewed my liſſe wiſe vnder the ſunne. This alſo is vanitie.

20 Therefore I went about to make mine heart abhorre at the labour, wherein I had trauailed vnder the ſunne.

21 For there is a man whoſe trauell is in wiſedome, and in knowledge, and in equity: yet to a man that hath not trauailed herein, ſhall hee giue his portion: this alſo is vanitie and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart wherein he hath trauailed vnder the ſunne?

23 For all his dayes are ſorrowes, and whom he knew not whether he were a wiſe man or a fool.

his trauaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profit to man, but that he eate and drinke, and delight his soule with the profit of his labour: I saw also this, that it was at the hand of God.

25 For who could eate, and who could haile to outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and top: but to the sinner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie and veration of the spirit.

CHAP. IIIE.

1 All things haue their time. 14 The workes of God are perfect, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

a He speaketh of this diuersitie of

time for two causes: first to declare that there is nothing in this world perpetual: next to reach vs not to be grieved if we haue not all things at once according to our desires, neither inioy them so long as wee would wish.

b Reade Chap. 1. 12.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein. d Reade Chap. 2. 24. and these plannings declare that we should do all things with sobriety, and in the feare of God, forasmuch as he giueth not his gifts to intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath determined beere: for God shall come to passe.

f God only causeth that which is past to returne, was insinuate.

T All things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke up that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to wepe, and a time to laugh: a time to mouene, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sewe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath hee that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men to humble them thereby.

11 He hath made euery thing beautifull is his time: also hee hath set the world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commodity of all his labour: this is the gift of God.

14 I know that whatsoeuer God shall doe, it shall bee for euery: so it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that hath bee, hath now bene: for God requireth that which is so it shall come past.

16 And moreover, I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice, where is past to returne, was insinuate.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God had purged them: yet to see to, they are in themselves as beasts.

19 For the condition of the children of men, and the condition of beasts, are euen as one condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man above the beast: for all is vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascend hyward, and the spirit of the beast descend downewarde to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

and faith we easily know the diuersitie, as vers 21. k Meaning, that reason cannot comprehend that which faith beleeueth herein. l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and 5. 17. and 8. 15. hee declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further, is a speciall gift of God revealed by his spirit.

CHAP. IIIE.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessary. 13 A young man poore and wise, is to be preferred to an oldaking that is afoole.

So I turned, and considered all the oppressions that are wrought vnder the sun, heere another and behold, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppress them, and none comforteth them.

2 Wherefore I praised the dead which oppressed the now are dead, above the liuing which are yet aliu.

3 And I count him better then them both which hath not yet beene: for hee hath not seene the euill works which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all persecution of workes, that this is the curse of the man against his neighbour: this also is vanity and veration of spirit.

5 The foole foldeth his hands, and eateth by his owne fleshy.

6 Better is an handfull with quietnes, then two handfulls with labour and vexation of spirit.

7 Again I returned, and saw vanity vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eye be satisfied with riches: neither doeth hee thinke, for whom doe I trauaile, and defraud my soule?

g Meaning, with God, howeouer man neglect his duty.

h And made them pure in their first creation.

i Man is not able by his reason and iudgment to put difference betweene man and beast, as touching those things

whereunto both are subiect: for the eye cannot iudge any other

wile of a man being dead, then of a beast, which is dead: yet by the word of God

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l By the often repetition of this sentence, as Chap. 2. 24. and 3. 12, 22. and 5. 17. and 8. 15. hee declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further, is a speciall gift of God revealed by his spirit.

m Because they are no more subiect to these oppressions.

n According to the iudgement of the flesh, which cannot abide to seele or see troubles.

o Therefore perfit that the work is, the more it is enuied of the wicked.

p For idleness he is compelled to destroy himselfe.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall societie, to the intent they may bee profitable one to another, and that their things may increase.

g By this prouerbe he declareth how necessary it is, that men should liue in societie

h That is, from a poore, and bale estate, or out of erouble, and prison, as Ioseph did, Gen 41. 14.

i Meaning, that is borne a King.

k Which follow and flatter the Kings sonne, or him that shall

succeed, to enter into credit with them in hope of gaine. l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedy desires, they thinke themselves abused, as ocher haue bin in times past, and so care no more for him. m That is, with what affection thou comest to heare the word of God. n Meaning of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chusly in Gods matters.

9 The couetous can neuer haue enough. 11 The labourers sleepe vsweet. 14 Man when hee dieth, taketh nothing with him. 18 To liue iustly, and with a contented mind is the gift of God.

a Either in vowing dr in praying: meaning, that we should vse all reuerence to Godward.

b Hee heareth thee not for thy many words sake or often repetitions, but considereth thy faith and seruent minde.

Deut. 23. 21.

c He speaketh of vowes, which are approued by Gods word, and serue to his glory

d Cause not thy selfe to sinne by vowing rashly: as they do which make a vow to liue vnmarried and such like. e That is, before Gods messenger, when he shall examine thy doing: as though thy ignorance should be a iust excuse.

soule of pleasure: this also is vanitie, and this is an euill traualle.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for hee falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heat: but to one how should there be heate?

12 And if one ouercome him, two shall stand against him: and a threefold a coward is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more be admonished.

14 For one of the prison hee cometh forth to reign: when as he that is borne in his kingdome, is made poore.

15 I beheld all the liuing, which walke vnder the sunne, k with the second childe, which shall stand vp in his place.

16 There is no end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie, and vexation of spirit.

17 Take heede to thy wote when thou entrest into the house of God, and be more nere to heare then to giue the sacrifice of fooles: for they know not that they doe euill.

woke of thine hands?

6 For in the multitude of dreames, and vanities, are also many wordes: but feare thou God.

7 If in a countrey thou seeest the oppression of the poore, and the defrauding of iudgement and iustice, bee not astonished at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is one: all the king also consisteth by the field that is tilled.

9 He that loueth siluer shall not be satisfied with siluer, and hee that loueth riches, shall bee without the fruit thereof: this also is vanitie.

10 When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauaileth, is sweet, whether hee eate little or much: but the societie of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches referred to the owners thereof for their euill.

13 And these riches perishe by euill trauaile, and he begetteth a sonne, and in his hand is nothing.

14 As hee came forth of his mothers belly, hee shall returne naked to goe as hee came, and shall beare away nothing of his labour.

15 And this also is an euill sicknesse, that in all points as he came, so shall he goe, and what profit hath he that hee hath trauailed for the winde?

16 Also all his dayes he eateth in darkness with much griefe, and in his sorow and anger.

17 Behold then what I haue seene good, that it is comely to eat, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eate thereof and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, because God answered to the top of his heart.

CHAP. VI.

1 The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

There is an euill, which I saw vnder the sunne, and it is much among men.

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that it desireth: but God giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie, and this

f Meaning, that God will redresse these things, and therefore wee must depend vpon him.

g The reuenues of the earth are to be preferred about all things which appertain to this life.

h Kings & princes cannot maintain their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the suffering which cometh by his great feeding.

k When couetous men heape vp riches, which turne to their destruction.

l He doeth not enioy his fathers riches.

Job 1. 21.

Wisd. 7. 6.

1. tim. 6. 7.

m Meaning, in vaine, and without profite.

n In affliction and griefe of minde.

o Reade Chap. 3. 22.

p He will take no great thought for the paines that he hath endured in times past.

this is an euill sickenesse.

3 If a man beget an hundred children, and liue many yeeres, and the dayes of his yeeres be multiplied, and his soule bee not satisfied with good things, and he be not buried, I say that an vntimely fruit is better then he.

4 For he commeth into vanitie, and goeth into darknesse: and his name shall be couered with darknesse.

5 Alfo he hath not seene the Sunne, nor knowen it: therefore this hath more rest then the other.

6 And if hee had liued a thousand yeeres twice cold, and had leene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the soule is not filled.

8 For what hath the wise man more then the fool? what hath the poore that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the darknesse: this also is vanitie, and vocation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is known that it is man: and he cannot strue with him that is stronger then he.

is better then the proud in spirit.

11 Bee not thou of an hadie spirit to bee angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former dayes were better then these? for thou dost not enquire wisely of this thing.

13 Wise-dome is good with an inheritance, and excellent to them that see the Sunne.

14 For man shall rest in the shadow of wise-dome, and in the shadow of siluer: but the excellency of the knowledge of wise-dome giueth life to the possessor thereof.

15 Behold the worke of God: for who can make straight that which hee hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction: confide: God also hath made this contrary to that, to the intent that man should finde nothing after him.

17 I haue seene all things in the dayes of my vanitie: there is a iust man that perishesth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be thou not iust ouermuch, neither make thy selfe ouerwise: wherefore shouldst thou be desolate?

19 Be not thou wicked ouermuch, neither be thou foolish: wherefore shouldst thou perish not in thy time?

20 It is good that thou lay hold on this: but yet with draw not thine hand from that: for he that feareth God shall come forth of them all.

21 Wise-dome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Sinne not thine heart also to all the words that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I proued by wise-dome: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may it be? and it is a profound deepenesse, who can finde it?

27 I haue compassed about, both I and mine heart to know, and to inquire, and to searcho wise-dome, and reason, and to know the wickednesse of follie, and the foolishnesse of madnesse,

28 And I find more bitter then death, the woman whose heart is as nets and snares, and her hands as bands: he that is good before God, shall be deliuered from her, but the sinner shall be taken by her,

29 Behold, saith the Preacher, this haue I found, seeking one by one to finde the count:

30 And yet my soule seeketh, but I find it not: I haue found one man of a thousand: but a woman among them all haue I not found.

Murmure not against God when he sendeth aduersities for mans finnes.

He answered them that esteeme not wise-dome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdom is farre more excellent, and may be without riches.

Chap. viij. Consider wherefore God doth send it, and what may comfort thee.

That man should be able to controll nothing in his workes.

Meaning, that cruell tyrants put the godly to death, and let the wicked goe free.

Boast not too much of thine owne iustice and wise-dome.

Tary not long when thou art admonished to come out of the way of wickednesse.

To wit, on these admonitions that goe before.

Consider what desolation and destruction shall come, if thou doe not obey them.

1. King 8. 46. 2. chrou. 6. 36. prom. 20. 9. 1. iohn 1. 8.

Credite them not, neither care for them.

Or, spoken en. li. of others. Meaning, wise-dome.

That is, to come to a conclusion.

CHAP. VII.

Diners precepts to follow that which is good, and to auoide the contrary.

1 Surely there be many things that increase Vanitie: and what auerseth it a man?

2 For who knoweth what is good for man in the life, and in the number of the dayes of the life of his vanitie, seeing he maketh them as a shadow? For who can shew vnto man what shall be after him vnder the sunne?

3 A good name is better then a good oymntment, and the day of death, then the day that one is borne.

4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wife is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wife man, then that a man should heare the song of fooles.

8 For like the noyse of the thornes vnder the rose, so is the laughter of the fool: this also is vanitie.

9 Surely oppression maketh a wise man madde: and the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit

is better then the proud in spirit.

b If he can neuer haue enough.

c As we see oftentimes, that the couetous man either falleth into crimes that deserue death, or is murdered, or drowned, or hangeth himselfe, or such like, and so lacketh the honour of buriall, which is the last office of humanity.

d Meaning the vntimely fruit, whose life did neither profite nor hurt any.

e His desire and affection.

f That knoweth to vs his goods well in the iudgement of men.

g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied.

h Meaning God, who will make him to feele that he is mortall.

a There is no state wherein man can liue to haue perfect quietnesse in this life.

Iob 14. 2.

Psal. 144. 4.

Prou. 2. 1.

b He speaketh thus after the iudgement of the flesh, which thinke death to be the end of all euils: or els, because that this corporal death is the entering into life euerlasting.

c Where wee may see the hand of God, and learne to examine our liues.

d Which crackle for a while, and profit nothing.

e A man that is esteemed wise, when he falleth to oppression, becometh like a beast.

f Hee noteth their lightnesse which enterprife a thing, and suddenly leaue it off againe.

e And so are
cause of the
owne destruc-
tion.

31 Only loe, this haue I found, that God
hath made man righteous: but they haue
fought many inuentiones.

CHAP. VIII.

2 To obey princes and magistrates. 17 The works
of God passe mans knowledge.

Who is as the wise man? & who know-
eth the interpretation of a thing: the
wisdom of a man doeth make his face
to shine: and the strength of his face shall be
changed.

2 I aduertise thee to take heede to the
mouth of the king, and to the word of the
other of God.

3 Vltie not to goe forth of his sight:
stand not in an euill thing: for hee will doe
whatsoeuer please him.

4 Where the word of the King is, there
is power, and who shall say vnto him, What
doest thou?

5 Hee that keepeth the commandment,
shall know none euill thing, and the heart of
the wise shall know the time and iudge-
ment.

6 For to euery purpose there is a time
and iudgement, because the miserie of man
is great vpon him.

7 For he knoweth not that which shall
be: for who can tell him when it shall be?

8 Man is not lord ouer the spirit to re-
taine the spirit: neither hath he power in the
day of death, nor deliuerance in the battell,
neither shall wickednesse deliuer the posses-
sors thereof.

9 All this haue I seene, and haue giuen
mine heart to euery worke which is wrought
vnder the Sunne, and I saw a time that man
ruleth ouer man to his owne hurt.

10 And likewise I saw the wicked bur-
ied, and they returned, and they that came
from the holy place, were yet forgotten in
the city where they had done right: this also
is vanitie.

11 Because sentence against an euill worke
is not executed speedily, therefore the heart
of the children of men is fully set in them to
doe euill.

12 Though a sinner doe euill an hundred
times, and God prolongeth his dayes, yet I
know that it shall bee well with them that
feare the Lord, & doe reuerence before him.

13 But it shall not be well to the wicked,
neither shall he prolong his dayes: he shall be
like a shadow, because he feareth not before
God.

14 There is a vanitie which is done vpon
the earth, that there bee righteous men
to whom it cometh according to the
works of the wicked: and there be wicked
men to whom it cometh according to the
works of the iust: I thought also that this
is vanitie.

15 And I prayd for: for there is no
goodnesse to man vnder the Sunne, saue
to eate and to drinke and to reioyce: for
this is adioyned to his labour, the dayes of
his life that God hath giuen him vnder the
Sunne.

16 When I applyed mine heart to know

wisdom, and to behold the businesse that is
done on earth: that mither day nor night
the eyes of man take sleepe,

17 Then I beheld the whole worke of
God, that man cannot finde out the worke
that is wrought vnder the Sunne: for the
which man laboureth to seeke it, and can-
not finde it: yea, and though the wise man
thinke to know it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man know whom God
looueth or hateth. 12 No man knoweth his ende.
16 Wisdom excelleth strength.

I haue surely giuen mine heart to all this,
I and to declare all this, that the iust, and
the wise, and their workes are in the hand of
God: and no man knoweth either loue or
hatred of all that is before them.

2 All things come alike to all: and the
same condition is to the iust and to the wic-
ked, to the good and to the pure, and to the
polluted, and to him that sacrificeth, and to
him that sacrificeth not: as is the good, so is
the sinner, hee that sweareth, as he that fea-
reth an oath.

3 This is euill among all that is done
vnder the Sunne, that there is one con-
dition to all, and also the heart of the sonnes of
men is full of euill, and madnesse is in their
hearts whiles they liue, and after that, they
goe to the dead.

4 Surely whosoener is toynd to all the
liuing, there is hope: for it is better to a li-
uing dogge, then to a dead lion.

5 For the liuing know that they shall die,
but the dead know nothing at all: neither
haue they any more a reward: for their re-
membrance is forgotten.

6 Also their loue, and their hatred, and
their enuy is now perished, and they haue no
more portion for euery, in all that is done vnder
the sunne.

7 Goe, eate thy bread with ioy, and drinke
thy wine with a cheerefull heart: for God
now accepteth thy workes.

8 At all times let thy garments be white,
and let not oyle be lacking vpon thine head.

9 * Reioyce with the wife whom thou
hast loued all the dayes of the life of thy
vanitie, which God hath giuen thee vnder
the Sunne all the dayes of thy vanitie: for
this is thy portion in the labour, and in thy
trauell wherein thou labourest vnder the
Sunne.

10 All that thine hand shall finde to doe,
doe it with all thy power: for there is neither
worke, nor inuention, nor knowledge, nor
wisdom in the graue whither thou goest.

11 I returned, and I saw vnder the sunne
that the race is not to the swift, nor the bat-
tell to the strong, nor yet bread to the wise,
nor also riches to men of vnderstanding, nei-
ther yet fauour to men of knowledge: but
time and chance cometh to them all.

in abundance. * Reioyce, be merrie, and spare for no cost: thus
speake the wicked belly gods. * Ebr. regard the life. Chap. 5. 18.

f Thus the worldlings say to proue that all things are lawfull for
them, and attribute that to chance and fortune which is done by
the prouidence of God,

a Meaning, what
things he ought
to chuse or re-
fuse: or man
knoweth not by
these outward
things, that is, by
prosperity or ad-
uersitie whom
God doth fauour
or hate: for hee
sendeth them as
well to the wic-
ked as to the
godly.

b In outward
things, as riches,
and pometie,
sicknesse and
health there is
no difference be-
tweene the god-
ly and the wic-
ked: but the dif-
ference is that
the godly are
assured by faith
of Gods fauour
and assistance.

c He noteth the
epicures and car-
nall men, which
made their belly
their God, & had
no pleasure but
in this life, with-
ing rather to be
an abject & vile
person in this
life, then a man
of authority. and
so to die, which
is meant by the
dog and lion.

d They flatter
themselves to be
in Gods fauour,
because they
haue all things

8 That is, hee doeth not foresee but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

12 I haue also seene this wisdome vnder the sunne, and it is great vnto me.

14 A little cite and few men in it, and a great king came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wise man, and hee deliuered the city by his wisdome: but none remembred this poore man.

16 Then said I, Better is wisdome then strength: yet the wisdome of the poore is despised, and his words are not heard.

17 The words of the wise are more heard in quietnesse, then the crye of him that ryleth among fooles.

18 Better is wisdome then weapons of warre: but one siner destroyeth much good.

CHAP. X.

1 The difference of foolishnesse and wisdome. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish kings and drunken princes. 17 And of good kings and princes.

God fliese canke to stinke, and putrifie the department of the Apothecarie: so doeth a little folly him that is in estimation for wisdome, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he relecth vnto all that he is a foole.

4 If the spirit of him that enleth rise vpon against thee, leaue not thy place: for gentle-nesse pacifieth great sinnes.

5 There is an euill chat I haue seene vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Folly is set in great excellencie, and the rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it, and he that breakech the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yon be blunt, and one hath not whet the edge, hee must then put to more strength: but the excellencie to direct a thing, is wisdome.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The words of the mouth of a wise man haue grace: but the lips of a foole de-
honore himselfe.

13 The beginning of the words of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.

14 For the foole multiplieth words, saying, I can knoweth not what shall be: and thus can tel him what shall be after him.

15 The labour of the foolish doth weary him: for he knoweth not to go into the city.

16 Doe to thee, O land, when thy king is a child, and thy princes eate in the morning.

17 Blessed art thou, O land, when thy king is the sonne of nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By slothfulness the rofe of the house goeth to decay: and by the idleness of the hands, the house droppeth thoroow.

19 They prepare bread for laughter, and wine comforteth the lining, but siluer answereth to all.

20 Cursed not the king, no not in thy thought, neither curse the rich in thy bed chamber: for the foule of the heauen shall carry the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberrall to the poore. 4 Not to doubt of Gods providence. 8 A worldly prosperitie is but vanity. 9 God will iudge all.

Cast thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, also to eight: for thou knowest not what euill shall be vpon the earth.

3 If the cloudes be full, they wil poutre forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the wind, shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the wombe of her that is with child, so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seed, and in the evening let not thine hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all be reioyce, yet he shall remember the dayes of darkness, because they are many, all that cometh is vanity.

9 Reioyce, O young man, in thy youth, and let thine heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and canse euill to depart from thy flesh: for childhood and youth are vanity.

God would not call them to an account. i To wit, anger, and enuie. k Meaning, carnall lust, whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth, and not to deferre tillage. 7 The soule returneth to God. 11 Wisdome is the gift of God, and consisteth in fearing him, and keeping his commandments.

Remember

h That is, without wisdome and counsell. i Are giuen to their lusts and pleasures. k Meaning, when he is noble for vertue and wisdom, and with the gifts of God.

l Thou canst not worke euil to secretly but it shall be knowne.

a That is, be liberrall to the poore, and though it seeme to be as a thing ventured on the sea, yet it shall bring thee profit.

b As the cloudes that are full, poutre out raine, so the rich that haue abundance, must distribute liberally. c He exhortheth to be liberrall while we live: for after there is no power.

d He that feareth inconueniencies, when necessity requirith, shall neuer doe his duetie.

e Be not weary of well doing.

f That is, which of thy works are most agreeable to God.

g That is, of affliction and trouble.

h He denieth them that see their delight in worldly pleasures, as though

a So that hee doeth all things well and iustly, whereas the foole doeth the contrary.

b By his doings he bewrayeth himselfe.

c If thy superior be angry with thee, be thou discreet and not moued.

d Meaning, that it is an euil thing when they that are in authoritie, faile, and do not their duty.

e They that are rich in wisdome and vertue.

f Psal. 7. 16. prouer. 16. 27. ecclius 27. 26.

g Without wisdom, whatsoever a man take in hand, turneth to his own hurt.

h The ignorance and beastlinesse of the wicked is such, that they know not common things, and yet will they dispute his matter.

Remember now thy Creator in the dayes
of thy youth, whiles the euill dayes
come not, nor the yeeres appoach where-
in thou shalt say, I haue no pleasure in
them:

2 Whiles the sunne is not darke, nor the
light, nor the moone, nor the starres, nor the
clouds returne after the raine.

3 When the keepers of the house shall
tremble, & the strong men shall bow them-
selues, and the grinders shall cease, because
they are few, and they war darke that cō-
come by the windowes:

4 And the doves shall be shut without by
the bale sound of the grinding, and he shall
rile vp at the voyce of the bird: and all the
daughters of singing shall be abated.

5 Altho they shall bee afraid of the high
thing, and feare shall be in the way, and the
almond tree shall flourish, and the grass-
hopper shall be a burden, and concupiscence
shall bee drinen away: for man goeth to the
house of his age, and the mourners go about
in the street.

6 Whiles the silver coard is not leng-

a Before thou
come to a conti-
nuall misery: for
when the clouds
remaine after
the raine, mans
griefe is increa-
sed.

b The hands
which keepe
the body.

c The legges.

d The teeth.

e The eyes.

f The lips or
mouth.

g When the
chawes shall
scarce open and
not be able to chew any more.

h He shall not be able to sleepe.
i That is, the winds pipes, or the eares shall bee deaf, and not able
to heare singing. k To climbe high, because of their weaknesse,
or they stoupe downe, as though they were afayd lest anything
should hit them. l They shall tremble as they goe, as though
they were afraid. m Their head shall be as white as the blossoms
of an almond tree. n They shall be able to heare nothing. o Mean-
ing the marrow of the backe bone and the sinewes.

Meaning the marrow of the backe bone and the sinewes.

thend, nor the golden p ewer broken, nor the
pitcher broken at the well, nor the whele
broken at the disternie:

7 And the dust returne to the earth, as it
was, and the spirit returne to God that
gaue it.

8 Vanitie of vanities, saith the Preacher,
all is vanitie.

9 And the more wise the Preacher was,
the more hee taught the people knowledge,
and caused them to heare, and searched forth
and prepared many parables.

10 The Preacher sought to find out plea-
sant words, and an vpright writing, even the
words of truely.

11 The words of the wise are like goads,
and like nailes fastened by the makers of
the assemblies, which are giuen by one Pa-
stour.

12 And of other things besides these,
my sonne, take thou vade, for there is
none ende in making many bookes,
and much reading is a wearinesse of the
fleth.

13 Let vs heare the end of all: Feare God
and keepe his commandments: for this is
the whole duty of man.

14 For God will bring euery worke vnto
iudgement with euery secret thing, whether
it be good or euill.

cannot be comprehended in bookes, or learned by study, but: God
must instruct thy heart, that thou mayest only know that wildome
is the true felicitie, and the way thereunto is to feare God.

p The little shew
that couereth the
braine, which is
in colour like
gold.

q That is, the
veines.

r Meaning, the
liuer.

s Which is the
head.

t That is, the
heart, out of the
which the head
draweth the po-
wers of life.

u The soule in-
continently go-
eth either to ioy
or to torment, and
sleepech not as
the wicked ima-
gine.

x Which are
well applyed by
the ministers,
whom he calleth
masters.

y That is, by
God.

z These things

An excellent Song which was Salomons.

THE ARGUMENT.

In this song Salomon by most sweet & comfortable allegories and parables describeth the perfect
loue of Iesus Christ, the true Salomon & King of peace, and the faithful soule or his Church, which
he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension, so that here
is declared the singular loue of the bridegrome toward the bride, and his great and excellent bene-
fits wherewith he doth enrich her of his pure bounty and grace without any of her desertings. Also
the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more
and more ioyoued to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mysticall communicati-
on of the spirituall loue betwene Iesus Christ and his
Church. 2 The domestically enemies that persecute
the Church.



Let him kisse me with the kis-
ses of his mouth: for thy loue
is better then wine.

2 Because of the fauour
of thy good oymntments thy
name is as an oymntment pow-
red out: therefore the virgins loue thee.

3 Draw me: we will runne after thee:
the King hath brought mee into his cham-
bers: we wil reioyce and be glad in thee: we
will remember thy loue more then wine: the
righteous doe loue thee.

The faithfull confesse that they cannot come to
Christ, except they be drawn. e Meaning the secret ioy that is
not known to the world.

4 I am blacke, O daughters of Ierusa-
lem, but comely, as the tents of Cedar, and
as the curtaines of Salomon.

5 Regard ye me not because I am blacke:
for the sunne hath looked vpon mee. The
sonnes of my mother were angry against
me: they made mee the keeper of the vines:
but I kept not mine owne vine.

6 Shew mee, O thou, whom my soule
looueth, where thou feedest, where thou liest
at noone: for why should I bee as free that
turneth aside to the flockes of thy compa-
nions?

precious stones and iewels. i Consider not the Church by the
outward appearance. k The corruption of nature, through sin,
and afflictions. l Mine owne bretheren, which should haue most
fauoured me. m She confesseth her owne negligence. n The
Spouse feeling her fault, fleeth to her husband onely for succour.
o Whom thou hast called to the dignitie of pastoure, and they
set forth their owne dreames in stead of thy doctrine.

f The Church
confesseth her
spots and sinne,
but hath confi-
dence in the fa-
uour of Christ.

g Cedar was
Ishmaels sonne,
of whom came
the Arabians
that dwell in
cents.

h Which within
were all set with

p Christ speaketh to his Church, bidding them that are ignorant, to goe to the Pastors to learne.

q For thy spiritual beauty and excellencie, there was no workly treasure to be compared vnto thee.

r The Church reioyceth that she is admitted to the company of Christ.

s He shalbe most deare vnto me.

t Christ accepteth his Church, and commendeth her beaurie.

u That is, the heart of the faithfull wherein Christ dwelleth by his Spirit.

a Thus Christ preferreth his Church above all other things.

b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth

to be comforted, and felt it.

c Christ chargeth them which haue to do in the Church, as it were by a solemn oath that they trouble not the quietnesse thereof.

d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.

e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.

f So that we can not haue full knowledge of him in this life.

g That is, sinne

and error is driuen backe by the coming of Christ, which is here described by the spring time, when all things flourish.

7 If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and tread thy kids by the tents of the shepherds.

8 I haue compared thee, O my loue, to the troupe of horses in the chariots of Iherusalem.

9 Thy cheekes are comely with rosvs of stoncs, and thy necke with chaines.

10 After will make thee borders of golde with bands of silver.

11 As whiles the King was at his repast, my spikeward gaue the smell thereof.

12 My welbeloued is as a bundle of myrrhe vnto me: he shall lie betweene my breasts.

13 My welbeloued is as a cluster of Camphire vnto me in the vines of Engedi.

14 My loue, behold, thou art faire: behold, thou art faire: thine eyes are like the doves.

15 My welbeloued, behold, thou art faire and pleasant: also our bed is Greene.

16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadow of Christ. 8 She heareth his voyce. 14 She is compared to the dove. 15 And the enemies to the foxes.

I Am the rose of the field, and the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest, so is my welbeloued among the countnes of men: vnder his shadow had I delight and safe downe: and his fruit was sweet vnto my mouth.

4 Wee brought mee into the wine cellar, and loue was his banner ouer me.

5 Stay mee with flagons, and comfort mee with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doth embrace me.

7 I charge you, O daughters of Ierusalem, by the roses and by the bindes of the field, that yee stirre not vp, nor waken my loue, vntill he please.

8 It is the voyce of my welbeloued: behold, he cometh by leaping by the mountaine, and skipping by the hilles.

9 My welbeloued is like a roe, or a young hart: loe, he standeth behind our wall, looking forth by the windowes, shewing himselfe through the grates.

10 My welbeloued spake and said vnto me, Arise, my loue, my faire one, and come thy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figge tree hath brought forth her young figges: and the vines with their inall

grapes haue cast a saour: arise my loue, my faire one, and come away.

14 By done, that art in the holes of the rocke, in the secret places of the staires, shew me thy sight, let mee heare thy voyce: for thy voyce is sweet, and thy sight comely.

15 Take vs the forces, the little forces, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lillies,

17 Untill the day brake, and the shadows flee away: returne my welbeloued, and be like a roe, or a young hart vpon the mountaines of Bether.

k The Church desireth Christ to bee most readie to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliuerance out of the wilderness.

I As my bed by night I sought him that my soule loued: I sought him, but I found him not.

2 I will rise therefore now, and goe about in the citie, by the strretes and by the open places, and will seeke him that my soule loveth: I sought him, but I found him not.

3 The watchmen that went about the citie, found mee: to whom I said, Waue you scene him whom my soule loveth?

4 When I had paid a litle from them, then I found him whom my soule loued: Iooke holde on him and lett him not, till I had brought him vnto my mothers house, into the chamber of my char conuenced me.

5 I charge you, O daughters of Ierusalem, by the roses and by the bindes of the field, that yee stirre not vp, nor waken my loue vntill he please.

6 Also is thee that cometh vp out of the wilderness like pillars of smoke perfumed with myrrhe and incense, and with all the spices of the merchant.

7 Behold his bed which is Salomons: there score strong men are round about it, of the valiant men of Israel.

8 They all handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of silver, and the pavement thereof of golde, the hangings thereof of purple, whose midwes was paved with the soue of the daughters of Ierusalem.

11 Come forth ye daughters of Zion, and beholde the King Salomon with the crowne wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

full. i Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

CHAP. IIII.

1 The praises of the Church. 7 Shee is with him blemish in his sight. 9 The loue of Christ towards her.

R R

Beo

h Thou that art ashamed of thy finnes, come and shew thy selfe vnto me.

i Suppress the heretikes whiles they are yong,

that is, when they begin to

show their malice, and destroy the vine of the Lord.

a The Church by night, that is, in troubles seeketh to Christ,

but in vain: incontinencie heard,

b Shee sing, that although wee be not heard at the first, yet we must

still continue in prayer till wee

feele comfort,

c Which declareth that wee must seeke vnto

all, of whom we hope to

haue any succour.

d Reade Chap. 2.7.

e This is referred to the Church of Israel, which was

led by the wilderness forty yeates.

f Ebr. powder.

g By the bed is meant the Temple, which Salomon made.

h He alludeth to the watch which kept the Temple.

i Or, charres.

h All ye that are of the number of the faith-

ful.

a Because Christ delighteth in his Church, he commendeth all that is in her.

Chap. 6. b He hath respect to the multitude of the faithfull, which are many in number.

c Wherein are knowledge and zeale, two precious iewels,

d Christ promiſeth his Church to call his faithfull from all the corners of the world.

e Christ calleth his Church fiſter, in reſpect that he had taken the fleſh of man, f In that he made his Church beautiful and rich, he loved his gifts in her.

g Because of thy confeſſion and thankſgiving.

h The Church confeſſeth that all her glory and be-utie cometh of Chriſt, who is the true fountain of all grace.

i She deſireth Chriſt to comfort her, and to powre the graces of his Spirit vpon her, which Spirit is meane by the North and South winde.

a The garden ſignifieth the kingdom of Chriſt, where he preparerh the banquet for his elect.

b The ſpouſe ſaith that ſhe is troubled with the cares of worldly things, which is meant by ſleeping.

Behold, thou art faire, my lone: behold, thou art faire: thine eyes are like the doves: among thy locks thine haire is like the flocke of goates, which looke downe from the mountaine of Seirad.

2 Thy teeth are like a flocke of ſheepe in good order, which goe vp from the waſhing: which every one bring out twinnes, and none is barren among them.

3 Thy lips are like a thred of ſcarlet, and thy talke is comely: thy temples are within thy locks, as a piece of a pomegranat.

4 Thy necke is as the towre of David built for defence: a thouſand ſhieldes hang therein, and all the rargers of the ſtrong men.

5 Thy two breuſts are as two yong roes that are twinnes, feeding among the lillies.

6 Untill the day breake, & the ſhadowes ſlee away, I will goe into the mountaine of myrthe, and to the mountaine of incenſe.

7 Thou art all faire, my lone, and there is no ſpot in thee.

8 Come with mee from Lebanon, my ſpouſe, even with mee from Lebanon, and looke from the top of Amanah, from the top of Shebur, and Hermon, from the dennes of the lions, and from the mountaines of the leopards.

9 My ſiſter, my ſpouſe, thou haſt wounded mine heart: thou haſt wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My ſiſter, my ſpouſe, how faire is thy lone: how much better is thy lone then wine, and the ſavour of thine oynments then all ſpices?

11 Thy ſlippes, my ſpouſe, drop as hony-combes: hony and milke are under thy tongue, and the ſavour of thy garments is as the ſavour of Lebanon.

12 My ſiſter my ſpouſe is as a garden incloſed, as a ſpring ſhut vp, and a fountain ſealed vp.

13 Thy plants are as an orchard of pomegranates with ſweete fruites, as canyſpire, ſpikenard,

14 Euen ſpikenard, and caſſia, calamus, and cinamom, with all the trees of incenſe, myrthe and aloes, with all the chiefeſpices.

15 O fountainne of the gardens, O wel of liuing waters, and the ſprings of Lebanon.

16 Ariſe, O North, and come, O South, and blow in my garden that the ſpices thereof may flow out: let my welbeloued come to his garden, and eat his pleaſant fruit.

CHAP. V.

1 Chriſt calleth his Church to the participation of all his treaſures. 2 She heareth his voyce. 3 She confeſſeth her nakedneſſe. 10 She praiſeth Chriſt her husband.

1 I am come into my garden, my ſiſter, my ſpouſe: I gathered my myrthe with my ſpice: I ate mine hony combe with mine hony: I dranke my wine with my milke: ear, O friends, drinke and make you merry, O welbeloued.

2 O ſheepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, ſaying, Open unto mee, my ſiſter, my lone, my dove, my undefiled: for in the head is full of draw, and my lockes with the

drops of the night.

3 I haue put off my coate, how ſhall I put it on: I haue waſhed my feet, how ſhall I deſile them?

4 My welbeloued put in his hand by the hole of the dore, and mine heart was affectioned toward him.

5 I roſe vp to open to my welbeloued, and mine hands did drop downe myrthe, and my fingers pure myrthe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and paſt: mine heart was gone when he did ſpeake: I fought him, but I could not find him: I called him, but he answered me not.

7 The watchmen that went about the citie, found me: they ſmote me and wounded mee: the watchmen of the wals tooke away my baſle from me.

8 I charge you, O daughters of Ieruſalem, if you find my welbeloued, that ye tell him that I am like of lone.

9 O the faireſt among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another lone, that thou doſt to charge vs?

10 My welbeloued is white and ruddie, the chiefeſt of ten thouſand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like dones vpon the rimmes of waters, which are waſhed with milke, and remaine in full veſſels.

13 His cheekes are as a bed of ſpices, and as ſweet flowers, and his lips like lillies dropping downe pure myrthe.

14 His hands as rings of gold ſet with the chryſolite, his belly like white porprie conered with Sapphires.

15 His legges are as pillars of marble ſet vpon ſockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as ſweete things, and he is wholly delectable: this is my welbeloued, and this is my lone, O daughters of Ieruſalem.

17 O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aſide, that we may ſeeke him with thee?

CHAP. VI.

1 The Church aſſureth her ſelfe of the loue of Chriſt. 3 The praiſe of the Church. 8 Shee is but one and undefiled.

My welbeloued is gone downe into his garden to the beds of ſpices, to ſeed in the gardens, and to gather lillies.

2 I am my welbeloued, & my welbeloued is mine, who feedeth among the lillies.

3 Thou art beautiful my lone, as Tizrah, comely as Ieruſalem, terrible as an armie with banners.

4 Turne away thine eyes from me: for they overcome mee: thine haire is like a flocke of goates, which looke downe from Seirad.

5 Thy teeth are like a flocke of ſheepe, which goe vp from the waſhing, which every one bring out twinnes, and none is barren among them.

c Declaring the long patience of the Lord toward ſinners.

d The ſpouſe confeſſeth her nakedneſſe, & that of herſelfe the hath nothing: or ſeeing that ſhee is once made clean,

ſhe promiſeth not to deſile her ſelfe againe.

e Her bowels were moued toward him.

f The ſpouſe which ſhould be annoynd of Chriſt, ſhall not find him, if ſhee thinke to anoint him with her good works.

g Theſe are the falſe teachers, which would the conſcience with their traditions.

h The ſkech of ſhem which are godly (forasmuch as the law and ſaluacion ſhould come out of Zion & Ieruſalem) that they would direct her to Chriſt.

i Thus ſay they of Ieruſalem.

j She deſcribeth Chriſt to be of perfect beaurtie and comelineſſe.

k Hearing of the excellencie of Chriſt, the faithfull deſire to know how to finde him.

a That is, is conuerſant here in earth among men.

b Which was a faire and ſtrong city, 1 King. 14.

c This declarerh the exceeding loue of Chriſt toward his Church.

Chap. 1.

d Meaning, that the gifts are infinite which Christ giueth to his Church: that his faithfull are many in number. e He sheweth y the beginning of the Church was small, but that is grew vp to a great multitude. f He went down into the Synagogue to see what fruits came of the Law and the Prophets. g I found nothing but rebellion. h I ran as swift as the nobles of my people in their charers. i O ye people of Ierusalem for Ierusalem was called Shalem, which signifieth peace.

6 Thy temples are wretched, thy locks as a piece of a pomegranate.

7 There are^d threescore Duenes and fourscore concubines, and of the damels without number.

8 But my boue is alone, and my vnderleifed she is the onely daughter of her mother, and she is deere to her that bare her: the daughters haue seene her and counted her blessed: euen the Duenes and the concubines, and they haue prayed for her.

9 ^cWho is he that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

10 I went downe to the garden of nuts, to see the fruits of the balley, to see if the vine budded, and if the pomegranates flourished.

11 ^fI knew nothing, my soule set me as the charers of my people.

12 Returne, returne, ^dShulamite, returne: returne that wee may behold thee. What shall we see in the Shulamite, but as the company of an armie?

CHAP. VII.

ⁱ The beautie of the Church in all her members, to she is assured of Christ's loue towards her.

a He describeth the comely beautie of the Church in every parte, which is to be vnderstood Spiritually. b Read Chap. 4 5.

How beautifull are thy goings with thy shoes. O princes daughter! the toynts of thy thighs are like Jewels: the worke of the hand of a cunning workeman.

2 Thy navel is as a round cup that wanteth not liquor: thy belly is as an heape of wheat compassed about with lillies.

3 Thy two breasts are as two yong roes that are twinnes.

4 Thy necke is like a tower of Iuoy: thine eyes are like the fishpyles in Ieshbon by the gate of Bath-rabbim: thine nose is as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, and the bush of thine head like purple: the king is eyed in the rubies.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This my stature is like a palme tree, and thy breasts like clusters.

8 If I ride, I will goe vp into the palme tree, I will take holde of her boughes: thy breasts shall now be like the clusters of the vine: and the saour of thy nose like apples.

9 And the taste of thy mouth like good wine, which goeth streight to my well beloued, and causeth the lips of the ancient to speake.

10 ^dI am my wellbeloued, and his desire is toward me.

11 Come, my wellbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs

see if the vine flourish whether it hath bud: or the small grape, or whether the pomegranate flourish: there will I giue thee my loue. Christ bring

13 The mandrakes haue giuen a sweet smell, forth any fruite, and in our gates are all sweete things, new and old: my wellbeloued, I haue kept them for thee.

CHAP. VIII.

² The Church will be taught by Christ. ³ She is upholden by him. ⁶ The vehement loue wherewith Christ loneth her. ¹¹ She is the vine that bringeth forth fruit to the spirituall Salomon, which is Iesus Christ.

O that thou werest as my brother that I might sucke y breasts of thy mother: I would kiss thee without, I would kiss thee, then thy mouth not despise I thee.

2 I will lead thee, and bring thee into my mothers house: there shalt thou teach me, and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 With his left hand shall he embrace me, and his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vnill he please.

5 ^cWho is this that cometh by out of the wilderness, leaning vpon her wellbeloued? I rated thee vp vnder an apple tree: there thy mother conceived thee: there shee conceived that bare thee.

6 Set me as a seale on thine heart, and as a signet vpon thine armes: for loue is strong as death: ielouise is cruell as the graue: the coales thereof are fiery coales, and a vehement flame.

7 Much water cannot quench loue, neither can the floodes exowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 ^cTake haw a little sister, and she hath no breasts: what shall we doe for our sister when she shall be spoken for?

9 If she be a wall, we will build vpon her a silver palace: and if she be a dove, we will kepe her in with boyes of Cedar.

10 ^dI am a wall, and my breasts are as towers: then was I in his eyes, as one that findeth peace.

11 ^dSalomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: where one bringeth for the fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand pieces of silver, and two hundredeth to them that kepe the fruit thereof.

13 O thou that dwellest in the gardens, the companions hearken vnto thy voyce: cause me to heare it.

14 O my wellbeloued, arise away, and be like vnto the Roe, go to the yong Hart vpon the mountaines of spices.

a The Church called of the Gentiles speake thus to the Church of Ierusalem. b Read Chap. 2 6. c Read Chap. 3 5.

d The spouse desireth Christ to be ioined in perpetual loue with him.

e The Iewish Church speakeeth this of the Church of the Gentiles. f If she be sure & fast she is meet for the husband to dwell in.

g The Church promisseth felicitie & constancie. h This is the vineyard of the Lord hired out.

i Christ dwelleth in his Church.

k The Church desireth Christ.

l from them, yet that he would haue to helpe them in their troubles.

Isaiah.

THE ARGUMENT.

God according to his promise, Deut. 18. 15. that he would raise Iesus his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was, not onely to declare vnto the people the things to come, whereof they had a speciall reuelation, but also to interpret and declare the Law, and to apply particularly the doctrine contained briefly therein, to the vilitie and

profit of those to whom they thought it chiefly to appertain, and as the time and state of things required. And principally in the declaration of the Law, they had respect to three things, which were the ground of their doctrine. First, to the doctrine contented briefly in the two tables: secondly, to the promises and threatnings of the Law: and thirdly, to the covenant of grace and reconciliation, grounded vpon our Saviour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applyed the promises particularly for the comfort of the Church and the members thereof, and also deuounced the menaces against the enemies of the same: not for any cure or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies, and as touching the doctrine of reconciliation, they haue more clearly entreated it then Moses, and set forth more liuely Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophecies which he had receiued of God, as touching the promise of the Messiah, his office and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, and their vniou with the Iewes, Which are as most principall points contained in this booke, and a gathering of his Sermons that he preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isai. 8. 1. and Habac. 2. 2.) the Priests tooke it downe and reuerued it among the registers: and so by Gods providence these booke were prelerued as a monument to the Church for euer. As touching his person and time, he was of the kings stocks. (For Amos his father was brother to Azariah king of Iudah, as the best writers agree) and prophesied more then 64. yeeres, from the time of Vzziah vnto the reigne of Manasseh, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among others is to be obserued, that they speake of things to come, as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so reuealed them to his Prophets.

C H A P. I.

2 *Isaiah reproveth the Iewes of their ingratitude and stubbornnesse, that neither for benefits nor punishment would amend.* 11 *He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth.* 24 *He prophesieth of the destruction of Ierusalem.* 25 *And of the restitution thereof.*



Alision of Iahab, the sonne of Amoz, which he saw, concerning Iudah and Ierusalem in the dayes of Oziah, Iotham, Ahaz, and Hezekiah, Kings of Iudah.

2 *Hearc, O heauens, and hearken O ye earth: for the Lord hath said, I haue nourished and brought vpe children, but they haue rebelled against me.*

3 *The Lord knoweth his owners, and the asse his masters cribbe, but Israel hath not known: my people hath not vnderstood.*

4 *Ah, sinful nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the holy one of Israel to anger: they are gone backward.*

5 *Wherefore should ye be smitten any more: for ye shall away more and more: the*

whole head is sick, and the whole heart is heauie.

6 *From the sole of the foot vnto the head there is nothing whole therein, but wounds and swelling, and sores full of corruption: they haue not bene walled, nor bound vp, nor mollified with oyle.*

7 *Your land is waste: your cities are burnt with fire, strangers denoune your land in your presence, and it is desolate like the ouerthrow of strangers.*

8 *And the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, & like a besieged citie.*

9 *Except the Lord of hosts had reserued vnto vs, euen a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Gomorah.*

10 *Hearc the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.*

11 *What haue I to doe with the multitude of your sacrifices, saith the Lord: I am full of the burnt offerings of rams, and of the fat of fed beasts: and I desire not the blood of bullocks, nor of lambs, nor of goates.*

12 *When ye come to appeare before me, who required this of your hands to tread in my courts?*

13 *Bring no more oblations in vaine: in censc is an abomination vnto me: I cannot suffer your new moones, nor Sabbaths, nor solenne dayes (that is iniquity) nor solenne assemblies.*

14 *Ye that for your vices deserue, shall be destroyed as they of Sodom, saue that God of his mercy reserued a little number, Lam. 3. 2. 2. Although God commanded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Plal. 50. 1. Iere. 6. 20, Amos 5. 2. 13. Mich. 6. 7. 1. Without faith and repentance.*

k By naming the chiefe parts of the body he signifieth that there was no part of the whole body of the Iewes free from his rods.

l Every part of the body, as well the least as the chiefe, was plagued.

m Their plagues were so grievous that they were incurable, & yet they would not repent.

n Meaning, of them that dwell farre off, which because they looke for no advantage of the care remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to call vpon his name.

q That is, all destroyed.

a That is, a reuelation, or prophesie, which was one of the two meanes, whereby God declared himself to his seruants in old time, as Numb. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9.

b Isaiah was chiefly sent to Iudah & Ierusalem, but not only: for in this booke are prophecies concerning other nations also. c Called also Azariah, 2. King. 15. 1. of these kings, read 2. king. from Chap. 14. vnto Chap. 21. and 2. Chron. from Chap. 25. vnto Chap. 33. d Because men were obstinate and in sensible, he calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32. 1. e He declareth his great mercy toward the Iewes, for as much as he chose them above all other nations to be his people & children, as Deut. 10. 15. f The most brut and dul beasts do more acknowledge their duty toward their masters, then my people do toward me, of whom they haue reueiued benefits without comparison. g They were not onely wicked, as were their fathers, but vtterly corrupt, and by their euill example infected others. h That is, him that sanctifieth Israel. i What can I thinke it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebel?

u Your sacrifices offered in the new moon and feasts: he condemneth hereby hypocrites, which think to please God with ceremonies, and they themselves are voyde of faith and mercy. x He sheweth that wheremen be giuen to auarice, deceit, cruelty and extortion, which is meant by blood, where God will shew his anger, and not accept them, though they seeme neuer so holy as Chap. 59. j. y By this outward washing, he meaneth the spiritual exhorting the Jewes to repent and amend their liues. z This kinde of reasoning by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holiness and religion in worde, but when their charity and louetoward their brethren should appeare, they declare that they haue neither faith nor religion. a To know if I doe accuse you without cause. b Left sinners should pretend any rigour on Gods part, he onely willetch them to be pure in heart, and he will forgieue all their finnes, were they neuer so many or great. c He sheweth that whatsoever aduersitie man endureth, it ought to be attributed to his owne incredulity and disobedience. d That is Ierusalem, which had promised fidelitie vnto me, as a wife to her husband. e Giuen to couetousnes and extortion, which he signified before by blood verse 15. f Whatlouer was pure in thee before is now corrupt, though thou haue an outward shew. g That is, they maintaine the wicked and the extortioners, and not onely doe not punish them but are themselves such. h When God will shew himselfe mercifull to his Church he calleth himselfe, The holy One of Iffrael: but when he hath to do with his enemies, he is called Mightie, as against whom no power is able to resist. i I will take vengeance of mine aduersaries the Jewes, and so satisfie my desire by punishing them: Which thing yet he doeth with a grieve, because of his covenant. k Left the faithfull among them should be overcome with this threatening he addeth this consolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promise, made concerning the saluation of his Church. m By iustice is meant Gods faithfull promise, which is the cause of the deliuerance of his Church.

14 My soule hateth your new moones and your appointed feasts: they are a burden vnto me, I am weary to beare them. 15 And when you shall stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I will not heare: for your hands are full of blood. 16 Yc say, you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill. 17 Learne to do well: seeke iudgement, relieve the oppressed: iudge the fatherlesse, and defend the widow. 18 Come now, and let vs reason together, saith the Lord: though your sins were as crimson, they shall bee made white as snow: though they were redde like scarlet, they shall be as wool. 19 If ye consent and obey, ye shall eate the good things of the land. 20 But if ye refuse and be rebellious, yee shall be distressed with the sword: for the mouth of the Lord hath spoken it. 21 Now is the faithfull citie become an harlot: it was full of iudgement, and iustice lodged therein, but now they are murderers. 22 Thy silver is become dross: thy wine is mixt with water. 23 Thy princes are rebellious and companions of thieves: every one loueth gifts, and followeth after rewards, they iudge not the fatherlesse, neither doeth the widower cause come before them. 24 Therefore saith the Lord God of hosts, the mighty one of Israel, Ah, I will ease me of mine aduersaries, and avenge me of mine enemies. 25 Then I will turne mine hand vpon thee, and burne out thy dross, til it be pure, and take away all thy time. 26 And I will releeue thy iudges as at the first: and thy counsellors as at the beginning: afterward shall thou be called a citie of right counsellors, and a faithfull citie. 27 Zion shall be redeemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressors and of the sinners, shall bee together: and they that forsake the Lord shall be consumed, 29 For they shall bee confounded for the oakes, which yee haue desired, and yee shall bee ashamed of the gardens, that yee haue chosen, 30 For yee shall be as an oke, whose leafe fadeth: and as a garden that hath no water. 31 And the strong shall be as tow, and the maker thereof as a sparke: and they shall both burne together, none shall quench them.

your confidence, shall be consumed as easily as a piece of tow.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

The word that I saiah the sonne of Amoz saw vpon Iudah and Ierusalem.

2 It shall be in the last dayes, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be exalted aboue the hills, and all nations shall flow vnto it.

3 And many people shall go, & say, Come and let vs goe vnto the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs his wayes, and we will walke in his pathes: for the Law shall go forth of Zion, and the word of the Lord from Ierusalem.

4 And a breake shall iudge among the nations, and rebuke many people: they shall breake their swords into mattocks, and their speares into fishes: nation shall not lift up a sword against nation, neither shall they learne to fight any more.

5 The house of Iacob, come ye, and let vs walke in the light of the Lord.

6 Surely thou hast forsaken thy people, the house of Iacob, because they are full of the East manners and are forcerers as the Philistines, and abound with strange children.

7 Their land also was full of silver and golde: and there was none end of their treasures: and their land was full of horses, and their charrets were infinite.

8 Their land also was full of idols: they worshipped the worke of their owne hands,

when the Gospel was first preached in Ierusalem, and from thence went through all the world. g The Lord, which is Christ, shall haue all power giuen him. h That they may acknowledge their finnes, and turne to him. i He sheweth the fruit of the peace, which the Gospel should bring, to wit, that men should doe good one to another, whereas before they were enemies. k Hee speaketh not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shall be affected one toward another: which peace and loue doeth beginne and growe in this life, but shall be perfected, when we are ioyned with our head Christ Iesus. l Seeing the Gentiles will be so ready, make you halte, and shew them the way to worship God. m The Prophet seeing the final hope that the Jewes would conuert, complained to God, as though he had vtterly forsaken them for their finnes. n Full of the corruptions that reigned chiefly in the East parts. o They altogether giue themselves to the fashions of other nations. p The Prophet first condemned their superstition and idolatry, next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

n The wicked shall not be partakers of Gods promise, Psal. 92. 9.

o That is, the trees, & pleasant places where ye commit idolatry, which was forbidden, Deut. 16. 23.

p The false god, wherein ye put

Micha. 4. 1.

a The decree and ordinance of God, touching the restauration of the Church which is chiefly meant of the time of Christ.

b In an euident place to be seene and discerned.

c When the kingdom of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God when they are called.

d Alluding to mount Zion, where the visible Church then was.

Micha 4. 2.

e Meaning the whole doctrine

f This was accomplished.

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitious. r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that he might feare them with Gods iudgments. s Meaning, as soone as God shal begin to execute his iudgements. t By high trees and mountaines are meant them that are proud, and lofty, and thinke themselves most strong in this world. n He condemneth their vaine confidence which they had in strong holdes and in their rich merchandise, which brought in vaine pleasure, wherewith mens mindes became effeminate. *Hose. i. 8. Luke 23. 30. rom. 6. 16. and 9. 6.* x They shall cast them into most vile and filthy places when they perceiue that they are not able to helpe them. y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped he is dead, and consider that you haue to doe with God.

9 And a man bowed himselfe, and a man humbled himselfe: therefore spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his maiestie.

11 The high lookes of man shal be humbled, and the loftinesse of men shall be abased, and the Lord onely shall be exalted in that day.

12 For the day of the Lord of hostes is upon all the proud and haughty, and upon all that is exalted: and it shall be made low.

13 Then upon all the Cedars of Lebanon, which are high and exalted, and upon all the oaks of Baithan,

14 And upon all the high mountaines, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every strong wall.

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the haughtinesse of men shall be brought lowe, and the loftinesse of men shall be abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he utterly destroy.

19 Then they shall goe into the holes of the rockes, and into the caues of the earth from before the feare of the Lord, and from the glorie of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his silver idoles, and his golden idoles (which they had made themselves to worship them) to the moultes, and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lord, and from the glorie of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose breath is in his nostrils: for wherein is hee to be esteemed?

CHAP. III.

1 For the sinne of the people God will take away the wife men, & giue them foolish princes. 14 The covetousnesse of the gouernours. 16 The pride of the women.

For the Lord God of hostes will take away from Ierusalem and from Iuda, the stay, and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of war, the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honourable, and the counsellor, and the cunning artificer, and eloquent man.

4 And I will appoint children to be their princes, and babes shall rule ouer them.

5 The people shall be oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honorable.

6 When euery one shall take hold of his brother of the house of his father, and say, Thou hast clothed: thou shalt bee our prince, and let this fall be vnder thine hand:

7 In that day he shall sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, & Iudah is fallen downe, because their tongue and workes are against the Lord, to prouoke the eyes of his glorie.

9 The trial of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Woe be unto their soles: for they haue rewarded euill vnto themselves.

10 Say ye, Surely it shall be well with the Iust: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall be euill with him: for the reward of his hands shall be giuen him.

12 Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to plead, yea, he standeth vp to iudge the people.

14 The Lord shall enter into iudgement with the Ancients of his people and the princes thereof: for yee haue eaten vp the vineyard: the spoyle of the poore is in your houses.

15 What haue ye to doe, that yee beate my people to pieces, and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lord also saith, Because the daughters of Zion are haughty, and walke with stretched out neckes, and with wandering eyes, walking and minning as they goe, and making a tinkling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret partes.

18 In that day shall the Lord take away the ornament of the slippers and the calles, and the round tiere,

19 The sweete balles, and the bracelets, and the bouners,

20 The tyres of the head, and the strops and the headbands, and the tablets, and the earerings,

21 The rings and the mufflers,

22 The costly apparell and the balles, and the wimples and the crisping pinnes,

23 And the glasse, and the fine linnen,

preferred according to their duty. m That is, yee shewal cruelty against them. n He meaneth the people, because of the arrogancie and pride of their women, which gaue themselves to al wantonnesse and dissolution. o which declared their pride. p As a signe, that they were not chaste. q Which shewed their wantonnesse. r They delighted them in slippers that did creake, or had little plates sowed vpon them, which tinkled as they went.

f He sheweth that this plague shall be so horrible, that contrarie to the common maner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

g Feare shall rather cause him to forswear himselfe, then to take such a dangerous charge vpon him.

h When God shall examine their dedes, whereupon they now see an impudent face, he shall finde the marke of their impiety in their forehead.

i Beye that are godly assured that God will defend you in the middes of these troubles.

k Because the wicked people were more addicted to their princes, then to the commandments of God, he sheweth that he would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning that the rulers and gouernours had destroyed his Church, and not

and

f In rehearsing and the goods, and the **f** launes.

24 And in stead of sweete savour there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnes, and in stead of a stomacher, a girding of sackloth, and burning in stead of beaurtie.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate shall sit vpon the ground.

e Meaning, that God will not onely punish the women, but their husbands, which have suffered this dissolutenesse, & also the common wealth, which hath not remedied it.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. **2** The graces of God vpon them that remaine.

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they, contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselves to any condition.

b Bechour husband, and let vs be called thy wiues.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should bee as plentiful toward the faithfull, as though they sprang out of the earth, as Cha. 4. 5. 8. Some by the bud of the Lord, meane Christ.

e Hee alludeth to the booke of life, whereof reade Exod. 32. 32 meaning Gods secret counsel, wherein his elect are predestinate to life everlasting.

f That is, the cruelty, extortion, auarice and all wickednesse. **g** When things shall bee redressed that were amisse, **h** Hee alludeth to the pillar of the cloud, Exod. 13. 21 meaning, that Gods fauour and protection should appeare in euery place.

i The faithfull are called the glory of God, because his image and tokens of his grace shine in them. **k** God promisseth to be the defence of his Church against all troubles and dangers.

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CHAP. V.

1 Under the similitude of the vine, hee describeth the state of the people. **8** Of their auarice.

11 Their drunkennesse. **13** Of their captiuitie.

a The Prophet by this song doth let before the peoples eyes their ingratitude.

b That is, to God Iere. 21. matth. 21. 33.

c Meaning, that he had planted this Church in a place most plentiful and abundant.

plants, and he built a tower in the middes thereof, and made a winepresse therein: then he looked that it should bring forth grapes: but it brought forth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem, and men of Iudah, iudge, I pray you, betwene me and my vineyard.

4 What could I haue done any more to my vineyard, that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe.

6 And I will lay it waste: it shall not be cut, nor digged, but hedges, and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleasant plant, and hee looked for iudgement, but beholde oppression: for righteousnesse, but beholde a crying.

8 Come vnto them that toyne house to house, and lay field to field, till there bee no place, that ye may be placed by your selues in the mids of the earth.

9 This is in mine eares, saith the Lord of hosts. Surely many houses shall bee desolate, even great, and faire without inhabitant.

10 For ten acres of vines shall yeeld one bush, and the seed of an homer shall yeeld an ephah.

11 Come vnto them that rise by early to follow drunkennesse, and to them that continue vntill a night, all the wine doth inflame them.

12 And the harpe, and viol, timbrel, and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the worke of his hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glory thereof is men famished, and the multitude thereof is dried vp with thirst.

14 Therefore heell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pomp, and he that reioiceth among them, shall descend into it.

15 And man shall be brought downe, and man shall be humbled, even the eyes of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in iudgement, and the holy Ghost shall be sanctified in iudice.

their rioting and excessive pleasures: but vse all meanes to proue to the same. **r** They regard not the provident care of God over them, nor for what end he hath created them.

s That is, shall certainly goe: for so the Prophets vse to speake, as though the thing which shall come to passe, were done already.

t Because they would not obey the word of God.

u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction, it shall neuer be satiate.

d He spared no diligence nor cost.

e In the seventh verse he declareth what they were,

f Hee maketh them iudges in their own cause, forasmuch as it was euident that they were the cause of their owne ruine.

g I will take no more care for it: meaning that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.

h Iudgement & righteousnesse are true fruits of the feare of God, and therefore in the cruel oppressours there is no religion.

i Of them that are oppressed,

k To wit, for the poore to dwell in.

l I haue heard the complaint and cry of the poore,

m Which containeth about ten pottels: so that euery acre should but yeeld one pottell.

n Which containeth ten pottels, and is in dry things as much as Bath is

o An ephah containeth ten pottels, and is in dry things as much as Bath is

p That spare no paine nor diligence

q Which are neuer weary of

r They regard not the provident care of God over them, nor for what end he hath created them

s That is, shall certainly goe: for so the Prophets vse to speake, as though the thing which shall come to passe, were done already

t Because they would not obey the word of God

u Meaning, the graue shall swallow vp them that shall die for hunger and thirst, and yet for all this great destruction, it shall neuer be satiate

x God comforteth the poore Lambes of his Church, which had bene strangers in other countreys, promising that they should dwell in those places againe, whereof they had bene deprived by the fat and cruell tyrants.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z Hee sheweth what are y words of the wicked, when they are menaced with Gods iudgements.

2. Pet 3. 4. a Which are not ashamed of sin, nor care for honesty, but are growen to a desperate impiety.

b Which are contempters of all doctrine and admonition

c Which are neuer weary but shewe their strength, & brag in gluttony and drunkenesse.

d Both they and their posterity, so that nothing shall be left.

e He sheweth that God had so fore punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible, & therefore his plagues must continue till they begin to feele them.

f Hee will make the Babylonians to come against him at his becke, & to fight vnder his banner.

17 Then shall the lambs feed after their manner, and the strangers shall eate the desolate places of the fat.

18 Come vnto them that draw iniquity with y cords of vanitie, and sin, as with cart ropes,

19 Which say, Let him make speede: let him hasten his worke that we may see it: and let the counsell of the holy one of Israel draw nere and come, that wee may know it.

20 Come vnto them that speake good of euill, and euill of good, which put darkenes for light, and light for darkenesse, that put bitter for sweet, and sweet for lowe.

21 Come vnto them that are wisse in their owne eyes, and prudent in their owne sight.

22 Come vnto them that are mighty to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie y wicked for a reward, and take away the righte iustices of the righteous from him.

24 Therefore as the flame of fire denoureth the stubble, and as the chaffe is consumed of the flame, so their root shall be as rottenesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lord of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand vpon them & hath limited them that the mountaines did tremble: and their carriages were torne in the mids of the streets, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift by a signe vnto the nations aflace, & will blisse vnto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall saie no: sal among them: none shall slumber nor sleepe, neither shall the girdle of his loynes be loosed, nor the latchet of his shooes be broken:

28 Whose arrows shall be sharpe, and all his bowes bent: his horse hooues shall bee thought like flint, and his wheeles like a whirlewind.

29 His roaring shall be like a lion, and hee shall roare like lions whelpes: they shall roare and lay hold of the pray: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them as the roaring of the sea: and if they looke vnto the earth, behold it shall be darknesse, and sorrow, and the light shall be darkened in their sight.

31 Hee will make the Babylonians to come against him at his becke, & to fight vnder his banner: g They shall be prompt, and lusty to execute Gods vengeance. h The enemy shall haue none impediment. i Whereby is declared the cruelty of the enemy. k The Iewes shall find no succour. l In the land of Iudah.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the dumme man. 2 Hee sheweth the obstinacie of the people. 3 The destruction of the land. 4 The remnant reformed.

1 In the yeere of the death of King Oziah, I saw also the Lord sitting vpon an high throne, and lifted vp, and the lower parts thereof filled the Temple.

2 The Seraphims stood vpon it: euery one had six wings: with twaine hee covered his face, and with twaine hee covered his feet, and with twaine hee did sit.

3 And cried to another, & said, Holy, holy, holy is the Lord of hostes: the whole world is full of his glory.

4 And the linells of the doore checkes moved at the voyce of him that cried, and the house was filled with smoke.

5 Then I said, Woe is me: for I am undone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes haue seen the King and Lord of hostes.

6 Then flew one of the Seraphims vnto mee with an hote coale in his hand which hee had taken from the Altar with the tongs.

7 And hee touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send mee.

9 And he said, Goe, and say vnto this people, O pe shall heare in deed, but ye shall not vnderstand: yee shall plainly see, and not perceiue.

10 Make the heart of this people fatte, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, & vnderstand with their hearts, and conuert, and heale them.

11 Then said I, Lord, how long? And hee answered, Until the cities bee wasted without inhabitant, and the houses without man, and the land be utterly desolate.

12 And the Lord haue remooued men farre away, and there be a great desolation in the mids of the land.

13 This often repetition signifieth that the holy Angels cannot satisfie themselves in praising God, to teach vs, that in all our liues we should giue ourselues to the continuall praye of God.

14 His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praye him.

15 Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindness that should come vpon the Iewes.

16 He speaketh this for two causes: the one, because hee that was a mortall creature and therefore had more need to glorifie God then the Angels, did it not: and the other because the more neere that man approacheth to God, the more doeth hee know his owne sinne and corruption.

17 Of the burnt offerings, where the fire neuer went out. 18 This declareth that man cannot render true obedience to God, till hee haue purged vs.

19 Whereby is declared, that for the malice of man, God will not immediately take away his word, but hee will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saved: hereby hee exhorteth the Ministers to doe their durie, and answereth to the wicked murderers, that through their owne malice their heart is hardened.

20 As he was mooued with the zeale of God glory, so was he touched with a charitable affection toward the people.

a God sheweth not himselfe to man in his maiestie, but according as mans capacity is able to comprehend him, that is, by visible signes as John Baptist saw the holy Ghost in the forme of a dove.

b As a iudge ready to giue sentence.

c Of his garment, or of his throne.

d They were Angels, so called because they were of a fiery colour, to signifye that they burnt in the loue of God, or were light as fire to execute his will.

e signifyinge that they were not able to endure the brightness of Gods glory.

f Whereby was declared that man was not able to see the brightness of God in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commandment.

h This often repetition signifieth that the holy Angels cannot satisfie themselves in praising God, to teach vs, that in all our liues we should giue ourselues to the continuall praye of God.

i His glory doeth not onely appeare in the heauens, but through all the world, and therefore all creatures are bound to praye him.

k Which things were to confirme the Prophet that it was not the voyce of man: and by the smoke was signified the blindness that should come vpon the Iewes.

l He speaketh this for two causes: the one, because hee that was a mortall creature and therefore had more need to glorifie God then the Angels, did it not: and the other because the more neere that man approacheth to God, the more doeth hee know his owne sinne and corruption.

m Of the burnt offerings, where the fire neuer went out.

n This declareth that man cannot render true obedience to God, till hee haue purged vs.

o Whereby is declared, that for the malice of man, God will not immediately take away his word, but hee will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saved: hereby hee exhorteth the Ministers to doe their durie, and answereth to the wicked murderers, that through their owne malice their heart is hardened.

p As he was mooued with the zeale of God glory, so was he touched with a charitable affection toward the people.

q Meaning, the tenth part: or as ſome write, it was revealed to Iſaiah for the confirmation of his prophetic, that ten kings ſhould come before their captivity, as were from Vziah to Zedekiah. r For the ſewneſſe they ſhall ſeeme to be eaten vp: yet they ſhall after flouriſh as a tree, which in winter loſeth his leaues, and ſeemeth to bee dead, yet in ſummer is freſh and greene.

13 But yet in it ſhalbe a tenth, and ſhall returne, and ſhall be eaten vp as an elme: or as an oke, which haue a ſubſtance in them, when they caſt their leaues: ſo the holy ſeede ſhall be the ſubſtance thereof.

14 Therefore the Lord himſelfe will giue you a ſigne. Behold, the virgin ſhall conceive and beare a ſonne, and ſhe ſhall call his name Iſſmanuel.

15 Butter and hony ſhall he eate, till he haue knowledge to reſuſe the euill, & to chuſe the good.

16 For afore the child ſhall haue knowledge to eſchew the euill, & to chuſe the good, the land that thou abhorreſt, ſhall be forgotten of both thy kings.

17 The Lord ſhall bring vpon thee, and vpon thy people, and vpon thy fathers houſe (the dayes that haue not come from the day that Ephraim departed from Iudah) euen the king of Aſſhur.

18 And in that day ſhall the Lord hiſſe for the ſlie that is at the vttermoſt part of the floodes of Egypt, and for the Bee which is in the land of Aſſhur.

19 And they ſhall come and ſhall light all in the deſolate valleyes, and in the holes of the rocks, and vpon all thornie places, and vpon all buſhie places.

20 In that day ſhal the Lord ſhaue with a razor that is hired euen by them beyond the riuer, by the king of Aſſhur, the head and the haire of the feet, and it ſhall conſume the beard.

21 And in the ſame day ſhal a man norriſh a yong kow, and two ſheepe.

22 And for the abundance of milke that they ſhal giue, he ſhall eat butter: for butter and hony ſhall euery one eate, which is left within the land.

23 And at the ſame day euery place where in ſhalbe a thouſand vines, ſhall be at a thouſand pieces of ſiluer: ſo it ſhalbe for the byers and for the thornes.

24 With arrowes and with bow ſhall one come thither: becauſe all the land ſhalbe viuers and thornes.

25 But on the mountains which ſhal be digged with the mattocke, there ſhall not come thither the feare of byers and thornes: but they ſhall bee for the ſending out of bullockes, and for the treading of ſheepe.

1 Signifying, that no place ſhall be free from them. r That is, that which is from the belly downward: meaning, that he would deſtroy both great and ſmall. u He that before had a great number of cattell, ſhall bee content with one kow and two ſheepe. x The number of men ſhall be ſo ſmall, that a few beaſts ſhall bee able to norriſh all abundantly. y As they that go to ſecke wild beaſts among the buſhes. z The mountains contrary to their wont, ſhall be tilled by ſuch as ſhall flee to them for ſuccour.

m Forasmuch as thou art unworthy, the Lord for his own promise sake will giue a ſigne: which ſhall be, that Chriſt the Sauour of his Church and the effect of all ſignes and miracles, ſhall be revealed. Or, God with vs, which name can agree to none but to him, that is both God and man.

n Meaning, that Chriſt is not only God, but man alſo, becauſe hee ſhalbe nourished as other men vntill the age of diſcretion. Not meaning Chriſt, but any child: for before a child can come to the yeeres of diſcretion, the kings of Samaria and Syria ſhall be deſtroyed.

p Since the time that the twelue tribes rebelled vnder Reboam. q In whom thou halt purthy truſt. r Meaning, the Egyptians: for by reaſon the country is hot, and they are hot, and moſt, it is full of Flies, as Aſſyria is full of Bees.

CHAP. VII.

1 Ieruſalem beſieged. 4 Iſaiah comforteth the King. 14 Chriſt promiſed.

And in the dayes of Ahaz, the ſonne of Iotham, the ſonne of Aſſah king of Iudah, Rezin the king of Aram came vp, and Pekah the ſonne of Remaliah king of Iſrael, to Ieruſalem to fight againſt it, but hee could not overcome it.

2 And it was told the houſe of David, ſaying, Aram is toyed with Ephraim: therefore his heart was moued, and the heart of his people, as the trees of the foreſt are moued by the wind.

3 Then ſaid the Lord vnto Iſaiah, Go forth now to meet Ahaz (thou and Shearaias thy ſonne) at the end of the conduit of the upper poole, in the path of the fullers ſide,

4 And ſay vnto him, Take heed, and be ſil, feare not, neither be faint hearted for the two talles of the ſmoking firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs ſonne:

5 Becauſe Aram hath taken wicked counſell againſt thee, and Ephraim, and Remaliahs ſonne, ſaying,

6 Let vs goe vp againſt Iudah, and let vs waſh them vp, and make a breach therein for vs, and let a king in the mids thereof, euen the ſonne of Tabal.

7 Thus ſaith the Lord God, It ſhall not ſtand, neither ſhall it be:

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within ſixe and threſcore yeere Ephraim ſhall be deſtroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs ſonne. If ye beleeue not, ſurely ye ſhall not be eſtabliſhed.

10 And the Lord ſpake againe vnto Ahaz, ſaying,

11 Aſke a ſigne for thee of the Lord thy God: aſke it, either in the depth beneath, or in the height above.

12 But Ahaz ſaid, I will not aſke, neither will I tempt the Lord.

13 Then hee ſayd, Heare you now, O houſe of David, Is it a ſmall thing for you to grieue men, that yet will alſo grieue my God?

i For the confirmation of this thing, that thine enemies ſhall be deſtroyed, and thou preſerued. k Not to beleeue Gods word without a ſigne, is to tempt God but to eueile a ſigne when God offereth it for the ayde and helpe of our infirmities, is to rebel againſt him. l You thinke you haue to do with men, when ye contemne Gods meſſengers: but it is God againſt whom you bend your ſelues.

2 King. 16. 5.

10r, Syria.

a To wit, the ſecond time: for in the firſt battell Ahaz was overcome.

b Meaning, the kings houſe.

c That is, Iſrael, becauſe that tribe was the greateſt, Gen. 48. 19.

d For feare.

e That is to ſay, the reſt ſhall returne: which name Iſaiah gaue his ſonne, to ſignifie, that the reſt of the people ſhould returne out of their captivity.

f Which haue but a little ſmoke and ſhall quickly be quenched.

g Which was as Iſraelite, and as ſeemeth enemy to the houſe of David.

h Counting from the ſixe & twentieth yeere of the reigne of Vziah, at what time Amos prophieſied this thing, and now Iſaiah confirmeth that the Iſraelites ſhould be led into perpetual captivity, which thing came to paſſe within twentie yeere after that Iſaiah did this meſſage.

1 The captivity of Iſrael and Iudah by the Aſſyrians. 6 The ſidelinitie of the Iewes. 9 The deſtruction of the Aſſyrians. 14 Chriſt the ſonne of ſumming to the wicked. 19 The word of God muſt bee enquired at.

Moses ſayd, the Lord ſaid vnto mee, Take ther a great roll, and write in it with a mans pen, ſpake ſpoken to the ſpoile: ſhalte mayeſt write in great letters, to the intent it may

be more eaſily read. b Meaning, alſo in the common ſaſion, becauſe all men might read it.

E Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people when he set this vpon the dore of the Temple, albeit Vriah was a flattering hypocrite, 2. King. 16. 11.

d Meaning to his wife: and this was done in a vision.
|| Or, make speede to the spoile: haste to the pray.

c Before any child bee able to speake,

f That is, the armie of Assyria.

g Which was a fountaine at the foot of mount Zion, out of the which ran a final rier thorow the citie: meaning,

that they of Iudah distrustful their owne power, which was small, desired such power and riches as they saw in Syria and Israel

h That is, the Assyrians, which dwell beyond Euphrates.

i It shal be ready to drown them.

k He speaketh this to Messiah or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.

l To wit, yethat are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c. **m** To encourage mee that I should not shrinke for the infidelity of this people, and so neglect mine office.

2 Then I tooke vnto me^e faithfull witnesses to record, **Isaiah** the Ieruit, and **Sechariah** the sonne of **Jeberchiah**.

3 After, I came to the ^e Prophetesse, which conceived and bare a sonne. Then said the Lord to me, Call his name, **||** **Bar-Salathiah** - bar.

4 For before the child shal haue knowledge to cry, My father and my mother, ^e he shal take away the itches of Damascus, and the people of Samaria, before the king of Assyria.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of Shiloah that raine softly, and reioyce with Rezin, and the sonne of Remaiah,

7 Now therefore behold, the Lord bringeth vp vpon them the waters of ^e the Rier mighte and great, euen the King of Assyria with all his glory, and he shal come vp vpon all their riuers, and geoe ouer all their banks.

8 And shall breake into Iudah, and shall ouerflow and passe through, and shall come vnto the neck, and the itreching out of his wings shall fill the breadth of thy land, **||** **Immanuel** - el.

9 Gather together on heapes, **O** yee people, and ye shall be broken in peeces, and hearken all ye of farre countreies: gird your selues, and you shall be broken in peeces: gird your selues, and you shall be broken in peeces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to me, in saying^e of mine hand, and taught me, that I should not walke in the way of this people, saying,

12 Say yee not, **A** confederacie to all them to whom this people faith a confederacie, neither feare you^e their feare, nor bee afeard of them.

13 Sanctifie the Lord of hostes, and let him be your feare, and let him be your dread,

14 And he shal be as a Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shal stumble, and shall fall, and shall be broken, and shal be snared, and shall be taken.

16 Bind up the testimony: seale vp the

Law among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Aakob, and I will looke for him.

18 Behold, I and the children whom the Lord hath giuen me, are as signes ^e as wonders in Israel: ^e by the Lord of hosts, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper and murmore, ^e should not a people enquire at their God: from the ^e liuing to the dead?

20 To the Law, and to the testimony, if they speake not according to this word: it is because there is no light in them.

21 Then hee that is afflicted and famished, shall goe to and fro in ^e it: and when he shal be hungry, he shal euen feed himselfe, and curse his king and his gods, and shall looke vpyward.

22 And when hee shal looke to the earth, behold trouble, and ^e darknesse, veriation and angust, and he is driuen to darkenesse.

him? **x** That is, Will they refuse to bee taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan? **y** Seeke remedy in the word of God, where his will is declared. **z** They haue no knowledge, but are blind leaders of the blind. **a** That is, in Iudah where they should haue had a rest, if they had not thus grievously offended God. **b** In whom afore they put their trust. **c** They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. **6** A prophecie of Christ. **14** The destruction of the ten tribes for their pride and contempt of God.

Y Et the darkenesse that is not according to the affliction, ^e that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward when hee was more grievous by the way of the sea beyond Iordun in Galilee of the Gentiles.

2 The people that walked in darknesse, haue seene a great light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast multiplied the nation, and not increased their ioy: they haue reioyced because for thee according to the ioy in harvest, and as men reioyce when they diuide a spoile.

4 For the yoke of thy burden, and the staffe of their shoulder, and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battell of the warriour is

f Meaning them that werewilling to heare & obey the word of God whom the world hated, as though they were monsters and not worthy to liue.

e This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.

u Answer the wicked thus, Should not Gods people seeke succour onely at

a He comforteth the Church againe after these great threatenings, promising to restore them to great glory in Messiah.

b Wherewith Israel was punished, first by Tiglath Pileser, which was a light scourge in respect of that

which they suffered after ward by Shalmaneser, who caried the Israelites away captiues.

c Whereas the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram. **d** Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe in threescore yeeres after, as though it were now done. **e** Meaning, the comfort of their deliuerance. **f** This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Matth. 4. 15, 16. **g** Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag. 2. 10. **h** Thou gauest them perfect ioy, by deliuering of them, and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 22.

with

i He speaketh of the deliuerance of his Church, which he hath deliuered miraculously from his enemies, but specially by ^g coming of Christ, of whom he prophesieth in the next verse.

k The author of eternity, and by whome the Church and euery member thereof shall be preferred for euer, and haue immortall life.

l His singular loue and care for his elect.

m This is another prophesie against them of Samaria, which were mockers, and contemners of Gods promises and menaces.

n We were but weak, when the enemy ouercame vs, but wee will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatenings.

o Reizing King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistims.

p Wickednes, as a bellows kindleth the fire of Gods wrath, which consume all his obstinate enemies.

q Though there were no foreine enemy, yet they shall destroy one another.

r Their greedinesse shall be insatiable, so that one brother shall eat vp another, as though he should eat his owne flesh.

with noyle: & with tumbling of garments in blood: but this shall be with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder, and hee shall call his name Wonderful, Counsellor, The mighty God, The euerlasting Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none ende: hee shall sit vpon the throne of David, & vpon his kingdome, to ordert, and to stablish it with iudgement and with iustice from henceforth, euen for euer: the zeale of the Lord of hostes will perseuere this.

8 The Lord hath sent a word vnto Iasakob, and it hath lighted vpon Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart.

10 The brickets are fallen, but wee will build it with hewen stones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Power hellesse, the Lord will raise vp the aduersaries of Rezin against him, and ioine his enemies together.

12 Aram before, and the Philistims behinde, and they shall deniue Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that limiteth them, neither do they seeke the Lord of hostes.

14 Therefore will the Lord cut off fro Israel head & taile, branch and cuse in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are denounced.

17 Therefore shall the Lord haue no pleasure in their young men, neither will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speakech folly: yet for all this his wrath is not turned away, but his hand is stretched out still.

18 For wickednesse burneth as a fire: it deuoureth the briars and the thornes, and will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shall the land be burned, and the people shall be as the meate of the fire: no man shall spare his brother.

20 And he shall snatch at the right hand, and be hungry: and hee shall eat on the left hand, and shall not be satisfied: euery one shall cate the flesh of his owne arme.

21 Manasseh Ephraim: and Ephraim Manasseh, and they both shall be against Iu-

dah: yet for all this his wrath is not turned away, but his hand is stretched out still.

CHAP. X.

2 Of wicked lawmakers. 5 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shall be saved.

WE vnto them that decree wicked decrees, and write grieuous things, 2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherlesse.

3 What wilt ye doe now in the day of visitation, and of destruction, which shall come from farre: to whom will ye flee for helpe? and where wilt ye leaue your glory?

4 Althowt me euery one shall fall among them that are bound, and they shall fall down among the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still.

5 O Assyrie, the rod of my wrath: and the staffe in their hands is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, and to tread them vnder feete like the mire in the streete.

7 But he thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to destroy, and to cut off not a few nations.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboue Jerusalem, and aboue Samaria.

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so doe to Jerusalem, and to the idoles thereof?

12 But when the Lord hath accomplished all his worke vpon mount Zion and Jerusalem, I will visit the fruit of the ppond heart of the king of Assyrie, and his glorious and ppond looks,

13 Because hee saide, By the power of mine owne hand haue I done it, and by my wisdom, because I am wise: therefore I haue remooued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitantes like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing, or to open the mouth, or to whisper.

15 Shall the ^a are boast it selfe against

their own malice, it is the work of the deuill. g Seeing that I haue overcome as well one citie as another, so that none could resist, shall Ierusalem be able to escape mine hands? h When he hath sufficiently chastised his people (for hee beginneth at his owne house) then will he burne the roddes. i Meaning, of Saneherib. k Here we see that no creature is able to do any thing but as God appointeth him, and that they are all but his instruments to do his worke, though the intentions be diuers, as verse 6.

hym.

him that beweth therewith? or shall the saw exalt it selfe against him that moueth it? as if the rod should lift up it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hosts send among his fat men leannes, and vnder his glory bee shall kindle a burning, like the burning of fire.

17 And the light of Israel shall bee as a fire, and the Holy one thereof as a flame, and it shall burne and deuoure his thornes, and his bryers in one day:

18 And shall consume the glory of his forest, & of his fruitfull fields both loule and fleshy: and hee shall bee as the faincing of a standard bearer.

19 And the rest of the trees of his forest shall bee few, that a child may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iacob, stay no more vpon him that smote them, but shall stay vpon the Lord, the Holy one of Israel in truth.

21 The remnant shall retuene, even the remnant of Iacob vnto the mighty God.

22 For though thy people, O Israel, be as the sand of the Sea, yet shall the remnant of them retuene. The consumption I decreed shall ouerflow with righteousness.

23 For the Lord God of hosts shall make the consumption, euen decreed in the mids of all the land.

24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of Assur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the manner of Egypt:

25 But yet a very little time, & the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hosts shall raise vp a scourge for him, according to the plague of Chanaan in the rocke Deth: and as his staffe was vpon the Sea, so he will lift it vp after the manner of Egypt.

27 And at that day shall his burden bee taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shall be destroyed because of the anointing.

28 For he is come y to Aiath, he is passed into Migron: at Bethmarch shall hee lay vp his armour.

29 They haue gone ouer the fowd: they lodged in the lodging at Gebai Ramah is afraid, Gibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim, cause Lath to heare: O poyse Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselves together.

32 Yet there is a time that hee will say vnto Assur: hee shall lift vp his hand toward Jerusalem, to consume it, to destroy it, to bring it down as the mount of the daughter Zion, the hill of Jerusalem.

33 Behold, the Lord God of hosts shall smite the faithfull cut off the bough with feare, and they of when it should

high stature shall be cut off, and high the shall be humbled.

34 And hee shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mighty fall.

CHAP. XL.

1 Christ borne of the roote of Ishai, 2 His vertues and kingdomes. 6 The fruits of the Gospel. 10 The calling of the Gentiles.

¶ At there shall come a rod fourth of the stocke of Iubah, and a grasse shall grow out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him pudent in the feare of the Lord: for hee shall not iudge after the sight of his eyes, neither reprove by the hearing of his eares.

4 But with righteousness shall he iudge the poore, and with equitie shall he reprove for the meekes of the earth: and he shall finite the earth with the rod of his mouth, and with the breaht of his lips shall hee slay the wicked.

5 And iustice shall bee the girdle of his loynes, and faithfullnesse the girdle of his reines.

6 The Wolfe also shall dwell with the Lambe, and the Leopard shall lie with the Kidde, and the Calfe and the Lion, and the fat beatt together, and a little child shall lead them.

7 And the Cow, and the Beare shall feed: their young ones shall lie together: and the Lion shall eat straw like the bullocke.

8 And the sucking child shall play vpon the hole of the Aspe, & the weaned child shall put his hand vpon the Cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lord, as the waters that couer the sea.

10 And in that day the roote of Ishai, which shall stand vp for a signe vnto the people, the nations shall seeke vnto it, and his rest shall be glorious.

11 And in the same day shall the Lord stretch out his hand against the second time to possesse the remnant of his people (which shall be left) of Assur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Yamath, and of the yles of the sea.

12 And he shall set vp a signe to the nations, and assemble the disperced of Israel, and gather the scatterd of Iudah from the foure corners of the world.

off all their cruell afflictions, Chap. 65. 25. d It shall bee in as great abundance as the waters in the Sea. e Hee prophesieth of the calling of the Gentiles. f That is, his Church, which he also calleth his rest, Psal. 131. 4 g For God first deliuered his people out of Egypt, and now promisseth to deliuer them out of their enemies hand, as from the Parthians, Persians, Caldeas, and them of Antiochia, among whom they were disperced: and this is chiefly meant of Christ, who calleth his people, being disperced through all the world.

a Because the captiuitie of Babylon was a figure of the spiritual captiuitie vnder sinne, hee sheweth that our true deliuerance must come by Christ: for as David came out of Ishai a man without dignity, so Christ should come of a poore carpenters house, as out of a dead stock, chap 5. 3. b All these properties can agree to none but only vnto Christ: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiscences: & to the wicked he is the saour of death, and to them that shall perish: so that all the world shall be smitten with this rod, which is his word.

c Men because of their wicked affections are named by 8 names of beafts, where in the like afflictions reigne: but Christ by his Spirit shall reforme them, and worke in them such mutual charity, that they shall be like lambs fauouring and louing one another, and cast

h Here he describeth the confidence that shall be in his Church, and their victory against their enemies.

i Meaning, a corner of the sea that enteth into the land, & hath the forme of a tongue.
k To wit, Nilus the great river of Egypt, which enteth into the sea with seven streames.

13 The hatred also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not enute ^a Judah, neither shall Judah bere Ephraim:

14 But they shall lie upon the shoulders of the Philistines toward the West: they shall spoile them of the Salt together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall utterly destroy the tongue of the Egyptians sea, and with his mighty winde shall lift up his hand ^a suer the river, and shall smite him in his seven streames, and cause men to walke therein with shoes.

16 And there shall be a path to the remnant of his people, which are left of Asshur, like as it was unto Israel in the day that he came up out of the land of Egypt.

CHAP. XII.

A thanksgiving of the faithful for the mercies of God.

a He sheweth how the Church shall praise God, when they are delivered from their captivity.

b Our salvation standeth onely in God, who giueth vs an assured confidence, constancie and occasion to praise him for the same.

Exod. 15. 2.

psal. 118. 14.

c The graces of God shall be so abundant, that ye may receiue them in as great plentie, as waters out of a founaine that is full.

d Ye that are of the Church.

A Ad thou shalt ^a say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my ^a saluation: I will trust, and will not feare: for the Lord God is ^a my strength and long: hee also is become my saluation.

3 Therefore with ioy shall ye ^a draw waters out of the wells of saluation.

4 And ye shall say in that day, ^a Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowne in all the world.

6 Try out and shout, ^a O inhabitant of Zion: for great is the Holy one of Israel in the mids of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

The burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift up a standard vpon the hie mountaine: lift vp the voice vnto them: wagge the ^a hand, that they may goe into the gates of the nobles.

3 I haue commanded them that I haue sanctified: and I haue called the mighty to my wrath, and them that reioyce in my ^a glory.

4 The noyle of a multitude is in the mountaine like a great people: a tumultuous deyce of the kingdomes of the nations

a That is, the great calamity, which was prophesied to come on Babel as a most grievous burden which they were not able to beare. In these twelue chapters following he speaketh of the plagues wherewith God would smite these strange nations (whom they knew) to declare that God chastised the Israelite as his children, and these others as his enemies: and also that if God spare not these that be ignorant, that they must not thinke strange if hee punished them which haue knowledge of his law, & keep it not.

b To wit, to the Medes and the Persians. c That is, prepared & appointed to execute my iudgements. d Which willingly goe about the worke whereunto I appoint them, but how the wicked doe this, reade Chap. 10. 6.

gathered together: the Lord of hostes numbereth the hoile of the battell.

5 They come from a farre country, from the end of the heauen: euen the Lord with the weapons of his wrath to destroy the whole land.

6 Howle ^a you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, and all mens hearts shall melt:

8 And they shall be afraid: anguish and sorow shall take them, & they shall haue paine, as a woman that travaileth: eury one shall be amazed at his neighbour, and their faces shall be like ^a flames of fire.

9 Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the ^a starres of heauen, and the planets thereof shall not giue their light: the Sunne shall be darkened in his going forth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednes vpon the ^a world, and their iniquity vpon the wicked, and I will cause the arrogancie of the ^a proud to cease, & will cast downe the pride of tyrants.

12 I will make a ^a man more precious then fine gold, euen a man aboue the weddge of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And ^a it shall be as a chafed Doe, and as a sheepe that no man taketh by: eury man shall turne to his owne people, and flee each one to his owne land.

15 Eury one that is found, shall be stricken thowow, and whosoener ioyneeth himself, shall fall by the sword.

16 ^a Their ^a children also shall be broken in pieces before their eyes: their houses shall be spotted, and their wines ranshted.

17 Behold, I will stirre by the Medes against them, which shall not regard silver, nor be desirous of gold.

18 Altho it bowes alke that they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beauty and pride of the Caldeans shall bee as the destruction of Sodom in Sodomie and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the ^a Arabian pitch his tents there, neither shall the shepherds make their folds there.

21 But ^a Zism shall lodge there, and these houses shall be full of Ovim: Ostriches shall dwell there, and the Satyres shall daunce there.

And none. p Which either were wilde beasts, or foules, or wicked spirits, whereby Satan deluded man, as by the faeries, goblins, and such like fantasies.

e The armie of the Medes and the Persians against Babylon. f Ye Babylonians.

g The Babylo-nians anger and griefe shall be so much, that their faces shall burne as fire.

d They that are overcome, shall thinke that all the powers of heauen and earth are against them, Ezek. 32. 7.

iocel 3. 15.

mar. 14. 29.

i He compareth Babylon to the whole world, because they so esteemed themselves by reason of their great empire.

k He noteth the principall vice, whereunto they were most giuen, as are all that abound in wealth.

l He noteth the great slaughter that shall be, seeing the enemy shall neither for golde or silver spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers.

n psal. 137. 9.

o This was not accomplished when Cyrus tooke Babylon: but after the death of Alexander the great.

Gene. 19. 24.

o Who vlt to go from country to country to finde pasture for their beasts, but there shall they

22 And ſim ſhal cry in their palaces, and dragons in their pleaſant palaces: and the time thereof is ready to come, and the dayes thereof ſhall not be prolonged.

CHAP. XIII.

1 The returne of the people from captivity. 4 The deſcription of the king of Babylon. 11 The death of the king. 29 The deſtruction of the Philiftines.

For the Lord wil haue compaſſion of Iacob, and will yet chuſe Iſrael, and cauſe them to reſt in their owne land: & the ſtranger ſhal ioyne himſelfe vnto them, and they ſhall cleaue to the houſe of Iacob.

2 And the people ſhall receiue them, and bring them to their owne place, & the houſe of Iſrael ſhal poſſeſſe them in the land of the Lord, for ſeruaunts and handmaydes: and they ſhall take them priſoners, whole captiues they were, and haue rule ouer their oppreſſours.

3 And in that day when the Lord ſhall giue thee reſt from thy ſorrow, and from thy feare, and from the ſore bondage, wherein thou didſt ſerue,

4 Then ſhalt thou take by this prouerbe againſt the king of Babel, & ſay, how hath the oppreſſour ceaſed: and the gold chainie Babel reſted?

5 The Lord hath broken the rod of the wicked, and the ſcepter of the rulers:

6 Which ſmote the people in anger with a continuall plague, and ruled the nations in wrath: if any were perſecuted, hee did not let.

7 The whole world is at reſt and is quiet: they ſing for ioy.

8 Alſo the ſiue trees reioyced of thee, and the cedars of Lebanon, ſaying, Since thou art layd downe, no better came vpon againſt vs.

9 Well beneath is mooued for thee to ſmote thee at thy coming. riſſing vpon the dead for thee, euen al the princes of the earth, and hath raiſed from their thrones all the kings of the nations.

10 All thy ſhall cry, and ſay vnto thee, Art thou become awake alſo as we: art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the ſound of thy viols: the wome is ſpread vnder thee, and the woundes couer thee.

12 How art thou fallen from heauen, O Lucifer, ſonne of the morning: and art thou brought to the ground, which didſt caſt lots vpon the nations?

13 Per thou ſaydeſt in thine heart, I will aſcend into heauen, and exalt my throne aboue the ſtarres of God: I will ſit alſo vpon the mount of the Congregation in the ſides of the North.

14 I will aſcend into heauen, and exalt my throne aboue the ſtarres of God: I will ſit alſo vpon the mount of the Congregation in the ſides of the North.

14 I will aſcend aboue the height of the cloudes, and I will be like the moſt high.

15 But thou ſhalt be brought downe to the graue, to the ſides of the pit.

16 They that ſee thee ſhall looke vpon thee, & conſider thee, ſaying, Is this the man that made the earth to tremble, and that did ſhake the Kingdomes?

17 Hee made the world as a wilderneſſe, and deſtroyed the cities thereof, and opened not the houſe of his priſoners.

18 All the Kings of the Nations, euen they all ſleepe in gloſy: euery one in his owne houſe.

19 But thou art caſt out of thy graue like an abominable branch, like the rayment of thole that are ſtaine, and thruſt thorow with a ſword: which goe downe to the ſtones of the pit, as a cartle troden vnder ſeete.

20 Thou ſhalt not bee ioynd with them in the graue, becauſe thou haſt deſtroyed thine owne land, and ſtaine thy people: the ſeede of the wicked ſhall not bee renowned for euer.

21 Prepare a ſlaughter for his children, for the iniquity of their fathers: let them not riſe vp, nor poſſeſſe the land, nor fill the face of the world with enemies.

22 For I will riſe vp againſt them (ſaith the Lord of hoſts) and will cut off from Babel the name and the remnant, and the ſonne and the nephew, ſaith the Lord.

23 And I will make it a poſſeſſion to the hedgehog, and holes of water, and I will ſweepe it with the beſome of deſtruction, ſaith the Lord of hoſts.

24 The Lord of hoſts hath ſworne, ſaying, Surely like as I haue purpoſed, ſo ſhall it come to paſſe, and as I haue conſulred, it ſhall ſtand:

25 That I will breake to pieces Aſſur in my land, and vpon my mountaines will I tread him vnder foot: ſo that his poke ſhall depart from vpon them, and his burden ſhall be taken from off their ſhoulder.

26 This is the counſell that is conſulred vpon the whole world, and this is the hand ſtretched out ouer all the nations,

27 Becauſe the Lord of hoſts hath determined it, and who ſhall diſannull it: and his hand is ſtretched out, and who ſhall turne it away?

28 In the yere that king Abaz died, was this a burden:

29 Reioyce not (thou whole Paleſtina) becauſe the rod of him that did beate thee, is broken: for out of the ſerpents roſt ſhall come forth a cockatrice, and the fruit thereof ſhall be a ſtery ſpying ſerpent.

30 For the ſiſt borne of the poepe ſhal be ſed, and the needie ſhall lie downe in ſafetie: and I will kill thy roare with famine, and it ſhall ſlay thy remnant.

31 Howle, O gate, cry, O city: thou whole land of Paleſtina art diſſolud, for there ſhal come from the North a ſmoke, & none ſhall be alone at his time appointed.

32 That is, from the Iewes or Aſſyrians: for they were both North from Paleſtina. x But they ſhall be al ready and ioyne together.

k In marueiling at thee.

l To ſet them at libertie: noting his crueltye.

m Thou waſt not buried in the ſepulchre of thy fathers, thy tyranny was ſo abhorred,

n He calleth to the Medes and Perſians, and all thole that ſhould execute Gods vengeance.

Or, tortuſe.

o As I haue begun to deſtroy the Aſſyrians in Saneherib, ſo will I continue, & deſtroy them wholly, when I ſhall deliuer you from Babylon.

p From the Iewes.

q Reade Chap. 13. 1.

r He willethe the Philiftines nor to reioyce becauſe the Iewes are diminished in their power: for their ſtrength ſhall be greater then euer it was.

s The Iſraelites which were brought to moſt extreme miſery.

t To wit, my people.

y Which ſhall come to enquire of the ſtate of the Church.

z They ſhall answer that the Lord doeth defend his Church, and them that ioyne themselves thereunto.

32 What ſhall then one answer? the messengers of the Gentiles: That the Lord hath established Zion, and the power of his people shall trust in it.

CHAP. XV.

A prophesie againſt Moab.

a Reade Chap. 13.11.

b The chiefe citie, whereby the whole countrey was meant.

c The Moabites shall flee to their idoles for succour, but it shall bee too late.

d Which were cities of Moab, e For as in the West parts the people vsed to let their haire grow long when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God that should come upon them.

g Meaning, that it was a citie that euer liued in pleasure and neuer felt sorrow.

h He describeth the miserable diffipation and flight of the Moabites.

i To hide themselves and their goods there.

k Of them that are slain. l So that by no means they should escape the hand of God: thus wil God punish the enemies of his Church.

l So that by no means they should escape the hand of God: thus wil God punish the enemies of his Church.

l So that by no means they should escape the hand of God: thus wil God punish the enemies of his Church.

The burden of Moab. Surely Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 He shall goe by to the Temple, and to Dibon to the high places to weep: for Nebo and for Medeba that Moab howle: upon all their heads shall be baldnes, and every beard shauen.

3 In their streetes shall they be girded with sackcloth: on the tops of their houses, and in their streets every one shall howle, and come downe with weeping.

4 And Heshbon shall cry, and Elealeh: their voyce shall be heard unto Jahaz: therefore the warriors of Moab shall howle: the soule of every one shall lament in himselfe.

5 Mine heart shall cry for Moab: his fugitives shall flee unto Zoar, an heifer of three yeeres old: for they shall go by with weeping by the mounting up of Luhith: and by the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be dried up: therefore the grass is withered, the herbs consumed, and there was no Greene herbe.

7 Therefore what every man hath left, and their substance shall they beare to the bowke of the willowes.

8 For the cry went round about the borders of Moab: and the howling thereof unto Eglatim, and the striking thereof unto Beer Elin.

9 Because the waters of Dimon shall be full of blood: for I will bring more upon Dimon, even spons: upon him that escapeth of Moab, and to the remnant of the land.

10 They shall see all means to seeke helpe of their idoles, and all in vaine: for Chemoz their great god shall not be able to helpe them.

11 He appointed a certaine time to punish the enemies in. p Who will observe iustly the time, for the which he is hired, and ferue no longer, but will euer long for it.

CHAP. XVI.

The causes wherefore the Moabites are destroyed.

a That is, offer a sacrifice: whereby he derideth their long delay, which would not repent when the Lord called the, shewing them that it is now too late, seeing vengeance of God is upon them.

b There is no remedy but you must flee. c He sheweth what Moab should have done, when Israel their neighbour was in affliction, to whom because they would give no shadow nor comfort, they are now left comfortles.

d The Assyrians shall oppress the Israelites, but for a while.

Send ye a lamb to the ruler of the world from the cocke of the wilderness unto the mountaine of the daughter Zion.

2 For it shall be as a bird that flieth, and a nest forsaken: the daughters of Moab shall be as the fowls of Arnon.

3 Gather a counsel, excrete iudgements: make thy shadow as the night in the midday: hide them that are chased out: be away not blin that is fled.

4 Let my banished dwell with thee: Moab be thou their countrey from the face of the destroyer: for the extortioner shall end: the

destroyer shall be consumed, and the oppressor shall cease out of the land.

5 And in mercy shall the throne be prepared, and he shall sit upon it in steadfastnesse, in the Tabernacle of David, iudging, and seeking iudgement, and halting iustice.

6 We have heard of the pride of Moab, (he is very proud) even his pride and his arrogancie, and his indignation, but his lies shall not be so.

7 Therefore shall Moab howle unto Moab: every one shall howle: for the foundations of Kir-hareseth shall be mourned, yet they shall be stricken.

8 For the vineyards of Heshbon are cut downe, and the vine of Sibmah: the lords of the heathen have broken the principall vines thereof: they are come unto Jazer: they wandered in the wilderness: her goodly branches stretched out themselves, and went over the sea.

9 Therefore will I wepe with the weeping of Jazer, and of the vine of Sibmah, Heshbon: and Elealeh. I will make thee drunke with my teares, because upon the summer fruits, and upon the hushe, a shouting is fallen.

10 And gladnesse is taken away, and ioy out of the plentifull field: and in the vineyards shall be no singing nor shouting for ioy: the treader shall not tread wine in the wine presses: I have caused the reioyng to cease.

11 Therefore, my bowels shall sound like an harpe for Moab, and mine inward parts for Kir-hareseth.

12 And when it shall appeare that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not prevaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, In three yeeres, as the yeeres of an hireling, and the glory of Moab shall be continued in all the great multitude, and the remnant shall be very small and feeble.

15 They shall see all means to seeke helpe of their idoles, and all in vaine: for Chemoz their great god shall not be able to helpe them.

16 He appointed a certaine time to punish the enemies in. p Who will observe iustly the time, for the which he is hired, and ferue no longer, but will euer long for it.

CHAP. XVII.

A prophesie of the destruction of Damascus, and Ephraim. 7 Calanissie mouth to repentance.

The burden of Damascus. Behold, the burden of Damascus is taken away from being a citie, for it shall be a ruinous heape.

2 The cities of Arzor shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid.

3 The munition also shall cease from Ephraim, and the kingdome from Damascus, and the remnant of Aram shall be as the glory of the children of Israel.

4 Declaring the destruction of the two kings of Syria & Israel, when as they had conspired the overthrow of Iudah. 5 The ten tribes gloried in their multitude, & alliance with other nations: therefore he saith that they shall be brought downe, and the Syrians also.

e Meaning, Christ.

f Their vaine confidence and proud brags that deceive them, as Iere 48.2.

g For all your mourning, yet the citie shall be destroyed even unto the foundations.

h That is, the Assyrians, and other enemies.

i Meaning, that the countrey of Moab was now destroyed, and all precious things thereof were carried into the borders, yea into other countreys.

k He sheweth that their plague was so great, that it would have moved any man to lament with them, as Psal. 141.5.

l The enemies are come upon thee and shout for ioy, when they carry thy commodities from thee, as Iere 48.33.

m For very sorrow and compassion.

n They shall see all means to seeke helpe of their idoles, and all in vaine: for Chemoz their great god shall not be able to helpe them.

o He appointed a certaine time to punish the enemies in. p Who will observe iustly the time, for the which he is hired, and ferue no longer, but will euer long for it.

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w Meaning, that the countrey of Moab was now destroyed, and all precious things thereof were carried into the borders, yea into other countreys.

faith

Meaning, of the
ten tribes, which
boasted them-
selves of their
nobility, prosper-
ity, strength
and multitude.
g As the abun-
dance of come
doth not feare
the harvest men
that should cut it
downe: no more
shall the multi-
tude of Israel
make the ene-
mies to shrinke,
whom God shall
appoint to de-
stroy them.
h Which valley
was plentifull
and fertile.
i Because God
would have his
covenant stable,
he prometh to
reserve some of
this people, and
to bring them
to repentance.
k He sweeth
that Gods cor-
rections ever bring
forth some fruit,
and cause his to
turne from their
sinnes, and to
humble them-
selves to him.
l As the Cana-
nites left their
cities when God
did place the Is-
raelites there, so
the cities of Is-
rael shall no
more be able to
defend their in-
habitants, then
bushes, when
God shall send
the enemy to
plague them.

saith the Lord of hosts.

4 And in that day the glory of ¹ Jacob shall be impouertised, and the fatnesse of his flesh shall be made leane.

5 And it shall be as when the harvest man gathereth the ² eigne, and reapeeth the eares with his arme, and he shall be as he that gathereth the eares in the bailey of ³ Rephaim.

6 Yet a gathering of grapes shall ⁴ be left in it as the shaking of an Olive tree, two or three berries are in the toppe of the remotest boughes, and foure or fise in the high branches of the fruit thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his ⁵ Baker, and his eyes shall looke to the Holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall hee looke to those things which his owne fingers haue made, as grones and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which ⁶ they did forsake, because of the children of Israel, and there shall be desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou sit pleasant plants, & shalt graffe strange ⁷ vine branches.

11 In the day shalt thou make the plant to grow, and in the morning shalt thou make thy seede to flourish: but the harvest shall be gone in the day ⁸ of possession, and there shall be desperate sorrow.

12 Ah, the multitude of many people, they shall make a sound like the noise of the sea: for the noise of the people shall make a sound like the noise of many waters.

13 The people shall make a sound like the noise of many waters: but God shall rebuke them, and they shall flee farre off, and shall be chased as the chaffe of the mountaines before the wind, and as a rowling thing before the whirlwind.

14 And loe, in the evening there is trouble: but before the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that rob vs.

Which are excellen^t, and brought out of other countries. n As the Lord threatneth the wicked in his Law, Leuit. 26. 16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations. p He addeth this for the consolation of the faithfull which were in Israel. q He compareth the enemies, the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

Ob, the land shadowing with wings which is beyond the riuers of Ethiopia.

2 Sending ambassadours by the Sea,

a Home cometh that part of Ethiopia, which lieth toward the Sea, which was to full of ships, that the sayles (which he compareth to wings) seened to shadow the Sea.

even in vessels of ⁹ reedes upon the waters, saying, ¹⁰ See ye swift messengers, to a nation that is scattered abroad, and spoiled, vnto a terrible ¹¹ people from their beginning euen hitherto: a nation by little & little euen troden vnder foot, whose land the ¹² floods haue spoiled.

3 All ye the inhabitants of the world & dwellers in the earth, shall see when ¹³ he setteth vp a signe in the mountaines, and when he bloweth the trumpet, ye shall heare.

4 For to the Lord said vnto me, I will rest, and behold in my tabernacle, as ¹⁴ the heat drying vp the raine, and as a cloude of dew in the time of harvest.

5 For afore the harvest, when the floure is finished, and the fruite is ripping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes.

6 They shall be left together vnto the foules of the mountaines, and to the ¹⁵ beasts of the earth: for the foule shall summer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a ¹⁶ present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoiled, and of a terrible people from their beginning hitherto, a nation by little and little euen troden vnder foot, whose land the riuers haue spoiled) to the place of the name of the Lord of hostes, euen the mount Zion.

Chap. 8. 7. f When the Lord prepareth to fight against the Ethiopia: s. g I will stay a while from punishing ¹⁷ wicked. h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them and giue them abundance for a time, but he will suddenly cut them off: i Not onely men shall contemne them, but the bruite beasts. k Meaning, that God will pittie his Church, and receiue that litle remnant as an offering vnto himselfe.

CHAP. XIX.

1 The deliuerance of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

The ¹ burden of Egypt. Behold, the Lord ² rideth vpon a swift cloude, and shall come into Egypt, and the isoles of Egypt shall bee moued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so every one shall ³ fight against his brother, and every one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the ⁴ spirit of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the forcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lords, and a mightie king shall rule ouer them, saith the Lord God of hostes.

the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20. 22. & Chap. 49. 26. d Meaning, their policie and wisdom.

b Which in those countries were great: in so much as they made ships of them for swiftnesse.

c This may be taken that they feared other to ¹⁸ forsake the Iewes: & to promise them help against their enemies, & so the Lord did threaten to take away their strength: that the Iewes should not trust therein: that they did sollicite the Egyptians, and promised them aid to goe against Iudah.

d To wit, the Iewes, who because of Gods plagues made all other nations afraid of the like, as God threatned, Deut. 28. 27. e Meaning, the Assyrians, as

a Reade Chap. 13. 18. b Because the Egyptians trusted in the defence of their country, in the multitude of their idoles, and in the valiantnes of their men, the Lord sheweth that he will come ouer all their munitions in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shall faile.

c As hee caused

e He sheweth
that the sea & Ni-
lus their great ri-
uer, whereby they
thought them-
selves: most sure,
should not bee
able to defend
them from his
anger, but that
he would send
the Assyrians
among them,
that should
keepe them vi-
der as slaues.

f For Nilus ran
into the sea by
seuen streames,
as though they
were so many
rivers.

g The Ebrew
word is mouth,
whereby they
meane spring,
out of the which
the water gush-
eth as out of a
mouth.

h The Scrip-
tures vse to de-
scribe the des-
truction of a
country by tak-
ing away of the commodi-
ties thereof, as
by vines, flesh,
fish, and such
other things,
whereby coun-
treys are enri-
ched.

i Called also
Tanes a famous
citie vpon Nil-
us.

k He noteth the
flatterers of Pha-
raoh: who per-
swaded the king
that he was wise
and noble, and
that his house
was most anti-
ent, and so hee

flattered himselfe,
saying, I am wise.

l Or Memphis, others
Alexandria, and now called the great Cairn.

m The principall vp-
holders thereof: are the chiefest cause of their destruction.

n For the spirit of wisdom,
be hath made them drunke and giddie with
the spirit of enuour.

o Neither the great nor the small, the strong
nor the weak.

p Considering that through their occasion the
Iewes made not God their defence, but put their trust in them, and
were therefore now punished, they shall feare lest the like light vp-
on them.

q Shall make one confession of faith with the people
of God: by the speech of Canaan, meaning the language wherein
God was then serued.

r Shall renounce their superstitions, and
protest to serue God aright.

s Meaning, of sixe cities five should
serue God, and the sixt remaine in their wickednesse, and so of the
sixt part, there should be but one lost.

t For the spirit of wisdom,
be hath made them drunke and giddie with
the spirit of enuour.

u Neither the great nor the small, the strong
nor the weak.

v Considering that through their occasion the
Iewes made not God their defence, but put their trust in them, and
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on them.

w Shall make one confession of faith with the people
of God: by the speech of Canaan, meaning the language wherein
God was then serued.

x Shall renounce their superstitions, and
protest to serue God aright.

y Meaning, of sixe cities five should
serue God, and the sixt remaine in their wickednesse, and so of the
sixt part, there should be but one lost.

5 Then the waters of the sea shall faile,
and the riuer shall be dried up and wasted.

6 And the riuer shall goe farre away:
the riuer of defence shall bee emptied and
dried vp: the reedes and flags shall be cut
downe.

7 The graile in the riuer and at the head
of the riuer, and all the groweth by the ri-
uer, shall wither, and be taken away, and be
no more.

8 The fisher also shall be mourne, and all
they that cast angell into the riuer, shall la-
ment, and they that fished there, vpon the
waters, shall be weakened.

9 Forcuore, they that worke in floure of
diuers lores, shall be confounded, and they
that weaue nets.

10 For their nets shall bee broken, and
all they that make ponds, shall bee heauie in
death.

11 Surely the princes of Zoan are fooles:
the counsell of the wise counsellers of Pharaoh
is become foolishly: how say ye vnto
Pharaoh, I am the sonne of the wise: I am
the sonne of the ancient kings?

12 Where are now thy wise men, that
they may tell thee, or may know what the
Lord of hostes hath determined against E-
gypt?

13 The Princes of Zoan are become
foolies: the Princes of Zoan are deceived,
they haue deceived Egypt, when the comers
of the tribes thereof.

14 The Lord hath mingled among them
the spirit of errors: and they haue caused
Egypt to erre in euery worke thereof, as a
damned man erreth in his vomit.

15 Neither shall there bee any worke in
Egypt, which the head may dot, nor the
taile, the branch nor the rush.

16 In that day shall Egypt be like vnto
women: for it shall bee afraid and feare be-
cause of the mouing of the hand of the Lord
of hostes, which he maketh ouer it.

17 And the land of Iudah shall be a feare
vnto Egypt: euery one that maketh men-
tion of it, shall be afraid thereof, because of
the counsell of the Lord of hostes, which hee
hath determined vpon it.

18 In that day shall five cities in the land
of Egypt speake the language of Canaan,
and shall sweare by the Lord of hostes:
one shall bee called the citie of destruction.

19 In that day shall the altar of the Lord
bee in the middest of the land of Egypt,

and a pillar by the border thereof vnto the
Lord.

20 And it shall be for a signe and for a wit-
nesse vnto the Lord of hostes in the land of
Egypt: for they shall cry vnto the Lord, be-
cause of the oppressours, and hee shall send
them a Saviour and a great man, and shall
be taken of the
Patriarchs and
the ancient times,
when God had
not as yet ap-
pointed the
place, and full
maner how he
would be wor-
shipped.

21 And the Lord shall be knowne of the
Egyptians, and the Egyptians shall know
the Lord in that day, and doe sacrifice and
oblation, and shall bowe bowes vnto the
Lord, and performe ch.m.

22 So the Lord shall smite Egypt, he shall
smite and heale it: for he shall returne vnto
the Lord, and he shall be entreated of them,
and shall heale them.

23 In that day shall there be a path from
Egypt vnto Asshur, and Asshur shall come in-
to Egypt, and Egypt into Asshur: so the E-
gyptians shall worship with Asshur.

24 In that day shall Israel bee the third
with Egypt and Asshur, euen a blessing in
the mids of the land.

25 For the Lord of hostes shall bless
saying, Blessed be my people Egypt, and
Asshur, the worke of mine hands, and Israel
mine inheritance.

and a pillar by the border thereof vnto the
Lord.

20 And it shall be for a signe and for a wit-
nesse vnto the Lord of hostes in the land of
Egypt: for they shall cry vnto the Lord, be-
cause of the oppressours, and hee shall send
them a Saviour and a great man, and shall
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and shall heale them.

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Egypt vnto Asshur, and Asshur shall come in-
to Egypt, and Egypt into Asshur: so the E-
gyptians shall worship with Asshur.

24 In that day shall Israel bee the third
with Egypt and Asshur, euen a blessing in
the mids of the land.

25 For the Lord of hostes shall bless
saying, Blessed be my people Egypt, and
Asshur, the worke of mine hands, and Israel
mine inheritance.

were then chiefe enemies of the Church, hee sheweth that the Gen-
tiles and the Iewes should be ioyned together in one faith and reli-
gion, and should be all one fold vnder Christ their shepherd.

CHAP. XX.
2 The three yeres captivity of Egypt and Ethiopia
described by the three yeres going naked of Isaiah.

1 In the yere that Asshur came to Egypt,
doh, (when Sargon king of Asshur smit
him) and had fought against Ashdod, and
taken it.

2 At the same time spake the Lord by the
hand of Isaiah the sonne of Amoz, saying,
Goe, & loose the sackcloth from thy loynes,
and put off the shoe from thy foot. And he
did so, walking naked, and barefoot.

3 And the Lord said, I like as my seruant
Isaiah hath walked naked, and barefoote
three yeres: as a signe and wonder vpon E-
gypt and Ethiopia.

4 So shall the king of Asshur take away
the captivity of Egypt, and the captivity of
Ethiopia: both young men and old men, na-
ked and barefoot, with their buttocks vnco-
uered, to the shame of Egypt.

5 And they shall feare, and bee ashamed
of Ethiopia: their expectation, and of E-
gypt their glory.

6 Then shall the inhabitant of this yle
say in that day, Behold, such is our expecta-
tion, whither we fled for help to be deliuered
from the king of Asshur, and how shall we
be deliuered?

7 Meaning,
Iudea, which
was compassed about with their enemies; as an yle with waters.

CHAP. XXI.
1 Of the destruction of Babylon by the Persians
and Medes. 11 The ruine of Iudaea, 13 and of a

On the sea side
betweene Iudea
A. abia.

The burden of the desert Sea, As the Caldea was a
wilderness in the South vnto wilderness, wher-
passe from the wilderness, so shall it by he meaner
come Caldea.

11 The ruine of Iudaea, 13 and of a

b That is, the ruine of Babylon by the Medes and Persians. c The Assyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: and this he prophesied an hundred yere before it came to passe. d By Blam he meaneth the Persians. e Because they shall finde no succour, they shall mourne no more, or, I have caused them to cease mourning, whom Babylon had afflicted. f This the Prophet speaketh in the person of the Babylonians. g He prophesied the death of Belshazzar, as Dan 5.30. who in the middes of his pleasures was destroyed. h Whiles they are eating and drinking they shall be commanded to runne to their weapons. i To wit, in vision by the spirit of prophetic. k Meaning, chariots of men of warre and others that carried the baggage. l Meaning Darius which overcame Babylon. m The watchman whom Isaiah set vp, told him, who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *Ierem. 1. 8. ruell. 1. 4. 8.* n Meaning, Babylon. o *Ebra. a sonne.* p A mountaine of the Idumeans. q Hee describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to enquire newes. r For feare, the Arabians shall flee into the woods, and hee appointeth what way they shall take. t Signifying that for feare they shall not tarie to eat nor drinke. u He appointeth them respit for one yere onely, & then they should be destroyed. u *Reade Chap. 16. 14.*

b come from the horrible land.

2 A grievous vision was shewed unto me, The transgressor against a transgressor, and the destroyer against a destroyer. See up o' Glam, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my lynes filled with sorrowe: sorrowes haue taken me as the sorrowes of a woman that trauaileth: I was bowed downe when I heard it: and I was amazed when I saw it.

4 Mine heart failed: fearefulness troubled me: the nightes of my pleasures hath be turned into feare unto me.

5 Prepare thou the table: watch in the watch towre: eat, drinke: arise, ye princes, anoynt the shield.

6 For thus hath the Lord said unto me, See, set a watchman to tell what he seeth.

7 And hee saw a charēt with two horsemen: a charēt of an asse, and a charēt of a camel: and he hearkened, and tooke diligent heed.

8 And hee cried, A Lyon: my Lord, I stand continually vpon the watch towre in the day time, and I am sit in my watch euery night.

9 And behold, this mans charēt cometh with two horsemen. And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O my threshing, and the com of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 The burthen of o' Dumah. He calleth vnto mee out of o' Seir. Watchman, what was in the night? Watchman, what was in the night?

12 The watchman said, The morning cometh, and also the night. If ye will awake, enquire: returne and come.

13 The burthen against Arabia. In the Forrest of Arabia shall ye rarie all night, euē in the wayes of Dedan.

14 Inhabitants of the land of Tema, bring forth water to meet the thirstie, and present him that thirst with his bread.

15 For they flee from the drawn sword, and from the bent bowe, and from the grievousnesse of warre.

16 For thus hath the Lord said vnto me, Set a pierce according to the yeeres of an hireling, and all the glory of Kedar shall faile.

17 And the residue of the number of the

strong archers of the sonnes of Kedar shall x Which was bee few: for the Lord God of Israel hath spoken it.

the name of a people of Arabia: and by the

horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 Hee propheseth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatening against Shebna. 30 To whose office Eliakim is preferred.

The burden of the valley of vision. What aileth thee now that thou art wholly gone up vnto the house tops?

2 Thou that art full of noyse, a citie full of bruit, a ioyous citie: thy staine men shall not be staine with sword, nor die in battell.

3 All thy princes shall flee together from the bow: thy shall be bound: all that shall be found in thee, shall be bound together, which haue fled from farre.

4 Therefore said I, Turne away from mee: I will weep bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of ruine, and of perperitie by the Lord God of hosts in the valley of vision, breaking downe the Citie: and a crying vnto the mountaines.

6 And Glam bare the quier in a mans charēt with horsemen, and hit vncouered the shield.

7 And thy chiefe valleys were full of chariots, and the horsemen set themselves in aray against the gate.

8 And hee discouraged the covering of Iudah: and thou diddest looke in that day to the armour of the house of the secret.

9 And ye haue scene the breaches of the citie of David: for they were many, and ye gathered the waters of the lower poole.

10 And ye numbred the houses of Ierusalem, and the houses haue ye broken downe to fortifie the wall.

11 And haue also made a ditch betwene the two walles, for the waters of the olde poole: and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of old.

12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnesse, and girding with sackcloth.

13 And behold, joy and gladnesse, saying open and killing sheepe, eating flesh, and

a Meaning, Iudea, which was compassed about with mountains, and was called the valley of vision, because of the Prophets which were alwayes there, whom they named Seers. b He speaketh to Ierusalem, whose inhabitants were fled vp to the house tops for feare of their enemies. c Which wast would be full of people and ard ioy. d But for hunger. e And led into captiuitie. f Which haue fled from other places to Ierusalem for succour. g He sheweth what is the due tie of the godly, when Gods plagues hang ouer the Church, and specially of the Ministers. *Ierem. 9. 1.* h That is, the shour of the enemies whom God had appointed to destroy the citie. i Hee putteth them in mind how God deliuered them once from Saneherib, who brought the Persians and Cyrenians with him, that th y might by returning to God, auoyde that great plague which they should else suffer by Nebuchad-nezzar. k The secret place where the armour was: to wit, in the house of the forrest, *1 King 7. 2.* l Ye fortified the ruinous places, which were negl. ed in time of peace: meaning, the whole city and the city o' David, which was within the compass of the other. m Either to pull downe such as might hurt, or else to know what men they were able to make. n To prouide, if neede should be, of water. o To God that made Ierusalem: that is, they trusted more in these worldly meanes then in God.

p Instead of repentance ye were ioyfull and made great cheare, contemning the admonitions of the Prophets, saying Let vs eate and drinke: for our Prophets say, that we shall die to morrow.
q Because the **brew** word, doeth also signifie one that doth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church, and to prouide for himselfe against all dangers: in the meane season he packt craftily, and got of the best offices vnder Hezekiah, euer aspiring to the highest.

r Meaning, that he was a traitor and came vp of nothing.
s Whereas he thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians. **t** Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred.
u To be steward againe, out of the which office hee had bene put by the craft of Shebna. **x** I will commit vnto him the full charge and government of the kings house. **y** I will establish him and con firme him in his office: of his praise, read Ezra, 9. 9. **z** Meaning, that both small and great that had come of Eliakim, shall haue praise and glory by his faithfull officer. **a** He meant Shebna, who in mans iudgement should neuer haue fallen.

Drinking wine, eating and drinking: for to morrow we shall die.
14 And it was declared in the eares of the Lord of hostes, Surely this iniquitie shall not be purged from you, till ye die, saith the Lord God of hostes.
15 Thus saith the Lord God of hostes, Goe get thee to that treasurer, to Shebna, the steward of the house, and say,
16 What hast thou to do here? and whom hast thou here? that thou shouldst beere bewte thee out a sepulchre, as hee that beweth out his sepulchre in an high place, or that graue an habitation for himselfe in a rocke?
17 Behold, the Lord will carry thee away with a great captiuitie, and will surely conuer thee.
18 We will sorely roll and turne thee like a ball in a large court: there shalt thou die, and there the charers of thy glory shall be the shame of the Lords house.
19 And I will drine thee from thy station, and out of thy dwelling will he destroy thee.
20 And in that day will I call my servant Eliakim the sonne of Hilkiah,
21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and he shall be a father of the inhabitants of Jerusalem, and of the house of Judah.
22 And the key of the house of David will I lay vpon his shoulder: so he shall open and no man shall shut: and he shall shut and no man shall open.
23 And I will fasten him as a nagle in a sure place, & he shall be for the chyme of glorie to his fathers house.
24 And they shall hang vpon him all the glory of his fathers house, euen of the nephews and posteritie: all small vessels from the vessels of the cups, euen to all the instruments of musike.
25 In that day saith the Lord of hostes, shall the nagle, that is fastened in the sure place, depart, and shall bee broken, and fall and the burden that was vpon it, shall be cut off: for the Lord hath spoken it.

CHAP. XXIII. A prophetic against Tyrus. 17 A promise that it shall be restored.

a Read Chap. 33. 1.
b Ye of Cilicia, there is none house: none shall come from that come thither for merchandise. **c** Tyrus is destroyed by Nebuchad nezzar,

the land of Chittim: it is revealed vnto them.
2 Be still, ye that dwell in the ples: the merchants of Sidon, and such as passe ouer the sea, haue replenished thee.
3 The seede of Nilus growing by the abundance of waters, & the harvest of the river was her reuenue, and she was a mart of the nations.
4 Be ashamed thou Sidon: for the sea hath spoken, euen the strength of the sea, saying, I haue not trauelled nor brought forth children, neither nourished yong men, nor brought vp virgins.
5 When the same cometh to the Egyptians they shall be a voy concerning the ruin of Tyrus.
6 Goe you ouer to Tarshish: howle, ye that dwell in the ples.
7 Is not this that your glorious citie? her antiquities of ancient dayes: her owne fort shall leade her a farre off to be a solourner.
8 Who hath decreed this against Tyrus (that a crown men) whose merchants are princes, whose chapmen are the nobles of the world?
9 The Lord of hostes hath decreed this, to staine the pride of al glory, & to bring to contempt all them that be glorious in the earth.
10 Passe thorow thy land like a flood, to the daughter of Tarshish: there is no more strength.
11 Hee stretched out his hand vpon the sea: hee shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of merchandise, to destroy the power thereof.
12 And he said, Thou shalt no more reioyce, when thou art oppressed: O virgin daughter of Sidon, rile vp, goe ouer vnto Chittim, yet there thou shalt haue no rest.
13 Behold the land of the Caldeans: this was no people: Ashur founded it by the inhabitants of the wilderness: they sit by the towers thereof: they raised the palaces thereof, and he brought it to ruine.
14 Howle, ye ships of Tarshish: for your strength is destroyed.
15 And in that day shall Tyrus be forgotten seuentie yeeres (according to the yeeres of one king) at the ende of seuentie yeeres, shall Tyrus sing as an harlot.
16 Taken harp, and goe about the citie: (thou harlot that hast bin forgotten) make sweet melody sing no songs that thou mayest be remembered.
17 And at the end of seuentie yeeres shall the Lord visit Tyrus, and she shall returne to her wages, and shall commit fornication

by the Prophet meaneth, that seeing the Caldeans were able to ouercome the Assyrians, which were to great a nation, much more shall these two nation of aldea and Assyria be able to overthrow Tyrus. **f** That is, Tyrus, by whom ye are enriched. **t** Tyrus shall lie destroyed seuentie yeeres, which he calleth the reigne of one King, or a mans age. **u** Shall vse all craft and subtiltie to entice men againe to her. **x** She shall labour by all meanes to recover her first credit, as an harlot, when she is long forgotten, seeketh by all meanes to entertaine her louers. **y** Though shee hath beene chastised of the Lord, yet she shall returne to her old wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot.

z He sheweth that God yet by the preaching of the Gospel will call Tyrus to repentance, and turne her heart from avarice and filthy gaine, vnto the true worshipping of God and liberalitie toward his Saints.

with all the kingdomes of the earth, that are in the world.

11 Yet her occupying and her wages shall be holp vnto the Lord: it shall not be laid vp nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and to haue durable clothing.

CHAP. XXIIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserved shall praise the Lord.

a This Prophecy is as a conclusion of that which hath bene threatened to the Iewes and other nations, from the 13 Chapter, and therefore by the earth he meaneth those lands, which were before named.

b Because this was a name of dignitie, it was also applied to them which were not of Arams familie, & so signifieth also a man of dignitie, as 2o Sam 8. 18. & 2o 25. 1. chron. 18. 17. and by these words, the Prophet signifieth an horrible confusion, where there shall bee neither religion, order, nor policy. Hose. 4. 9.

c That is, rendereth not her fruit for the sinne of the people, whom the earth decleued of their nouriture, because they deceived God of his honour.

e Written in the law, as Leuit. 26 14. deuter. 28 16. thus the Prophecie vsed to apply particularly the menaces & promise, which are general in the Law. f With heate and drought, or else, that they were consumed with the fire of Gods wrath. g Which as it was without order, so now should it be brought to defolation and confusion: and this was not only meane of Ierusalem, but of all the other wicked cities. h Because they did not vse Gods benefits aright, their pleasures should fall, and the fall to mourning. i Hee comforteth the faithfull, declaring that in this great defolation the Lord will assemble his Church, which shall praise his Name, as Chap. 10. 22.

Hold, the Lord maketh the earth empty, and he maketh it waste: hee turneth it upside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like priest, and like servant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like giuer, like taker to vsure.

3 The earth shall be cleane emptied, and utterly spoiled: for the Lord hath spoken this word.

4 The earth lamenteth & fadeth away: the world is seckled and decayed: the proud people of the earth are weakened.

5 The earth also deceiueth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, and brake the euermlasting couenant.

6 Therefore hath the curse denoured the earth, and the inhabitants thereof are desolate. And therefore the inhabitants of the land are burned vp, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noise of them that reioyce, endeth: the joy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of vanity is broken downe: every house is shut vp, that no man may come in.

11 There is a crying for wine in the streets: all joy is darkened: the mirth of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 Surely thus shall it be in the mids of the earth, among the people, as the shaking of an olive tree and as the grapes when the vintage is ended.

14 They shall lift vp their voice: they

shall shout for the magnificence of the Lord: they shall reioyce from the sea.

15 And therefore praise ye the Lord in the valleys, euen the name of the Lord God of Israel, in the yles of the sea.

16 From the uttermost part of the earth we haue heard praises, euen glory to the Lord. Just, and I saide, My kinne, my leane, woe is me: the transgressors haue offended: yea, the transgressors haue grievously offended.

17 Fear, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that stiech from the noise of the seare, shall fall into the pit, and hee that cometh by out of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth doe shake.

19 The earth is utterly broken downe: the earth is cleane dissolved: the earth is moved exceedingly.

20 The earth, shall reele to and fro like a drunken man, and shall be removed like a tent, and the iniquitie thereof shall be heard vpon it: so that it shall fall, and rise no more.

21 And in that day shall the Lord visite the holie about that is on high, euen the kings of the world that are vpon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shall be shut vp in the prison, and after many dayes shall they be visited.

23 When the Boorne shall be abashed, and the Sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient man.

will visite him with his rods. o Not with his rods, as verse 21. but shall be comforted. p When God shall restore his Church, the glory thereof shall to shine, and his ministers (which are called his ancient men): the Sunne and the Moone shall be darke in comparison thereof.

CHAP. XXV.

A thanksgiving to God in that that he sheweth himselfe iudge of the world, by punishing the wicked, and maintainin the Godly.

Lord, thou art my God: I will exult in thee, I will praise thy Name: for thou hast done wonderfull things, according to the counsels of old, with a stable truth.

2 For thou hast made of a citie an heape, of a strong citie a ruine: euen the palace of strangers of a citie, it shall neuer be built.

3 Therefore shall the mightie people giue glory vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heate: for the blaste

have bin thine enemies. c That is, a place whereas all vagabonds may lue without danger, and as it were, at ease, as in a palace. d The arrogant and proud, which before would not know thee, shall by thy corrections feare and glorifie thee.

i From the very most coasts of the world, where the Gospell shall be preached, as verse 16.

k Meaning, to God, who will publish his Gospel through all the world.

l I am consumed with care, considering the affliction of the Church, both by foreine enemies and domestikall.

Some reade, my secret, my secret: that is, it was revealed to the Prophet; hat the good should be preferred, and the wicked destroyed.

m Meaning, that Gods wrath and

vengeance should be ouer and vnder them: so that they should not escape no more then they did at Nabs flood.

n There is no power so high or mighty, but God

will visite him with his rods. o Not with his rods, as verse 21. but shall be comforted. p When God shall restore his Church, the glory thereof shall to shine, and his ministers (which are called his ancient men): the Sunne and the Moone shall be darke in comparison thereof.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiection these nations by his corrections, and make them of his Church which before were his enemies.

b Not onely of Ierusalem, but also of these other cities, which

e The rage of the wicked is furious till God breake the force thereof.

f Meaning, that as the heate is abated by the raine, so shall God bring downe the rage of the wicked.

g As a cloude shadoweth from the heate of the Sunne, so shall God swage the reioicing of the wicked against the godly.

h To wit, in Zion, whereby hee meaneth his Church, which should vnder

Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banker, as

Math. 23. 2. i Meaning, that ignorance and blindness,

whereby we re kept backe from Christ. k Hee will take away all occasions of sorrow, and fill his wich perfect. i. y. Reuela 7. 17. and 21. 4.

l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, i. Chr. 2. 49. and another in the land of Moab, Iere. 48. 2. which seemeth to haue bene a plentiful place of come, i. hap. 10. 31.

of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noise of the strangers, as the heate in a drie place: he will bring downe the song of the mightie, as the heate in the shadow of a cloude.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, even a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the couerting that couereth all people, and the baile that is spread vpon all nations.

8 Hee will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Loe, this is our God: we haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: we will reioyce and be toyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, euen as strawe is threshed in Madmenah.

11 And he shall stretch out his hand in the midde of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his handes shall hee bring downe their pride.

12 The detence also of the height of thy walles shall hee bring downe, and lay low, and cast them to the ground, euen vnto the dust.

k Hee will take away all occasions of sorrow, and fill his wich perfect. i. y. Reuela 7. 17. and 21. 4. l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, i. Chr. 2. 49. and another in the land of Moab, Iere. 48. 2. which seemeth to haue bene a plentiful place of come, i. hap. 10. 31.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

a This song was made to comfort the faithfull, when their captiuitie should come affuring them also of their deliuerance, for the which they should sing this song.

b Gods protection and defence shall be sufficient for vs.

c He assureth the godly to returne after the captiuitie to Ierusalem. d Thou hast decreed so and thy purpose can not be changed. e There is no power so hie that can lyfe God, when he will deliuer his.

1 That day shall this song be sung in the land of Iudah, where haue a strong citie: saluation shall God set for walles and bulwarke.

2 Open vee the gates, that the righteous nation which keepeth the truth, may enter in.

3 By an assured purpose wilt thou preserve perfect peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

5 For hee will bring downe them that dwell on high: the high citie he will abase: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall tread it downe, euen

the feete of the poore, and the steppes of the needy.

7 The way of the iust is righteousness: thou wilt make equal the righteous path of the iust.

8 Also we, O Lord, haue waited for thee in the way of thy iudgements: the desire of our soules is to thy Name, & to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirit within mee will I seke thee in the morning: for setting thy iudgements are in the earth, the inhabitants of the world shall learne righteousness.

10 Let mercy be shewed to the wicked, yee he will not learne righteousness: in the land of vprightnes will hee do wickedly, and will not behold the maiestie of the Lord.

11 O Lord, they will not beholde thine high hand: but they shall see it, and be confounded with the zeale of the people, and the fire of thine enemies shall deuoure them.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other lords beside thee haue ruled vs, but we will remember thee only, and thy Name.

14 The dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their hope.

15 Thou hast increased the nation. O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.

16 Lord, in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.

17 Like as a woman with childe, that draweth neerer to the travails, is in sorrow, death, and crepeth in her paines, so haue we bene in thy sight, O Lord.

18 We haue conceived, we haue borne in paine, as though we should haue brought forth: weinde: there was no helpe in the earth, neither did the inhabitants of the world fall.

19 O Thy dead men shall liue: euen with my body shall they rise. Awake, and sing vnto that dwell in dust: for thy dew is as the dew of herbes, and the earth shall cast out the dead.

20 Come, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very little while, until the indignation passe ouer.

21 For loe, the Lord cometh out of his place, to visit the iniquitie of the inhabitants of the earth vpon them: and the

f God will see the poore afflicted ouer the power of the wicked.

g We haue constantly abid in the aduersities, wherewith thou hast afflicted vs.

h Meaning, that by afflictions men shall learne to feare God.

i The wicked though God shew them euident signes of his grace, shall be neuer the better.

k Through enuie and indignation against thy people.

l The fire and vengeance, wherewith thou doest destroy thine enemies.

m The Babylonians which haue not gouerned according to thy word.

n Meaning, that the reprobate euen in this life shall haue the beginning of

o To wit, the company of the

p That is the faithfull by thy

q To wit, in extreme sorrow.

r Our sorrowes had none end, neither did we enioy the comfort that we looked for.

s The wicked

t He comforteth the faithfull in their afflictions, shewing them, that euen in death they shall haue life: and that they should most certainly rise to glory: the contrary should come to the wicked, as verse 14.

u As herbs dead in winter flourish againe by the raine in spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dew of Gods grace.

x He exhorteth the faithfull to be patient in their afflictions, and to wait vpon Gods worke.

y The earth shall vomite, and the innocent blood, which hath drunke, that it may cry for vengeance against the wicked.

CHAP. XXVII.

A prophesie against the kingdome of Satan, 2 and of the ioy of the Church for their deliuerance.

a At the time appointed, b That is, by his mighty power, & by his word, c He prophesieth here of the destruction of Satan & his kingdome vnder the name of Leuiathan, As hur, and Egypt.

1 In that day the Lord with his force and great and mighty sword shall visite Leuiathan, that piercing serpent, euen Leuiathan that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyard of red wine.

3 If the Lord doe keepe it: I will water it euery morning: I will not let any assaile it, I will keepe it night and day.

4 Anger is not in me: who would set the brutes and the thornes against me in battell? I would goe thow them, I would burne them together.

5 I will be to me my strength, that hee may make peace with me, and be at one with me?

6 Hereafter, Iacob shall take root: Iacob shall flourish and grow, and the world shall be filled with fruit.

7 Hath hee smitten him as hee smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?

8 In measure in the branches thereof wilt thou contend with it, when he bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iacob be purged, and this is all the fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chalke stones broken in peeces, that the groues and images may not stand vp.

10 Yet the defended citie shall be desolate, and the habitation shall be forsaken and left like a wilderness. There shall the calves feede, and there shall he lye, and consume the branches thereof.

11 When the boughes of it are dry, they shall bee broken: the women come and let them on fire: for it is a people of none vnderstanding: therefore he that made them shall not haue compassion on them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thrust from the channell of the Riuer vnto the riuer of Egypt, and ye shall bee gathered

spring againe and bring forth in great abundance. g He sheweth that God punisheth him in mercie, and his enemies in iustice.

h That is, thou wilt not destroy the root of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction. i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged with all idolatrie, and the monuments thereof destroyed. k Notwithstanding his fauour that he will shew them after: yet Ierusalem shall be destroyed, and grass for cattell shall grow in it. l God shall not haue neede of mightie enemies: for the very women shall doe it to their great shame. m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

one by one, O children of Israel.

13 In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Assure: and they that were chased into the land of Egypt, they shall worship the Lord in the holy mount at Ierusalem.

n In the time of Cyrus by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

CHAP. XXVIII.

Against the pride and drunkenness of Israel, 9 The unwariness of them that should learne the word of God. 24 God doeth all things in time and place.

Woe to the crowne of pride, the drunkenards of Ephraim: for his glorious beautie shall be a fading flour, which is vpon the head of the balley of them that bee fat, and are ouercome with wine.

2 Behold, the Lord hath a mighty and strong hoste, like a tempest of hayle, and a whirlwind that ouerthroweth, like a tempest of mightie waters that ouerflow, which throw to the ground mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkenards of Ephraim.

4 For his glorious beautie shall be a fading flour, which is vpon the head of the balley of them that be fat, and as the halfe of worldly profit afoze summer, which when he hath looketh vpon it, seeth it, while it is in his hand he catcheth it.

5 In that day shall the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the residue of his people:

6 And for a spirit of iudgement, and for strength that steeeth in iudgement, and for strength vnto them that come away the battell to the whom the tribes were cagate.

7 But they haue erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet haue erred by strong drinke, they are swallowed vp with wine: they haue gone astray through strong drinke, they faile in vision: they stumble in iudgement.

8 For all their tables are full of filthy vomiting: no place is cleane.

9 Whom shall he teach knowledge? and whom shall he make to vnderstand the things that he heareth? them that are weaned from the milke, and drawn from the breasts.

10 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a flammuring tongue, and with a strange language shall he speake vnto this people.

12 Vnto whom hee saith, This is the

owne gates. g Meaning the hypocrites, which were among them, and were altogether corrupt in life & doctrine, which is here meant by drunkenness and vomiting. h For there was none that was able to vnderstand any good doctrine, but were foolish, and as vnmeet as young babes. i They must haue one thing oft times told. k Let on each what he can, yet they shall no more vnderstand him, then if he spake in a strange language. l That is the Prophet, whome God should send. m This is the doctrine whereupon ye ought to stay and rest.

n Shew to them
that are wearie
and haue neede
of rest, what is
the truerest.

o Because they
will not receiue
the word of God
when it is offer-
ed, it cometh
of their owne
malice, if after
their hearts be
so hardened, that
they care not for
it, as before,
Chap. 6. 9.

p They thought
they had shitts
to auoide Gods
iudgements, and
that they could
escape though al
other perished,

q Though the
Prophets con-
demned their
idoles and vaine
trust of false-
hood and vani-
ty, yet the wic-
ked thought in
themselves that
they would trust
in these things.

r That is, Christ
by whom all the
building must
be tryed, and vp-
holden, Psal. 11. 8.

22. Mat. 21. 43.
23. 4. 11. rom. 9.

33. 1. pet. 2. 6.
s Hee shall be
quiet and seeke
none other re-
medies, but be
content with
Christ.

t In the resti-
tution of his
Church, iudge-
ment and iustice
shall raigne.

u Gods corre-
ctions and as-
sliction.

x Affliction
shall discouer
their vaine con-
fidence, which they kept secret to themselves.

y Terroure and
affliction shall make
you to learne that
which exhortations
and gentleness
could not bring you vnto.

z Your affliction shall
be so fore that you are not able to endure it. a When Dauid o-
uercame the Philistines, 2 Sam. 5. 20. 1 Chron. 14. 11. b Where
Ioshua discomfited five Kings of the Amorites, Iosh. 10. 12. c
As the plowman hath his appointed time, and diuers instru-
ments for his labour, so hath the Lord his vengeance: for hee
punisheth some at one time, and some at another, some after one
sort and some after another, so that his chosen seede is beaten, and
cried, but not broken, as are the wicked.

rest: ^a giue rest to him that is weary: and
this is the refreshing, but they would not
heare.

13 Therefore shall the word of the Lord
be vnto them precept vpon precept, precept
vpon precept, line vnto line, line vnto line,
there a little, and there a little, that they may
goe and fall backward, and be broken and be
shamed and be taken.

14 Therefore heare the word of the Lord,
ye scornfull men that rule this people, which
is at Ierusalem.

15 Because ye haue said, We haue made
a covenent with death, and with hell are
wee at agreement: though a scourge runne
ouer, and passe through, it shall not come
at vs: for wee haue made a falshood
our refuge, and vnder vanitie are wee
hid,

16 Therefore thus saith the Lord God,
Behold, I will lay in Zion a stone, a tryed
stone, a precious corner stone, a sure founda-
tion. For that beleeueth, I shall not make
haile.

17 Iudgement also wil I lay to the rule,
and I righten the to the balance, and the
haile shall sweepe away the vaine confi-
dence, and the waters shall ouerflowe the se-
cret place.

18 And your covenent with death shall be
disanulled, and your agreement with hell
shall not stand: when a scourge shall runne
ouer and passe through, then shall ye be trode
downe by it.

19 When it passeth ouer, it shall take you
away: for it shall passe through euery morn-
ning in the day, and in the night, and there
shall be onely y feare to make you to under-
stand the hearing.

20 For the bed is strait that it cannot
suffice, and the couering narrow that one
cannot wrap himselfe.

21 For the Lord shall stand as in mount
Sion: he shall be worthy as in the valley
of Gibeon, that he may doe his worke, his
strange worke, and bring to passe his act, his
strange act.

22 Now therefore bee no mockers, least
your bonds increafe: for I haue heard of the
Lord of hosts a consumption, euen determi-
ned vpon the whole earth.

23 Hearken ye, and heare my voice, hear-
ken ye, and heare my speech.

24 Doeth thy plowman plow all the day,
to loue? doth he open and breake the clots of
his ground?

25 When hee hath made it plaine, will
hee not then sow the fitches, and sow cum-
min, and cast in wheate by measure, and

the appointed barley and rie in their place?
26 For his God doth instruct him to haue
discretion, and doth teach him.

27 For fitches shall not be threshed with
a threshing instrument, neither shall a cart
where hee turned about vpon the cummin:
but the fitches are beaten out with a staffe,
and cummin with a roo.

28 Bread come when it is threshed, hee
doeth not alway thresh it, neither doeth the
wheele of his cart still make a noise, neither
will hee breake it with the teeth thereof.

29 This also cometh from the Lord of
hosts, which is wonderfull in counsaile, and
excellent in works.

CHAP. XXIX.

1 A prophesie against Ierusalem, 13 The
vengeance of God on them that follow the traditions
of man.

A Altar, altar of the cite that David
dwelt in: adde pee vnto pee: let them
kill lambs.

2 But I wil bring the altar into distresse,
and there shall be heaviness and sorrow, and it
shall be vnto me like an Altar.

3 And I will besiege thee as a circle, and
fight against thee on a mount, and will cast
vp ramparts against thee.

4 So shalt thou bee humbled, and shalt
speake out of the ground, and thy speech
shall be as out of the dust: thy voyce also shall
be out of the ground like him that hath a spi-
rit of domination, and thy talking shall whis-
per out of the dust.

5 Moreover, the multitude of thy stran-
gers shall be like small dust: and the multi-
tude of strong men shall be as chaffe that
passeth away, and it shall be in a moment, euen
suddenly.

6 Thou shalt bee visited of the Lord of
hosts with thunder and shaking and a great
noyse, a whirlewinde, and a tempest, and a
flame of a deuouring fire.

7 And the multitude of all the nations
that fight against y altar, shall be as a dreame
or vision by night: euen all they that make
the war against it, and strong holdes against
it, and lay siege vnto it.

8 And it shall be like as an hungry man
dreameth, and behold, he eateth: and when
he awaketh his soule is empty: or like as a
thirsty man dreameth, & lo, he is drinking,
and when he awaketh, behold, he is faint,
and his soule longeth: so shall the multitude
of all nations bee that fight against mount
Zion.

9 Stay your selues and wonder: they
are blinde, and make you blinde: they are
drunken, but not with wine: they stagger
but not by strong drinke.

10 For the Lord hath couered you with a
makest thy vaine trust, shall come at vnawares, euen as a dreame in
the night. Some reade, as if this were a comfort to the Church for
the destruction of their enemies. g That is, he thinketh that he
eateth. h Mufe hereon as long as you list, yet shall yee finde no-
thing but occasion to bee astonished: for your Prophets are blinde,
and therefore cannot direct you.

a The Hebrew
word Ariel sig-
nifieth the lion
of God, and sig-
nifieth the Altar,
because the Al-
tar seemed to de-
uoure the sacri-
fice that was of-
fered to God, as
Ezek. 43. 16.

b Your vaine
confidence in
your sacrifices
shall not last
long.

c Your cite shall
be full of blood
as an Altar
whereon they
sacrifice.

d Thy speech
shall be no more
so lofty, but abas-
ed and low, as
the very char-
mers, which are
in low places,
and whisper so
that their voice
can scarce be
heard.

e Thine hired
souldiers in
whom thou
trustest shall be
destroyed as dust
or chaffe in a
whirlewinde.

f The enemies
that I will bring
to destroy thee, &
that which thou

makest thy vaine trust, shall come at vnawares, euen as a dreame in
the night. Some reade, as if this were a comfort to the Church for
the destruction of their enemies. g That is, he thinketh that he
eateth. h Mufe hereon as long as you list, yet shall yee finde no-
thing but occasion to bee astonished: for your Prophets are blinde,
and therefore cannot direct you.

CHAP. XXX.

spirit of slumber, and hath shut up your eyes: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a Booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall hee say, I can not: for it is sealed.

12 And the Booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I cannot reade.

13 Therefore the Lord said, Because this people ^k come neere vnto mee with their mouth, and honour mee with their lippes, but haue reprobated their heart farre from me, and their ^l feare toward me was taught by the precept of men.

14 Therefore behold, I will againe doe a marvellous worke in this people, euen a marvellous worke, and a wonder: for the wisdom of their wise men shall ^m perishe, and the vnderstanding of their prudent men shall be hid.

15 ⁿ Come vnto them that ^o seeke deepe to hide their counsell from the Lord: for their workes are in darkenesse, and they lay, Who seeth vs? and who knoweth vs?

16 Your turning of deuiſes shall it not be esteemed? as the potters clay? for shall the worke say of him that made it, Wee made me not? or the thing formed, say of him that fashioned it, We had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shall bee ^p turned into Carmel: and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue foy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruel man shall cease, and the scornfull shall be consumed: and all that hastened to iniquity shall be cut off:

21 Which made a man to sinne in the word, and tooke him in a snare: which reprobated them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iaakob, euen hee that redeemed Abraham, Iaakob shall not now bee confounded, neither now shall his face bee pale.

23 But when hee seeth his children, the worke of mine handes, in the mids of him they shall sanctifie my name, and sanctifie the holy one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, shall haue vnderstanding, and they that murmured shall learne doctrine.

1 He reprobated the lawes which in their aduersitie used their owne counsels, 2 And sought helpe of the Egyptians, 10 Despising the Prophets, 16 Therefore hee sheweth what destruction shall come vpon them 18 But offereth mercy to the repentant.

WDe to the rebellious children, saith the Lord, that take counsell, but not of mee, and ^a couer with a coarcing, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to go downe into Egypt (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt, your confusion.

4 For his Princes were at Zoan, and his Ambassadors came into Hanes.

5 They shall bee all ashamed of the people that cannot pōtifie them, nor helpe nor doe them good, but shall be a shame and also a reproch.

6 The burden of the beastes of the South, in a land of trouble and anguish, from whence shall come the pong and old lyon, the vlyer, and Arctielyng serpent against them that shall beare their riches vpon the shoulders of the colts, and their treasures vpon the bunches of the camels, to a people that cannot pōtifie.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto her, Their strength is to sit still.

8 Now gor, and write it before them in a table, and note it in a booke, that it may be for the last day for euer and euer.

9 That it is a rebellious people, lying children, and children that would not heare the Law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things: but speake flattering things vnto vs: prophesie errors.

11 Depart out of the way: gor aside out of the path: cause the holy One of Israel to cease from vs.

12 Therefore thus saith the holy One of Israel, Because yee haue cast off this word, and trust in violence and wickednesse, and stay therevpon,

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a Potters pōtte, which is broken without pittie, and in the breaking thereof is not found a sheard to take fire out of the hearth, or to take wa-

lighted to bee flattered and led in error. by the word of God, neither bee so rigorous, nor talke vnto vs in the Name of the Lord, as Ierem. 11. 21. 1 Meaning in their stubbornnesse against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shall be without recouerie.

a Who contrary to their promise, take not me for their protectour, and contrary to my commandement seeke helpe at Strangers.

b They seeke shifts to cloke their doings, and not godly means.

c The chiefe of Israel went into Egypt in ambassy to seeke helpe, and abode at these cities.

d That is, a heauie sentence or prophesie against the beast, that caried their treasures into Egypt, by the wilderness, which was South from Iudah: signifying, that if the beast should not bee spared the men should be punished much more grievously.

e To wit, to Ierusalem.

f And not to come too and fro to seeke helpe.

g That is, this prophesie.

h That it may be a witness against them for all posteritie.

i He sheweth what was the cause of their destruction, and

bringeth also all to wit, because they would not heare the word of God, but deli-

Threaten vs not by the Name of the Lord, as Ierem. 11. 21. 1 Meaning in their stubbornnesse against God, and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shall be without recouerie.

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m Signifying, that the destruction of the wicked shall be without recouerie.

n Oftimes by his Prophets he put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas all the trees are cut downe (aue two or three to make masts.

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

r Not onely in punishing, but in vsing moderation in the same, as Iere. 10. 24. and 30. 11.

Or, *instructer.*

t God shall direct all thy wayes, and appoint thee how to goe either hither or thither.

u Ye shall cast away your idoles which you haue made of gold and silver with all that belongeth vnto them, as a most filthie thing and polluted.

v Shewing, that there can be no true repentance, except both in heart and deed wee shew our selues enemies to idolatrie.

x By these diuers manners of speech hee sheweth that the felicity of the Church shall bee so great, that none is able sufficiently to expresse it.

y When the Church shall be restored, the glory thereof shall passe seven times the brightnes of the Sunne: for by the Sunne and Moone, which are two excellent creatures, he sheweth what shall be the glory of the children of God in the kingdom of Christ. z This threatening is against the Assyrians, the chiefe enemies of the people of God.

ter out of the pit.

15 For thus said the Lord God, the holy One of Israel, In rest and quietnesse shall ye be saued: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye haue sayd, No, but we will flee away vpon horses. Therefore shall ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand as one shall flee at the rebuke of one: at the rebuke of five shall yee flee, till yee be left as a shippe mast vpon the top of a mountaine, and as a beaçon vpon an hill.

18 Yet therefore will the Lord wait, that hee may haue mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are all they that wait for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainly haue mercie vpon thee at the voyce of thy cry: when hee heareth thee, he will answer thee.

20 And when the Lord hath giuen you the bread of aduerfite, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy raine.

21 And thine eares shall heare a word behind thee, saying, This is the way, walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And yee shall pollute the covering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt lay vnto it, Get thee hence.

23 Then shall hee giue raine vnto thy seed, when thou shalt sow the ground, and bread of the increase of the earth, and it shall be fat, and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oren also and the yong asses, that till the ground, shall eate cleane pender, which is winowed with the shoule, and with the same.

25 And vpon every high mountaine, and vpon every high hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreover, the light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be seven fold, and like the light of seven dayes in the day that the Lord shall binde vp the breach of his people, and heale the stroke of their wound.

27 Behold, the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauie, his lips are full of indignation, and his tongue is as a devouring fire.

28 And his Spirit is as a river that overfloweth vnto the necke: it disubeth a sinner, to sarme the nations with the same of banitie, and there shall bee a biddie to raise them to erre in the lawes of the people.

28 And his Spirit is as a river that overfloweth vnto the necke: it disubeth a sinner, to sarme the nations with the same of banitie, and there shall bee a biddie to raise them to erre in the lawes of the people.

29 But there shall be a song vnto you as in the night, when a solemne feast is kept: and gladnesse of heart, as hee that cometh with a pipe to goe vnto the mount of the Lord, to the Mighty one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lightning downe of his arme, with the anger of his countenance, and flame of a denouring fire, with scattering and tempest, and baile of flocks.

31 For with the voyce of the Lord shall Asshur be destroyed, which smote with the rod.

32 And in every place that the staffe shall passe, it shall cleane fast, which the Lord shall lay vpon him with tabrets and harps, and with battels, & lifting vp of hands shall he fight against it.

33 For a Prophet is prepared of olde: it is euen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the branch of the Lord, like a river of brimstone, doeth kindle it.

Read 2. King. 23. 10. h So that their estate or degree cannot exempt the wicked. i By these figuratiue speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 Hee curseth them that forsake God, and seek for the helpe of men.

WDe vnto them that goe downe into Egypt for helpe, and stay vpon horses, and trust in charrets, because they are many, and in horsemen, because they are very strong: but they looke not vnto the Holy one of Israel, nor seeke vnto the Lord.

2 But he yet is wisest: therefore he will bring euill, & not turne backe his word, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, and not God, and their horses flesh, and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and hee that is holpen shall fall, and they shall altogether fall.

4 For thus hath the Lord spoken vnto mee, as the Lyon of Lyons whelpes roareth vpon his way, against whom is a multitude of shepheards bee called, hee will forsaake God, Ier. 2. 8.

5 They forsake the Lord, that put their trust in worldly things: for they cannot trust in both. c And knoweth their craftiness, and will bring all to nought. d Meaning, both the Egyptians and the Israelites.

a To drine them to nothing: and thus God consumeth the wicked by that meanes, whereby hee cleanseth his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.

c Gods plague. d It shall destroy. e With ioy and assurance of the victory.

f Against Babel, meaning the Assyrians and Babylonians. g Here it is taken for hell, where the wicked are tormented.

h So that their estate or degree cannot exempt the wicked. i By these figuratiue speeches he declareth the condition of the wicked after this life.

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e He sheweth
the Jewes, that
if they would
put their trust in
him, he is so able
that none can re-
fute his power
and so carefull
ouer them as a
bird ouer her
yong which eue-
neth about them
for their defence
which similitude
the Scripture
vseth in diuers
places, as Deut.
32. 11. matth.
23. 37.
f He toucheth
their conscience
that they might
earnestly feele th
much as now th
these fruites yo
h When your r
soone after when
his cattle in Nin

the Lord of hostes come downe to fight for mount Zion, and for the hill thereof.

5 As birds that flee, so shall the Lord of hostes defend Ierusalem by defending and deliuering, by passing through and preferring it.

6 O ye children of Israel, turne againe, in as much as ye are fallen deepe in rebellion.

7 For in that day, euery man shall cast out his idoles of silver, and his idols of gold, which your hands haue made you, euen a linne.

8 Then shall Assur fall by the sword, not of man, neither shall the sword of man deuoure him, and hee shall flee from the sword, and his yong men shall faint.

9 And he shall go for feare to his towne, and his princes shall bee afraid of the standard, sayeth the Lord, whose fire is in Zion, and his fornaie in Ierusalem.

10 For your grieuous sinnes, and so truly repent, forfayre are almost drowned, and past recovery. g By your repentance shall bee knowne, as Chap. 2. 18. Repentance appeareth. i This was accomplished Saueheribs army was difcomfited, and hee fled to seeke for succour. k To destroy his enemies.

CHAP. XX·XII.

The conditions of good rulers and officers described by the government of Hezekiah, who was the figure of Christ.

a This prophecy is of Hzekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.
b By Iudgement and iustice it meant an vpright gouernement both in policy and religion.
c Where men are weary with trauiailing for lacke of water.
d Hee promisseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same contrary to y^e threatnings against the wicked, Chap. 6. 9. and 29. 10.
e Vice shall no more be called vertue, nor vertue esteemed by power and riches.
f they will not spare them to take heed

Behold, a King shall reigne in iustice,
And the Princes shall rule in iudgement.
2 And char man shall bee as an hiding
place from the wind, and as a refuge for the
tempest: as rutters of water in a dry place,
and as the shadow of a grent rocke in a weery
land.
3 The eyes of the ^dseeing shall not bee
shut, and the eares of them that heare, shall
hearken.
4 And the heart of the foolish shall un-
derstand knowledge, and the tongue of
the flutters shall bee ready to speake dis-
tinctly.
5 A niggard shall no more be called li-
berall, nor the churle rich.
6 But the niggard will speake of nig-
gardnesse, and his heart will worke iniqui-
tie, and doe wickedly, and speake falsely a-
gainst the Lord, to make emptie the hungry
soule, and to cause the drinke of the thiritle
to faile.
7 For the weapons of the churle are wick-
ed: hee deuileth wicked counsels, to vndoe
the poore with lying words, and to speake a-
gainst the poore in indignent.
8 But the liberrall man will deuiſe of li-
berall things, and he will continue his li-
berallitie.
9 **U**ſe vp, ye women, that are at ease:
heare my voyce, yee ^ccarelesse daughters:
f He prophesieth of such calamitie to come, that
e the women and children, and therefore williche
e and prouide,

hearken to my words.

10 **Ye women, that are careless,** shall be in feare a boue a yeere in dayes: ^a for the vintage shall faile, and the gathering shall come no more.

11 **Ye women that are at ease,** be affonied: feare, ^b ye careless women: put off the clothes: make bare, and gird sackcloth vpon the loynes.

12 **Then shall lament for the ⁱ teats,** enen for the pleatant fields, and for the fruitfull vine.

13 **Upon the land of my people** shal grob thornes and briers: yea, vpon all the houses of ioy in the city of retoyng.

14 **Because the palace** shall bee forsaken, and the ⁱⁱ naye of the citie shall bee left: the tower and fortreffe shall be denues for euer, and the delight of wilde asses, and a pasture for flockes,

15 **Untill the ^k Spirit** bee powred vpon vs from aboue, and the wildernesse become a fruitfull field, and the ^l plenteous field bee counted as a forrest.

16 **And iudgement** shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 **And the worke of iustice** shalbe peace, enen the worke of iustice and quietnesse, and assurance for euer.

18 **And my people** shall dwell in the tabernacle of peace, and in thre dwellings, and in safe resting places.

19 **When it haileth,** it shall fall on the forest, and the ^m citie shall be set in the low place.

20 **Blessed are ye** that ⁿ sowe vpon all waters, and ^o drawe thither the fecte of the oxe and the asse.

iudgements againt the wicked, vse to comfort the (should faint. 1 The field which is now fruitfull, barren forrest in comparison of that it shall bee in 17. which shall bee fulfilled in Christes time: so were before as the barren wildernesse, being ree fruitfull, and they that had some beginning of godd forth fruites in such abundance, that their forme but as a wildernesse where no fruites were. m need to build it in high places for feare of the enen defend it, and turne away the stormes from hurtin modities. n That is, vpon fat ground and well bringeth forth in abundance: or in places which uered with waters, and now made dry for you fields shall bee so ranke, that they shall send out eatev the first crop, which abundance shall bee fauour and loue towards them.

C H A P. XXXIII.

The destruction of them by whom God hath punished his Church.

When thou shalt ^a spoylest, and wast a not spoyled: and doest wickedly and they did not wickedly againt thee: ^b when thou shalt cease to spoyle, thou shalt bee spoyled: when thou shalt make an herib, but not only. b When thine appointed that God shall take away thy power, and that w wrongfully gotten, shall be given to others, as

g Meaning, that the affliction^o should continue long, and when one yeere were past, yet they should looke for newe plagues.
h God will take from you the meanes and occasions which made you to con-
temne him: to wit, abundance of worldly goods.
i By the teares he meaneth the plentiful fields, whereby men are nourished, as child en with the teate: or the mothers for sorrow and lean-
nesse, shall lacke milke.
l Or, multitude.
k That is, when the Church shall be resto-
red: thus the Prophets after they have denounced Gods
gody, lest they
l, shall be but as
then, as Chap. 29
or then they that
enerate, shall be
lineffe, that bring
er life shall seeme.
They shall not
mie: for God wil
ing of their com-
all watered, which
h before were coar-
vies. o The
their cattell to
e signes of Gods

CHAP. XXXIII.

The destruction of them by whom God hath puni-
shed his Church.

VV De to thee that^a spoilest, and wast a Meaning, she
not spoiled; and dost wickedly enemies of the
and they did not wickedly against thee: Church, as were
when thou shalt^b cease to spoyle, thou the Caldeans, and
shalt bee spoiled: when thou shalt make an Assyrians: but
herib, but not only. b When thine appointed time shall come Chiffrys of Sane-
that God shall take away thy power, and that which thou hast
wrongfully gotten, shall be given to others, as Amos 5. 11.

c The caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes and Persians shall doe the same to the Caldeans.
d He declareth hereby what is the chiefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.

e Which helped our fathers so soone as they called upon the.

f That is, the Assyrians fled before the army of the Caldeans, or the Caldeans for feare of the Medes and Persians.

g When thou, O Lord, diddest lift vp thine arme to punish thine enemies.

h Yeether as caterpillers destroyed with your number

the whole world shall have no strength to resist your enemies the Caldeans, but shall be gathered on a heape and destroyed.

i Meaning, the Medes and Persians against the Caldeans.

k That is, in the dayes of Hezekiah.

l Sent from Saneherib. **m** Whom they of Ierusalem sent to intreat of peace. **n** These are the wordes of the Ambassadors, when they returne from Saneherib. **o** Which was a plentifull country, meaning, that Saneherib would destroy al. **p** To helpe and deliuer my Church. **q** This is spoken against the enemies, who thought all was their owne; but he sheweth that their enterprise shall be in vaine, and that the fire which they had kindled for others, should consume them. **r** His vengeance shall be so great, that all the world shall talke thereof. **s** Which doe not beleue the wordes of the Prophet, and the assurance of their deliuerance. **t** Meaning, that God will bee a sure defence to all them that liue according to his word.

cude of doing wickedly, they shall doe wickedly according ther.

2 **d** Lord haue mercede vpon vs, wee haue waited for thee: bee thou, which wast their arme in the morning, our helpe also in time of trouble.

3 At the noyse of the tumult, the people fled: at thine exalting, the nations were scattered.

4 And your people shall be gathered like the gathering of caterpillers: and he shall goe against him like the leaping of grasshoppers.

5 The Lord is exalted: for he dwelleth on high, he hath filled Zion with iudgement and iustice.

6 And there shall bee stabilitie of thy times, strength, saluation, wisdom and knowledge: for the feare of the Lord shall be his treasure.

7 Beholde, his messengers shall cry without, and the ambassadors of peace shall weepe bitterly.

8 The paths are waste: the wayfaring man weeth, bee hath broken the covenant: hee hath contemned the cities: he regarded no man.

9 The earth murneth and fainteth: Libanon is ashamed, and heuen downe: Sharon is like a wilderness, and Bashan is shakén and Carnak.

10 Now will I arise, sayth the Lord: now will I be exalted, now will I lift vp my selfe.

11 I will conserue chaffe, and bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire.

13 Heare, ye that are farre off, what I haue done, and see that are nere, know my power.

14 The sinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the euersisting burnings?

15 Hee that walketh in iustice, and speaketh righteous things, refusing gaine of oppression, shaketh his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 Hee shall dwell on high: his defence shall bee the munitions of rockes: bread shall be giuen him, and his waters shall bee sure.

17 Thine eyes shall see the King in his glorie: they shall beholde the land farre off.

18 Thine heart shall meditate feare, Where is the Scribe? Where is the receiuer? Where is hee that counted the towers?

19 Thou shalt not see a fierce people, a people of a darke speech, that thou canst not pereeine, and of a flaming tongue, that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solenne feastes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be remooued, and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof bee broken.

21 For surely there the mightie Lord will bee vnto vs, as a place of floods and broad rivers, whereby shall passe no shippe with oares, neither shall great shippes passe thereby.

22 For the Lord is our Iudge, the Lord is our Lawgiuer: the Lord is our King, hee will saue vs.

23 Thy cordes are loosed: they could not well strengthen their mast, neither could they spread the saile: then shall the pray be diuided for a great spoile: yea, the lame shall take away the pray.

24 And none inhabitant shall say, I am sick: the people that dwell therein, shall haue their iniquitie forgiven.

from this feare. **x** Let vs bee content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may bring in shippes to destroy vs. **a** Hee derideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. **b** Hee comforteth the Church, and sheweth that they shall bee enriched with all benefites both of body and soule.

CHAP. XXXIIII.

2 Hee sheweth that God punisheth the wicked for the loue that hee beareth toward his Church.

Come nere, ye nations and heare, and hearken, ye people: let the earth heare, and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord is vpon all nations, and his wrath vpon all their were enemies to armies: he hath destroyed them and deliuered them to the slaughter.

3 And their flaine shall be cast out, and their stinke shall come by out of their bodies, and the mountaines shall bee melted with their blood.

4 And all the host of heauen shall be dissolved, and the heauens shall bee folded like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as the figg fallteth from the figg tree.

5 For my sword shall be drunken in the thinketh that heauen and earth perisheth. **d** I haue determined in my secret counsell, and in the heauens to destroy them, till my sword be wearie with shedding of blood.

n They shall see Hezekiah deliuered from his enemies, and restored to honour and glorie.

x They shall bee no more shut in as they were by Saneherib, but goe where it pleaseth them.

y Before that this libertie cometh, thou shalt thinke that thou art in great danger: for the enemy shall so sharply assaile you, that one shall cry,

Where is the clerke that writeth the names of them that are taxed? another, Where is the receiuer? another shall cry for him that valuesth the rich houses, but God will deliuer you

of the destruction of the Edomites and other nations, which were enemies to the Church.

b God hath determined in his counsell, and hath giuen sentence for their destruction.

c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles

e They had an opinion of holiness, because they came of the Patriarche (zhak but in effect were accursed of God, and enemies vnto his Church, as the Papistes are.

f That is, both of yong and old, poore and rich of his enemies.

g That famous cite shall bee consumed as a sacrifice burnt to ashes.

h The mightie and rich shall be aswell destroyed as the inferiours.

i He alludeth to the destruction of Sodom and Gomorrah. Gen. 19. 24.

k Read Chap. 13. 21, and Ze-phan. 3. 14.

l In vaine shall any man goe about to build it againe.

m Meaning, there shall bee neither order nor policie, nor state of common weale.

n Read Chap. 13. 21.

o Signifying, that Idumea should bee an horrible desolation and barren wilderness.

p That is, in the Law where such curses are threatened against the wicked.

q To wit, beasts and foules.

r That is, the mouth of the Lord. f He hath giuen the beastes and foules Idumea for an inheritance.

heauen: beholde, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made farte with the farte and with the blood of the Lamibes, and the goates, with the farte of the kidnies of the Rammes: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And the Unicornes shall come downe with them, and the heiffers with the bulles, and their lande shall bee drunken with blood, and their dust made farte with farnesse.

8 For it is the day of the Lordes vengeance, and the peere of recompense for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into Brimstone, and the land thereof shall bee burning pitch.

10 It shall not bee quenched night nor day: the smoke thereof shall goe vperuer: it shall bee desolate from generation to generation: none shall passe thorow it for euer.

11 But the Pellicane^k and the Hedgehog shall possesse it, and the great Owle, and the Rauens shall dwell in it. and he shall stretch out vpon it the line of banitic, & the stones of impietie.

12 The nobles thereof shall call to the kingdome, and there shall bee none, and all the Princes thereof shall bee as nothing.

13 and it shall bring forth thornes in the palaces thereof, nettles and thistles in the iron holdes thereof, and it shall bee an habitation for Dragons and a court for Dritches.

14 There shall meeete also Zim and Jim, and the Satyre shall crie to his fellow, and the Shichowle shall rest there, and shall finde for her selfe a quiet dwelling.

15 There shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Vulture also bee gathered, euerie one with her make.

16 Seeke in the booke of the Lord, and read: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the lot for them, and his hand hath diuided it vnto them by line: they shall possesse it for euer from generation to generation shall they dwell in it.

f He hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioy of them that beleue in Christ.
3 Their office which preach the Gospel, & The fruites that follow thereof.

The desert and the wilderness shall reioyce: and the waste ground shall be glad and flourish as the roie.

2 It shall flourish abundantly, and shall greatly reioyce also and toy, the glory of Lebanon shall be giuen vnto it: the beautie of Carmel, and of Sharon. They shall see the glory of the Lord, and the excellencie of our God.

3 Strengthen the weak hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Bee you strong, feare not: beholde, your God cometh with vengeance: euen God will with a recompense, hee will come and saue you.

5 Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, and the dumbe mans tongue shall be loosed: for in the wilderness shall waters breake out, and riuers in the desert.

7 And the drie ground shall be as a pool, and the thurle as spring of water: in the habitation of dragons where they lay, shall be a place for reeds and rushes.

8 And there shall bee a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the fooler shall not erre.

9 There shall bee no lion, nor noysome beastes shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with praise: and euerslasting ioy shall be vpon their heads: they shall obtaine ioy and gladnesse, and sorrow and mourning shall flee away.

When the knowledge of Christ is revealed. f When the knowledge of Christ is revealed. g They that were barren and destitute of the graces of God, shall haue them giuen by Christ. h It shall be for the Saints of God, and not for the wicked. i God shall leade and guide them, alluding to the bringing forth of Egypt. k As he threatned to the wicked to be destroyed hereby, Chapter 30. 6. l Whom the Lord shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

Now in the fourteenth yeere of King Dizeckiah, Saneherib king of Assur came vp against all the strong cities of Iudah, and tooke them.

2 And the king of Assur sent Rabshakeh from Lachish toward Ierusalem vnto King Dizeckiah with a great host, and hee stood by the conduit of the vpper pool: in the path of the fullers field.

3 Then came forth vnto him Eliakim the Church to bee afflicted, but at the length would send deliuerance. b When he had abolished superstition and idolatry, and restored religion, yet God would exercise his Church to trie their faith, and patience.

c For he was now restored to his office, as Isaiah had prophesied, Chap. 53. 10. d This declareth that there were few godly to be found in Kings house, when he was driven to send this wicked man in such a weighty matter. e Saneherib chief captaine. f He speaketh of this in the person of Hezekiah, falsely charging him, that he put his trust in his wit & eloquence, whereas his only confidence was in the Lord, g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians whole power was weak and would deceive them to yeelde himselfe to the Assyrians, and so not to hope for any helpe of God.

[Or turne backe. h He reproacheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines. i Thus the wicked to deceive vs, will pretend the Name of the Lord, but wee must try the spirits, whether they be of God or no.

k They were afraid left by his words he should haue stirred the people against the king, and also pretended to grow to some appointment with him. l Ebr the waters of their fesse. 1 The Ebrew word signifieth blessing: whereby this wicked captaine would haue persequed the people, that their condition should bee better vnder Saneherib, then vnder Hezekiah.

sonne of Hilkiah the steward of the house, and Shebna the chancelour, and Ioah the sonne of Shaph the recorder.

4 And Rabbahkei sayd vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the king of Asshur, What confidence is this wherein thou trustest?

5 I say, Surely I haue eloquence, but counsell and strength are for the warre: on whom then dost thou trust, that thou rebellest against me?

6 See, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand and pearce it: so is Pharaoh king of Egypt vnto all that trust in him.

7 But if thou say vnto mee, We trust in the Lorde our God: Is not that hee whose high places and whose altars Hezekiah tooke downe, and sayd to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to sit riders vpon them.

9 For how canst thou despise any captaine of the least of my lords seruantes? and put thy trust on Egypt for charrets and for horsemen?

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, See vp against this land and destroy it.

11 Then said Eliakim, and Shebna, and Ioah vnto Rabbahkei, Speake, I pray thee, to thy seruantes, in the Aramites language (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabbahkei, Hath my master sent mee to thy master, and to thee to speake these words, and not to the men that sit on the wall, that they may eat their owne dounge, and drinke their owne piss with you?

13 So Rabbahkei stood and cried with a loud voice in the Iewes language, and said, heare the words of the great King, of the king of Asshur.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this city shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus saith the king of Asshur, Make appointment with mee, & come out to mee, that every man may eate of his owne vine, and euery man of his owne fig tree, and drinke euery man the water of his owne well.

17 Till I come & bring you to a land like your owne land, euen a land of wheate and

wine, a land of bread and vineyards,

18 Let Hezekiah deceive you, saying, The Lord will deliuer vs. Vnch any of the gods of the nations deliuered his land out of the hand of the king of Asshur?

19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim? how haue they deliuered Samaria out of mine hand?

20 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they kept silence, and answered him not a word: for the kings commandement was, saying, Answer him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the Chancelour, and Ioah the sonne of Shaph the Recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabbahkei.

nisteth cities for sinne. a Not that they did not shew by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vie long reasoning with this infidell, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

2 Hezekiah asketh counsell of Isaiah, who promisseth him the victory; 10 The blasphemie of Saneherib. 16 Hezekiahs prayer: 36 The armie of Saneherib is slaine of the Angel, 38 And he himselfe of his owne finnes.

And when the King Hezekiah heard it, he rent his clothes, & put on sackcloth, and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancelour, with the Elders of the Priestes clothed in sackcloth, vnto Isaiah the Prophet, the sonne of Amoz.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 It is to be the Lord thy God hath heard the wordes of Rabbahkei whom the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lord thy God hath heard, then are left.

5 So the seruantes of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Bee not afraid of y words that thou hast heard, whereby the seruants of the king of Asshur haue blasphemed me.

7 Behold, I will send a blast vpon him;

declare by effect that he hath heard it: For when God desereth to punish, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause. c Declaring that the ministers office doth not onely stand in comforting by the word, but also in praying for the people;

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they do not vnderstand that God maketh them his scourge, and pu-

2. King. 19. f. a In signe of griefe and repentance.

b To haue comfort of him by the worde of God; that his faith might be confirmed, and so his prayer be more earnest: by that in all dangers these two are the onely remedies, to seeke vnto God and his ministers.

c We are as great sorrow, as a woman that trauaileth of child, & cannot be deliuered. d That is, will

f Of the Egyptians and Ethiopians that shall come and fight against him.
g Which was a city toward Egypt, thinking thereby to have slayed the force of his enemies.

h Thus God would haue him to utter a most horrible blasphemy before his destruction: as to call the author of all truth a deceiver: some gather hereby that Shebna had disclosed vnto Saneherib the answer that Isaiah sent to the King.
i Which was a citie of the Medes.
k Cal led also Charra a city in Mesopotamia, whence Abraham came after his fathers death.
l He groundeth his prayer on Gods promise, who promised to heare them from between the Cherubims.
m Meaning of the ten tribes.
n He declareth for what cause he prayed that they might be deliuered: to wit, that God might be glorified thereby through all the world.
o Whom God had chosen to himselfe as a chaste virgine, and ouer whom he had care to preferre her fro the lusts of the tyrant, as a father would haue ouer his daughter.
p Declaring hereby, that they that are enemies to Gods Church, fight against him, whose quarrell his Church onely maintaineth;

and he shall heare a noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.
8 So Rabshakch returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.
9 Hee heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,
10 Thus saill yee speake to Hezekiah king of Iudah, saying, Let not thy God deceiue thee, in whom thou trustest, saying, Ierusalem shall not bee giuen into the hand of the king of Asshur.
11 Behold, thou hast heard what the kings of Asshur haue done to all lands in destroying them, and shalt thou be deliuered?
12 Haue the gods of the nations deliuered them, which my fathers haue destroyed: as Gozan, and Haran, and Reseph, and the children of Eden, which were at Celsassar?
13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena, and Iuah?
14 So Hezekiah received the letter of the hand of the messengers, and read it, and hee went vp into the house of the Lord, and Hezekiah spread it before the Lord.
15 And Hezekiah prayed vnto the Lord, saying,
16 O Lord of hosts, God of Israel, which dwellest betweene the Cherubims, thou art very God alone ouer all the kingdoms of the earth: thou hast made the heauen and the earth.
17 Encline thine eare, O Lord, and heare, open thine eyes, O Lord, and see, and heare all the words of Saneherib, who hath sent to blasphem the living God.
18 Truth it is, O Lord, that the kings of Asshur haue destroyed all lands, & their countrey.
19 And haue cast their gods in the fire: for they were no gods, but the worke of mens hands, euen wood or stone: therefore they destroyed them.
20 Now therefore, O Lord our God, saue thou vs out of his hand, that all the kingdoms of the earth may know, that thou only art the Lord.
21 Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saierh the Lord God of Israel, Because thou hast prayed vnto mee concerning Saneherib king of Asshur,
22 This is the word that the Lord hath spoken against him, The virgin, the daughter of Zion hath despised thee, and laughed thee to scorn: the daughter of Ierusalem hath shaken her head at thee.
23 Whom hast thou railled on, and blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eyes on high? euen against the Holy one of Israel.
24 By thy seruants hast thou railled on the

Lord, and said, By the multitude of my charrets, I am come vp to the toppes of the mountaynes, to the sides of Lebanon, and will cut downe the high cedars thereof, and the faire fire trees thereof, and I will goe vp to the heighes of his top, and to the forefront of his fruitfull places.
25 I haue digged, and drunke the waters, and with the plant of my feete haue I dyed all the riuers closed in.
26 Hast thou not heard how I haue of old time made it, and haue formed it long agoe? should I now bring it, that it should be destroyed, and laid on ruinous heapes, as cities defenced,
27 Whole inhabitants haue small power, and are afraid and confounded: they are like the graske of the field and greene herbe, or graske on the house tops, or corne blasted afore it be growen.
28 But I know thy dwelling, and thy going out, and thy coming in, and thy sure against me.
29 Because thou ragest against mee, and thy tumult is come vp vnto mine eares, therefore will I put mine hook in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.
30 And this shall be a signe vnto thee, O Hezekiah. Thou shalt eate this yere such as groweth of it selfe: and the second yere such things as grow without sowing: and in the third yere thou shalt sow and reape, and plant vineyards, and eat the fruit thereof.
31 And the remnant that is escaped of the house of Iudah, shall againe take roote downward, and bear fruit upward.
32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Sion: the zeale of the Lord of hosts shall doe this.
33 Therefore thus sayeth the Lord concerning the king of Asshur, He shall not enter into this citie, nor shote an arrow there, nor come before it with shield, nor cast a mount against it.
34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.
35 For I will defend this citie to saue it for mine owne sake, and for my seruants Danniels sake.
36 Then the Angel of the Lord went in the campe of Asshur an hundred and fourescore and fife thousand: so when they arose early in the morning, behold, they were all dead corpses.
take him and guide him. x Thou shalt lose thy labour. y God giueth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice which they were commaunded to make three dayes after their departure, and these latter are to keepe the benefits of God in our remembrance, of the which sort this here is. z He promised that for two yeres the ground of it selfe should feede them. a They whom God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church. b For my promise sake made to Dau d. 2. King. 19. 35. 2. Chron. 32. 21. Job. 1. 18. eccles. 48. 23. 1. Mac. 7. 41. 2. Mac. 8. 19.

q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great, that it is able to dry vp whole riuers, and to destroy the waters which the Lewes had closed in.
r Signifying, that God made not his Church to destroy it, but to prelerue it, and therefore he saith that he formed it of old, euen in his eternal counsell, which cannot be changed.
s Ebr. are short in hand.
t He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.
u Meaning, his counsels and enterprises.
v Because Saneherib shewed himselfe as a devouring fish and ravenous beast, he liketh these similitudes to teach how hee will

c Which was the chiefest city of the Assyrians. Tob. 1. 21.

|| Or, Armenia.

d Which was also called Sardapalus, in whose dayes ten yeeres after Saneheribs death, the Caldeans ouercame the Assyrians by Merodach their King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeeres after. 10 He giueth thanks for his benefites.

2. King 20. 1.

2 Chron 32. 24.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depend vpon God, and aspire to the heauens.

b For his heart was touched with feare of Gods iudgment, seeing he had appointed him to die so quickly after his deliuerance from so great calamity, as one vnworthy to remaine in that estate, and also foreseeing the great change, that should come in the Church, so far as hee left no sonne to reigne after him: for as yet Manasseh was not borne: & when he reigned, we see what a tyrant he was.

c He doeth not onely promise to prolong his life,

but to giue him rest and quietness from the Assyrians, who might haue renewed their armes to reuenge their former discomfiture.

d For Hezekiah had asked for the confirmation of his faith a signe as verse 22. and 2. King. 20. 8 whereunto he was moued by the singular motion of Gods spirit. e Reade 2. King. 20. 10. f He left this song of his lamentation and thanksgiving to all posterity, as a monument of his owne infirmities and thankfull heart for Gods benefites as Dauid did, Psal. 51. g At what time it was tolde mee, that I should die h I shall no more praise the Lord here in this Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterward may the more appeare when they feele their owne weakenesse.

37 So Saneherib king of Asshur departed, and went away and returned and dwelt at Nineueh.

38 And as he was in the Temple worshipping of Asiroch his god, Adramelech and Sharzer his sonnes slew him with the sword, and they escaped into the land of Assyria: and Elarhaddon his sonne reigned in his stead.

39 And as he was in the Temple worshipping of Asiroch his god, Adramelech and Sharzer his sonnes slew him with the sword, and they escaped into the land of Assyria: and Elarhaddon his sonne reigned in his stead.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeeres after. 10 He giueth thanks for his benefites.

A Bout * that * time was Hezekiah sicke vnto the death, and the Prophet Iaiab sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 Then came the word of the Lord to Iaiab, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will add vnto thy dayes fiftene yeeres.

6 And I will deliuer thee out of the hand of the king of Asshur, and this city shall be inhabited for ever.

7 And * this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken.

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahas by the * sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 The writing of Hezekiah king of Iudab, when he had bene sicke, and was recovered of his sicknesse.

10 I said in the cutting off of my dayes, I shall goe to the gates of the graue: I am deuiued of the residue of my yeeres.

11 I said, * I shall not see the Lord, even the Lord in the land of the liuing: I shall see

man no more among the inhabitants of the world.

12 Mine habitation is departed, and is removed from me like a shepherds tent: I haue cut off like a weauer my life: he will cut me off from the height: from day * to night, thou wilt make an end of me.

13 I reckoned to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I * chatter: I did mourne as a dole: mine eyes were life vpon high: O Lord * it hath oppressed me, comfort me.

15 What shall I say? * for he hath said it to me, and he hath done it: I shall walke * weakely al my yeeres in the bitterness of my soule.

16 O Lord, I to them that ouerliue them, and to all that are in them, the life of my spirit shall be knowne, that thou causedst me to sleepe, and hast giuen life to me.

17 Beholde, for * felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pitte of corruption: for thou hast cast all my sinnes behinde thy backe.

18 For * the graue cannot confesse thee: death cannot praye thee: they that goe downe into the pitte, cannot hope for thy truth.

19 But the liuing, the liuing he shall confesse thee, as I doe this day: the father to the * children shall declare thy truth.

20 The Lord was ready to slaine me: there * fore wee will sing my song all the dayes of our life in the house of the Lord.

21 Then said Iaiab, Take a lump of dry figs, and * lay it vpon the boyle, and hee shall recover.

22 Also Hezekiah * had said, What is the signe that I shall goe vp into the house of the Lord?

continall sorowes whiles I liue. q They that shall ouerliue the men that are now alieue, and all they that are in these yeeres, shall acknowledge this benefite. r That after that thou haddest condemned me to death, thou hast restored me to life. s Whereas it ought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe. t He esteemeth more the remission of his sinnes, and Gods fauour, than a thousand lines. u Forasmuch as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there are so few in earth that doe regard it, as Psal. 6. 5. and 115. 17. x All posterity shall acknowledge and the fathers according to their duty toward their children, shall instruct them in thy graces and mercies toward me, y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefites. z Reade 2. Kings 20. 7. a As verse 7.

23 And Hezekiah said, What is the signe that I shall goe vp into the house of the Lord?

24 And Hezekiah said, What is the signe that I shall goe vp into the house of the Lord?

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b Partly moved with the greatness of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly because he would ioyne with them whom God fauoured, and haue their helpe if occasion serued.

c Reade 1. King. 20. 13. & 2. chr. 32. 25, 31.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flatterie, and blinded with ambition, could not see.

e By the grievousness of the punishment, is declared how greatly God detesteth ambition and vaine glory.

f That is, officers and seruants. g Reade 1. King. 20. 19.

of Babel, sent letters and a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the silver and the gold, and the spices, and the precious oylment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdom that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and said vnto him, What saydest thou this? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.

4 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures that I haue not shewed them.

5 And Isaiah said to Hezekiah, Heare the word of the Lord of hosts.

6 Behold, the dayes come, that all that is in thine house, and which thy fathers haue layd up in store vntill this day, shall be carried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

8 Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there be peace and truth in my dayes.

CHAP. XL.

2 Remission of sin by Christ. 3 The coming of Iohn Baptist. 18 The Prophet reproveth the idolaters, and them that trust not in the Lord.

a This is a consolation for ye, comfort ye my people, will comfort you God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, that her iniquities are pardoned: for she hath receiued of the Lords hand double for all her finnes.

3 A voice cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be straight, and the rough

places plaine. 5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. 6 A voice said, Cry. And he said, What shall I cry? All flesh is grasse, and all the flesh thereof is as the flower of the field. 7 The grasse withereth, the flower fadeth, because the spirit of the Lord bloweth vpon it: surely the people is grasse. 8 The grasse withereth, the flower fadeth: but the word of our God shall stand for ever. 9 O Zion that bringest good tidings, get thee vp into the high mountain: O Ierusalem, that bringest good tidings, lift vp thy voice with it: strength: lift it up, be not afraid: say vnto the citie of Iudah, Behold your God. 10 Behold, the Lord God will come with power, and his arme shall rule for him: behold, his reward is with him, and his worke before him. 11 Hee shall feede his flocke like a shepheard: hee shall gather the lambs with his arme, and carry them in his bosome, and shall guide them with a yong. 12 Who hath measured the waters in his fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure: and weighed the mountains in a weight, and the hills in a balance? 13 Who hath instructed the Spirit of the Lord? or was his counsellor, or taught him? 14 Of whom took he counsellor, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the dust of the ballance: behold, hee taketh away the yles as a little dust. 16 And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering. 17 All nations before him are as nothing, and they are counted to him lesse then nothing, and vanitie. 18 To whom then will I be likened? or what similitude will I see set vpon him? 19 The workman melteth an image, or the goldsmith beateh it out in gold, or the goldsmith maketh silver plates. 20 Doeth not the poore chuse out a tree

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5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

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20 Doeth not the poore chuse out a tree

This miracle shall be so great, that it shall be known thorow all the world.

i The voyce of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisdom & natural powers, 1. am. 1. 10. 1. pet. 1. 24.

l The Spirit of God shall discover the vanities in all that seeme to have any excellency of themselves.

m Though considering the frailty of mans nature, many of the Iewes should perish: and so not be partakers of this deliuerance.

n To publish this benefit through all the world.

o He sheweth at one word the perfection of all mans felicity, which is, to haue Gods presence.

p His power shall be sufficient without helpe of any other, and shall haue all meanes in himselfe to bring his will to passe.

q Hee shall show his care and fauour over them that are weak and tender.

r Declaring that as GOD only hath all power, so doeth hee vse the same for the defence and maintenance of his Church.

s He sheweth Gods infinite wisdom for the same end and purpose.

t Hee speaketh all this to the intent, that they should neither feare man, nor put their trust in any saue onely in God.

u Hee bye armeth them against the idolatry wherewith they should be tempted in Babylon.

x Hee sheweth the rage of the idolaters, seeing that the poore, that haue not to suffice their owne necessities, will delraud themselves to serue their idoles.

that will not rot, for an oblation? hee seeketh also unto him a cunning workman, to prepare an image, that shall not be moved.

21 Know ye nothing? haue yee not heard yit? hath it not bene told you from the beginning? haue yee not understood it by the foundation of the earth?

22 He sitteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, he stretcheth out the heauens as a curtain, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the Iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sown, as though their stocke took no roote in the earth: for he did euen blow vpon them, and they withered, and the whirlewind wil take them away as stubble.

25 To whom now wilt ye liken mee, that I should be like him, saith the holy one?

26 Lift vp your eyes ou high, and behold who hath created these things, and bringeth out their armies by number, and calleth them all by names: by the greatnesse of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iakob, and speakest, O Israel, My way is hid from the Lord, and my Iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard that the euermlasting God, the Lord hath created the ends of the earth? hee neither fainteth, nor is weary: there is no fearing of his vnderstanding.

29 But hee giueth strength vnto him that fainteth, & vnto him that hath no strength he encreaseth power.

30 Euen the young men shall faint, and bee weare, and the young men shall stumble and fall.

31 But they that waite vpon the Lord, shall renew their strength: they shall lift vp the wings as the eagles: they shall runne, and not bee weary, and they shall walke and not faint.

in their owne vertue, and doe not acknowledge of God.

CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliueraunce promised to Zion.

Kepe silence before me, O ylandes, & let the people renew their strength: let them come nere, and let them speake: let vs come together into iudgement.

2 Who raised vp iustice from the East, and called him to his feat: and gaue the nations before him, and subdued the Kings? hee gaue them as dust to his sword, and as scattered stubble vnto his bow.

3 He pursued them, & passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? hee that calleth the generations from the beginning. I the Lord am the first, and with the last I am the same.

5 The yles saw it, and did feare, and the endes of the earth were ashamed, & were nere, and came.

6 Every man helped his neighbour, and said to his brother, Be strong.

7 So the workman comforted the founder, and he that smote with the hammer, him that smote by couel, saying, It is ready for the soldering, and hee fastened it with nails that it should not be moved.

8 But thou, Israel, at my seruant, and thou Iakob, whom I haue chosen, the seed of Abraham my friend.

9 For I haue taken thee from the endes of the earth, and called thee before the chiefe thereof, and sayd vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: bee not afraid, for I am thy God: I will strengthen thee, & helpe thee, & will susteine thee with the right hand of my iustice.

11 Beholde, all they that prouoke thee shall be ashamed, and confounded: they shall be as nothing, and they that strue with thee shall perish.

12 Thou shalt seeke them, and shalt not find them: to wit, the men of thy strife, for they shall be as nothing, and the men that waite against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not thou worke Iakob, and ye men of Israel: I will helpe thee, sayth the Lord, and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh the mountaines, & bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the wind shall cary them away, and the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, and shalt gloyp in the holy one of Israel.

17 When the pooze and the nedie seeke water, & there is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them.)

18 I will open riuers in the toppes of the hilles, and fontaines in the mids of the valleys: I will make the wilderness as a pole of water, and the waste land as springs of water.

19 I will set in the wilderness the cedar, the firrah tree, and the myrr tree, and the pine tree, and I will set in the wilderness the firre tree, the elme and the bore tree toge ther.

that shall be afflicted in the captiuitie of Babylon. p God will rather change the order of nature, then they should want: ny thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon,

d Who hath created man and maintained his succellion,

e Though the world set vp neuer so many gods, yet they diminish nothing of my glory: for I am all one, vnchangeable,

f Considering mine excellent workes among my people.

g They assembled thesels, & conspired against me to maintain their idolatrie.

h He noteth the obliuion of the idolaters to maintain their superstitions.

i And therefore oughtest not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise in the performance whereof I will shew my selfe faithfull and iust.

l Because they shall be destroyed.

m Thus he calerh them because they were contemned of all the world, & that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mighty, and this chiefly is referred to the Kingdome of Christ.

o That is, they shall be afflicted in the captiuitie of Babylon.

p God will rather change the order of nature, then they should want: ny thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon,

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u That is, they shall be afflicted in the captiuitie of Babylon.

y Haue ye not the word of God which plainly condemneth idolatry?

z Can ye not learne by the visible creatures whom God hath made to serue your vse, that you should not selue them nor worship them?

a So that his power appeareth in euery place wherefoeuer we turne our eyes.

b Who hath set in the infinite number of the starres,

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time cometh.

e Shewing, that men must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust that all cometh

g That is, by the force of my promise in the performance whereof I will shew my selfe faithfull and iust.

h Because they shall be destroyed.

i Thus he calerh them because they were contemned of all the world, & that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mighty, and this chiefly is referred to the Kingdome of Christ.

o That is, they shall be afflicted in the captiuitie of Babylon.

p God will rather change the order of nature, then they should want: ny thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon,

q That is, they shall be afflicted in the captiuitie of Babylon.

r God will rather change the order of nature, then they should want: ny thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon,

s That is, they shall be afflicted in the captiuitie of Babylon.

q That is, hath appointed, and determined that it shall to come to passe.
r Hee biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, hee concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but he must doe that, which God detesteth and abhorreth: for he chuseh his owne deuises, & forsaketh the Lords.
t Meaning, the Chaldeans.
u That is, Cyrus, who shall do all things in my Name and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance shall be ordered by Gods providence and appointment.
x Both of the Chaldeans and others.
y Meaning, that none of the Gentiles gods can worke any of these things.
z That is, the Israelites, which returne from the captiuitie.
a To wit, a continuall successe of Prophets & Ministers.
b When I looked whether the idoles could doe these things, I found that they had neither wisdom nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanities.

20 Therefore let them see and know, and let them consider, and understand together, that the hand of the Lord hath done this, & the holy one of Israel hath created it.

21 Stand to your cause, saith the Lord: bring forth your strong reasons, sayeth the King of Iacob.

22 Let them bring them forth, and let them tell vs what shall come: let them shew the former things which they haue said, that we may consider them, and know the latter end of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may know that you are gods: yea, doe good or doe euill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your makings of no might: man hath created an abomination by them.

25 I haue raiyed vp from the North, and he shall come: from the East I will call vpon my Name, and shall come vpon princes as vpon clay, and as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning that we may know: or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your words.

27 I am the first that sayeth to Zion, Beholde, beholde: them: and I will giue to Jerusalem a one that shall bring good tidings.

28 But when I behelde, there was none: & when I requied of them, there was no counsellour, and when I demanded of them, they answered not a word.

29 Beholde, they are all vanitie: thei workes are of nothing, thei images are winde and confusion.

CHAP. XLII.

1 The obedience & humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

1 Beholde, my seruant: b I will stay vpon him: mine elect, in whom my soule delighteth: I haue put my Spirit vpon him: he shall bring forth iudgement to the Gentiles.

2 Hee shall not cry, nor lift vp, nor cause

a That is, Christ, who in respect of his manhood is called here seruant. The Prophets vse to make mention of Christ after that they haue declared any great promise, because he is the foundation whereupon all the promises are made and ratified.
b For I haue committed all my power to him, as to a most faithfull steward. Some read, I will establish him, to wit, in his office, by giuing him the fullness of my Spirit.
c Hee onely is accepted vnto me, and they that come vnto me by him: for there is no other meane of reconciliation, Mat 12. 18. ephes. 1. 4.
d Hee shall declare himselfe gouernour ouer the Gentiles, and call them by his word, and rule them by his Spirit.
e His comming shall not be with pompe, and noyse, as earthly Princes.

his voice to be heard in the streete.

3 A bruised reed shall he not breake, and the smoking flaxe shall he not quench, hee shall bring forth iudgement in truth.

4 He shall not faile nor bee discouraged till he haue set iudgement in the earth: and the viles shall wait for his law.

5 Thus saith God the Lord, (he that created the heauens & spread them abroad: he that lietheth forth the earth, and the budde thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein.)

6 If the Lord haue called thee in righteousnesse, and will hold thee fast, and I will keepe thee, and giue thee for a covenant of the people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkness, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another, neither my praise to grauen images.

9 Behold, the former things are come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praye from the end of the earth: ye that goe downe to the sea, and all that is therein: the viles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift vp their voice, the towne that Kedar doeth inhabit: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praise in the playdes.

13 The Lord shall goe forth as a grant: he shall stirre vp his courage like a man of warre, he shall shoute and crye, and shall pteuaille against his enemies.

14 I haue a long time holden my peace: I haue been still and refrained my selfe: now will I crye like a trauiailing woman: I will destroy and deuoure at once.

15 I will make waste mountaines and hilles, and dy by all their herbes, and I will make the floods playdes, and I will drye by the wyles.

16 And I will bring the blinde by a way that they knew not, and leade them by paths that they haue not known: I will make darkness light before them, and crooked things straight. These things will I doe vnto them, and not forsake them.

17 They shall be turned backe: they shall be greatly ashamed, that trust in grauen images, and say to the molten images, Yee are our gods.

18 Heare, yee deafe: and ye blind, regard that ye may see.

19 Who is blinde but my seruant: or

f He will not hurt the weak and feeble, but support & comfort them.

g Meaning the weak of a Lampe, or candle, which is almost out, but he will cherish it and stutfe it, that it may shine brighter.

h Although he fauor the weak, yet will he not spare the wicked, but will iudge them according to truth and equitie.

i Till he haue set all things in good order, k The Gentiles shall be desirous to receiue his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him by whom the promise made to all nations in Abraham, shall be fulfilled.

o I will not suffer my glory to be diminished: which I should doe, if I were not faithfull in performing the same, & the idolaters thereby would extol their idoles.

p As in times past I haue bene true in my promises, so will I be in time to come.

q Meaning, the Arabians, vnder whom he comprehended all the people of the East.

r He sheweth the zeale of the Lord, and his power in the confutation of his Church.
s I will haste to execute my vengeance, which I haue long deferred, as a woman that desireth to be deliuered, when she is in trauaile.
t That is, my poore people which are in perplexity and care.
u To wit, Israel, which should haue most light, because of my Law.

z The Priest to whom my word is committed, which should not onely heare it himselfe, but cause others to heare it.

y As the Priests and Prophets, that should be lights to others:

z Because they will not acknowledge this benefit of the Lord, who is ready to deliuer them, he suffereth them to be spoiled of their enemies through their owne fault and incredulity.

a There shall be none to succour them, or to will the enemy to restore that which he hath spoiled.

deaf as my messenger, that I sent? who is blinde as the perfect, and blinde as the Lords servant?

20 Seeing many things, but thou keepest them not; opening the eares, but he heareth not?

21 The Lord is willing for his righteousness sake, that he may magnifie the Law, and exalt it.

22 But this people is robbed and spoiled, and shall be all shamed in dungeons, and they shall bee bid in prison houses: they shall be for a pray and none shall deliuer: a people, and none shall say, Restore.

23 Who among you shall hearken to this, and take heed, and heare for afterwards?

24 Who gaue Iakob for a people, and Israel to the robbers? Did not the Lord, because we haue sinned against him? for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore hee hath powred vpon him his fierce wrath, and the strength of battell: and it let him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

b Meaning Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. Hee promisseth deliuerance to the Iewes. 11 There is no God but one alone.

At now thus saith the Lord, that created thee, O Iakob: and he that formed thee, O Israel, I feare not: for I haue redeemed thee: I haue called thee by thy name, Thou art mine.

2 When thou passest through the waters, I will bee with thee, and through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

3 For I am the Lord thy God, the Holy one of Israel, thy Saviour: I gaue Egypt for thy ransome, Ethiopia & Seba for thee.

4 Because thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore will I giue a man for thee, and people for thy sake.

5 Feare not, for I am with thee: I will bring thy seede from the East, and gather thee from the West.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sons from farre, and my daughters from the ends of the earth.

7 Every one shall be called by my Name for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and

they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this & shew vs former things: let them bring forth their witness, that they may be iustificed: but let them heare, and say, It is truth.

10 You are my witnesses, saith the Lord, and my servant, whom I haue chosen: therefore ye shall know and beleue me, and ye shall vnderstand that I am: before mee there was no God formed, neither shall there be after me.

11 I, euen I am the Lord, and beside mee there is no Saviour.

12 I haue declared, and I haue sained, and I haue shewed, when there was no strange god among you: therefore you are my witnesses, saith the Lord, that I am God.

13 Pea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord your Redeemer, the Holy one of Israel, For your sake I haue sent to Babel, and brought it downe: they are all figments, and the Chaldeans cry in the hypps.

15 I am the Lord your Holy one, the Creator of Israel, your King.

16 Thus saith the Lord which maketh a way in the sea, and a path in the mightie waters.

17 When hee bringeth out the chariot and hope, the arme and the power lie together, and shall not rise: they are extinct, and quenched as towne.

18 Remember yet not the former things, neither regard the things of old.

19 Behold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the desert and floods in the wilderness.

20 The wilde beastes shall honour me, the dragons & the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my self: they shall shew forth my praise.

22 And thou hast not called vpon mee, O Iakob, but thou hast wearied mee, O Israel.

23 Thou hast not brought me the sacrifice of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense,

their deliuerance out of Babylon, should be more famous then that from Egypt was, Ierem. 2. 3. Hag. 2. 10. 2. corinth. 5. 17. reuel. 21. 5

u They shall haue such abundance of all things as they returne home, euen in the dry and barren places, that the very beastes shall feele my benefits, and shall acknowledge them: much more men ought to be thankfull for the same. x Thou hast not worshipped me as thou oughtest to haue done. y Because thou hast not willingly receiued that which I did command thee, thou diddest grieue me Whereby he sheweth that his merites were the only cause of their deliuerance, to as much as they had deserued the contrary.

z Meaning, in true faith and obedience.

h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41. 22.

i To proue that the things which are spoken of them, are true. k Shewing, that the malice of the wicked hindereth them in the knowledge of the truth, because they will not heare when God speaketh by his word.

l The Prophets and people to whom I haue giuen my Law.

m Meaning, specially Christ, and by him, all the faithful.

n By Darius and Cyrus.

o They shall cry when they would escape by water, seeing that the courtes of Euphrates is turned another way by the enemy.

p When he deliuered Israel from Pharaoh, Exod. 14. 22.

q When the Israelites passed through Iordan, Iosh. 3. 17.

r When he deliuered his people out of Egypt.

s Pharaoh and his mightie armie.

t Meaning, that

a Either for the composition of the sweet ointment, Exod. 30. 34. or for the sweet incense, Exod. 30. 7.
b Thou hast made me to beare an heavy burden by thy finnes.
c If I forget any thing that may make for thy iustificacion, put me in remembrance, & ſpeake for thy ſelfe.
d That is, reiected, abhorred, and deſtroyed them in the wilderneſſe, and at other times.

24 Thou boughteſt mee no ſweet ſauour with money, neither haſt thou made mee drinke with the fat of thy ſacrifices, but thou haſt made me to ſerue with thy finnes, and wearied me with thine iniquities.
25 ¶ I, euen I am he that putteth away thine iniquities for mine owne ſake, and wil not remember thy finnes.
26 But mee in remembrance: let vs be iudged together: count thou that thou mayeſt be iuſtified.
27 Thy firſt father hath ſinned, and thy teachers haue tranſgreſſed againſt me.
28 Therefore I haue prophanded the rulers of the Sanctuary, and haue made Iakob a curſe, and Iſrael a reproch.

d Thine anceſter. e Thy Prieſts and thy Prophets.
f That is, reiected, abhorred, and deſtroyed them in the wilderneſſe, and at other times.

CHAP. XLIIII.

5 The Lord promiſeth comfort, and that hee will aſſemble his Church of the diuers nations. 9 The vanitie of idoles. 17 The beaſtneſſe of idolaters.

Y Et now heare, O Iakob my ſeruant, and Iſrael whom I haue choſen.

2 Thus ſaith the Lord that made thee, and formed thee from the wombe: hee wil helpe thee. Feare not, O Iakob, my ſeruant, and thou righteous, whom I haue choſen.

3 For I wil poure water vpon the thirſte, and floods vpon the dry ground: I wil poure my Spirit vpon thy ſeed, and my bleſſing vpon thy buds.

4 And they ſhall grow as among the graſſe, and as the willowes by the riuers of waters.

5 One ſhall ſay, I am the Lords: another ſhall be called by the name of Iakob: and another ſhall ſubſcribe with his hand vnto the Lord, and name himſelfe by the name of Iſrael.

6 Thus ſaith the Lord the King of Iſrael, and his redeemer the Lord of hoſtes, I am the firſt, and I am the laſt, and without me there is no God.

7 And who is like mee, that ſhall call, and ſhall declare it, and ſet it in order before mee, ſince I appointed the ancient people: and what is at hand, and what things are to come, let them ſhew vnto them.

8 Feare ye not, neither bee afraid: haue not I told thee of old, and haue declared it: you are euen my witneſſes, whether there be a God beſide mee, & that there is no God that I know not.

9 All they that make an image, are vanitie, and their deſectable things ſhall no.

10 All they that make an image, are vanity, and their deſectable things ſhall no. By this diuerſitie of ſpeech hee meaneth one thing, that is, that the people ſhall be holy, and receiue the true religion of God, as Pſal. 87. 5.

11 I am alwayes like my ſelfe, that is, merciful toward my Church, and moſt able to maintaine it, as Chap. 41. 4. & 48. 12. reuel. 1. 17. & 22. 13. g And appoint them that ſhall deliuer the Church. h That is, declare vnto mee how I ought to proceed herein. i God calleth the Iſraelites ancient, becauſe he preferred them to all other in his eternal election. k Meaning, their idoles. l Reade Chap. 43. 10. m Whatſoeuer they beſlow vpon their idoles to make them to ſeeme glorious.

thing profit: and they are their owne witneſſes, that they ſee not nor know: therefore they ſhall be confounded.

10 Alſo hath made a god, or molten image, that is profitable for nothing.

11 Behold, all that are of the ſellowſhip thereof, ſhall be confounded: for the worke-men themſelves are men: let them all be gathered together, and ſtand vp, yet they ſhall feare, and be confounded together.

12 The ſmith taketh an inferment, and worketh in the coales, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes: yea, he is an hungred, and his ſtrength faileth: he drinketh no water, and is fatigued.

13 The carpenter ſtretcheth out a line: hee faſhioneth it with a red thread, hee planeth it, and hee putteth it with the compaſſe, and maketh it after the figure of a man, and according to the beaſtie of a man, that it may remaine in an houſe.

14 Hee will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the foreſt: hee planteth a ſiluer tree, and the raine doth nourish it.

15 And man burneth thereof: for hee will take thereof and warme himſelfe: hee alſo kindleth it, and baketh bread, yet hee maketh a god and worſhippeth it: hee maketh it an idole, and boweth vnto it.

16 Hee burneth the halfe thereof euen in the fire, and vpon the halfe thereof hee eateth fleſh: hee roſteth the roſte and is ſatiſfied: alſo hee warmeth himſelfe and ſaith, Aha, I am warme, I haue bene at the fire.

17 And the reſidue thereof hee maketh a god, euen his idole: hee boweth vnto it, and worſhippeth and prayeth vnto it, and ſaith, Deliuer me: for thou art my God.

18 They haue not knowne, nor vnderſtood: for God hath ſhut their eyes, that they cannot ſee, and their hearts, that they cannot vnderſtand.

19 And none conſidereth in his heart, neither is there knowledge nor vnderſtanding to ſay, I haue burnt halfe of it, euen in the fire, and haue baked bread alſo vpon the coales thereof: I haue roaſted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I bow to the ſtocke of a tree?

20 Hee feedeth of aſhes: a ſeduced heart hath deſcended him, that hee cannot deliuer his ſoule, nor ſay, Is there not a lie in my right hand?

idolaters, which forget their owne neceſſities to ſet forth their deuotion toward their idoles. t To place it in ſome Temple.

u He ſetteth forth the obſtinacy and malice of the idolaters, which though they ſee by dayly experience that their idoles are no better then the reſt of the matter whereof they are made, yet they reſuſe the one part, and make a god of the other, as the Papifts make their cake god, and the reſt of their idoles. x That is, hee either maketh a table or trenchers. y The Prophet giueth here an anſwere to all them that wonder how it is poſſible that any ſhould be ſo blind to commit ſuch abomination, ſaying, that God hath blinded their eyes, and hardened their hearts. z He is abuſed as one that would eate aſhes, thinking to ſatiſſie his hunger.

n That is, the idolaters ſeeing their idole blind, muſt needs be witneſſes of their owne blindneſſe, and ſeeing that they are not able to helpe them, muſt confeſſe that they haue no power.

o Meaning, that whatſoeuer is made by the hand of man, if it be eſteemed as God, is moſt deteſtable.

p Whereby appeareth their blaſphemie, which call images the bookes of the laitie, ſeeing that they are not only here called vnprofitable, but Chap.

41. 24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10. 15. Habakkuk, a lying teacher, 2. 18.

q That is, which by any way conſeſt either to the making, or worſhipping.

r Signifying, that the multitude ſhall not then ſaue the idolaters, when God will take vengeance, although they excuſe themſelves thereby among men.

s He deſcribeth the raging aſſeſſion of the

a Shewing that most inclined to idolatrie, and therefore he warne his people by these examples, that they should not cleave to any but to the living God, who they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shall be so great, that the infensible creatures shall be moved therewith.

c He armeth them against the Soothsayers of Babylon, which would have borne them in hand that they knew by the starres that God would not deliver them, and that Babylon should stand.

d Of Isaiah & the rest of his Prophets, which did assure the Church of Gods favour and deliverance.

e He sheweth that Gods worke should be no lesse notable in this their deliverance, then when hee brought them out of Egypt through the sea.

f To assure them of their deliverance, he nameth the person by whom it should be, more then a hundreth yee before he was borne.

21 Remember these (O Iakob and Israel) for thou art my servant: I have formed thee: thou art my servant: O Israel forget me not.

22 I have put away thy transgressions like a cloud, and thy iniquities as a mist: turne unto me, for I have redeemed thee.

23 Rejoyce yee heavens: for the Lord hath done it: shewre, yee lower parts of the earth: burst forth into praises, yee mountaynes, O forest, and every tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus saith the Lord the redeemer, and he that formed thee from the wombe, I am y Lord that made all things, that spread out the heavens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wiser men backward, & make their knowledge foolishnesse.

26 I will confirm the word of his servant, and performe the counsell of his messengers, laying to Jerusalem, Thou shalt be inhabited: and to the cities of Iudah, Yee shall be built up, and I will repaire the decayed places thereof.

27 He saith to the deepe, Be drie, and I will drie up thy floods.

28 I be saith to Cyrus, Thou art my shepherd: and he shall performe all my desire: saying also to Jerusalem, Thou shalt be built: and to the Temple, thy foundation shall be surely laid.

29 I be saith to the deepe, Be drie, and I will drie up thy floods.

30 I be saith to the deepe, Be drie, and I will drie up thy floods.

CHAP. XLV.

1 The deliverance of the people by Cyrus. 9 God is just in all his works. 20 The calling of the Gentiles.

a To assure the Jewes of their deliverance against the great tentations that they should abide he nameth the person and the means.

b Because Cyrus should execute the office of a deliverer. God called him his anointed for a time, but after an other sort then he called David.

c To guide him in y deliverance of my people.

d I will take away all impediments and lets.

e Not that Cyrus did know God to worship him aright, but he had a certaine peculiar knowledge, as prophete men may have of his power, and so was compelled to deliver Gods people.

f Not for anything that is in thee, or for thy worthinesse.

Thus saith the Lord unto Cyrus his anointed, whose right hand I have holden: to subdue nations before him: therefore will I weaken the loynes of Kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the crooked straight: I will breake the brasen doores, and burst the yron barres.

3 And I will give thee the treasures of darkenesse, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, even the God of Israel.

4 For Iakob my servants sake, and Israel mine elect, I will men call thee by thy name, and name thee, though thou hast not known me.

5 I am the Lord, and there is none other: there is no God besides me: I have guided thee through things thou hast not known me.

6 That they may know from the rising of the sunne and from the West, that there is none besides me, I am the Lord, and there is none other.

7 I forme the light and create darkenesse: I make peace and create euill: I the Lord do all these things.

8 Yee heavens lend the dewe from above, and let the clouds drop downe: righteousness: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord have created him.

9 Alloe bee unto him that striveth with his maker, the potterd with the potterds of the earth: shall the clay say to him that fashioneth it, What maketh thou? or thy worke? It hath none hands?

10 Alloe unto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the Holy one of Israel, and his maker, Alloe me of things to come concerning my sonnes, and concerning the workes of mine hands: command you me.

12 I have made the earth, and created man upon it: I, whose handes have spread out the heavens, I have even commanded all their armie.

13 I have raised him up in righteousness, and I will direct all his wayes: he shall build my citie, & he shall let goe my captiues in aduersitie, and not for a price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labourer of Egypt, and the merchandise of Ethiopia, pleasure: willing and of the Soberans men of stature shall come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chains: they shall fall downe before thee, and make supplications vnto thee, saying, Surely God is in thee, and there is none other God besides.

15 Verily thou O God, hast hid thy selfe, O God the Saviour of Israel.

16 All they that be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Iakob shall be lauded in the Lord, with an everlasting saluation: yee shall not be ashamed nor confounded world without ende.

18 For thus saith the Lord (that created the heaven: God himselfe that formed the earth:

at your commandement. Some read it with an interrogation, and make it the application of the similitude. o That is, the starres, p To wit, Cyrus, that I may shewe by him the faithfulness of my promise in delivering my people q Meaning, freely, and without ranfome, or any grievous condition. r Their people were tributaries to the Persians, and so king Artaxasthregaeus this money toward the building of the Temple, Ezra, 7.21. i Whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them: which was accomplished in the time of Christ. t Hereby he exhorteth the Jewes to patience, though their deliverance be deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

I have given thee strength, power, and authority.

h I sent peace and warre, prosperitie and aduersitie, as Amos 3.6.

i He comforteth the Jewes, as if he would say, Though when ye looke to the heavens & earth for succour, yee see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliverance, and of the performance of my promise, which is meant by righteousness.

k I have appointed Cyrus to this use and purpose.

l Hereby he bridleth their impatience, which in aduersitie and trouble murmure against God, and will not tarie his pleasure: willing and of the Soberans men of stature shall come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chains: they shall fall downe before thee, and make supplications vnto thee, saying, Surely God is in thee, and there is none other God besides.

m That is, it is not pericully made.

n Instead of murmuring humbly yourselves and aske what ye will for the consolation of my children: and you shall be sure of it, as ye are of these things which are

u To wit, of
man but chiefly
of his Church
x As do the false
gods which giue
vncertaine an-
swers.
y Al ye idolaters
which though
you seeme to
haue neuer so
much worldly
dignitie yet in
Gods sight you
are vile & abiect.
z He calleth the
idolaters to re-
pentance willing
them to looke
vnto him with
the eye of faith.
a That is, that
the thing which
I haue promised
shal be faithfully
performed.
b The know-
ledge of God &
the true wor-
shipping shal be
through all the
world, Rom. 14.
c Phil. 2. 10
whereby he si-
gnifieth that we
must not onely serue
God in heart, but
declare the same
also by outward
profession.
d Meaning, the
faithful shall see
and confesse this.
e All the contemners
of God.

and made it: he that prepared it, he created it not in vaine: he formed it so be-
habited) I am the Lord, and there is none
other.

19 I haue not spoken in secret, neither in
a place of darkenesse in the earth: I said not
in vaine vnto the seede of Iacob, Seeke you
me: I the Lord doe speake righteously, and
declare righteous things.

20 Assemble your selues, and come: draw
nere together, ye abiect of the Gentiles:
they haue no knowledge, that let vp the
word of their idole, and pray vnto a god, that
cannot haue them.

21 Tell ye and bring them, and let them
take counsell together, who haue declared
this from the beginning: or hath tolde it of
olde: haue not I the Lord? & there is none
other God beside mee, a iust God, and a Sa-
uiour: there is none beside me.

22 Looke vnto me, and ye shall be saued:
all the ends of the earth shall be saued: for
I am God, and there is none other.

23 I haue sware by my selfe: the word
is gone out of my mouth in righteously
and shall not returne, That euery knee
shall bow vnto mee, and euery tongue shall
swear by me.

24 Surely he shall say, In the Lord
haue I righteously and strength: he shall
come vnto him, and at that & prouoke him,
shal be ashamed.

25 The whole seede of Israel shall be in-
stified, and glorie in the Lord.

Meaning, the faithful shall see and confesse this.
d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon and of their idoles, 3
He calleth the Jewes to the consideration of his works.

2 They are bowed downe: & Moab is fallen:
their idoles were vpon the beastes, and
vpon the cattell: they which did beare you,
were laden with a wearie burden.

3 They are bowed downe, and fallen
together: for they could not ridde them of
the burden, and their soule is gone into
captiuitie.

4 Heare ye me, O house of Iacob, and
all that remaine of the house of Israel, which
are borne of mee, from the wombe, and
brought vp of me from the birth.

5 Therefore vnto old age, I the same,
euen I will beare you: until the hoare haire:
I haue made you I will also beare you, and
I will carry you, and I will deliuer you.

6 O To whom will ye make me like, or
make mee equall, or compare mee, that I
should be like him.

Meaning, the faithful shall see and confesse this.
d All the contemners of God.

6 They draw gold out of the haire, and
weigh siluer in the balance, and hire a gold-
smith to make a god of it, and they bow
downe and worship it.

7 They beare it vpon the shoulders: they
carry him and set him in his place: so doeth
he stand, and cannot remoue from his
place. Though one cry vnto him, yet can he
not answer, nor deliuer him out of his tri-
bulation.

8 Remember that he is ashamed: bring
it againe to minde, O you transgressors.

9 Remember the former things of olde:
for I am God, and there is none other God,
and there is nothing like me.

10 Which declare the last thing from the
beginning: and from of olde, the things that
were not done, saying, My counsell shall
stand, and I will do whatsoeuer I will.

11 I call a bird from the East, and the
man of my counsell from farre, as I haue
spoken to will I bring it to passe: I haue
purposed it, and will do it.

12 Heare me, ye stubborne hearted, that
are farre from iustice.

13 I bring mine iustice: it shall not
bee farre off, and my saluation shall not carry:
for I will giue saluation in Zion, and my
glory vnto Israel.

CHAP. XLVII.

The destruction of Babylon and the causes, where-
fore.

1 Come downe and sit in the dust, O vir-
gin, daughter Babel, sit on the ground:
there is no throno O daughter of the Chal-
deans: for thou shalt no more bee called
Tender and delicate.

2 Take the millstones, and grinde meale:
loose their lockes: make bare the feete: baco-
uer the legges, and passe through the floods.

3 Thy strength shall be as a reuerbera-
tion, and thy shame shall be as a reuerbera-
tion, and I will not meete thee as a man.

4 Our redeemer the Lord of hostes is
his name, the holy one of Israel.

5 Sit still, and get thee into darkenesse:
O daughter of the Chaldeans, for thou
shalt no more bee called, The lady of king-
domes.

6 I was wroth with my people: I haue
polluted mine inheritance, and giuen them
into thine hand: thou diddest shew them no
mercy, but thou diddest say thy very heauy
poeke vpon the ancient.

7 And thou saydest, I shall be a Lady for
euer, so that thou diddest not let thy minde
to these things, neither didst thou remember
the latter end thereof.

8 Therefore now heare, thou that art
giuen to pleasures, and dwellest carelesse,
She saith in her heart, I am and none like:
I shall not sit as a widow, neither shall I
lose the losse of children.

9 But their two things shal come to thee
suddenly on one day, the losse of children,
and widowhood, they shal come vpon
thee.

10 They abused Gods iudgements, thinking that
hee punished the Israelites, because he would
vicerly cast them off, and therefore in
stead of pitying their miserie, thou diddest
increase it.

h Become wife,
meaning, that all
idolaters are
without wit or
sense, like mad
men.
i That is, Cyrus
which shal come
as swift as a
bird, and fight a-
gainst Babylon.
k Him by whom
I haue appointed
to execute that,
which I haue
determined.
l Which by your
incredulitie
would let the
performance of
my promise.
m He sheweth
that mans in-
credulitie cannot
abolish the pro-
mise of God,
Rom. 3. 3.

a Which hath li-
ued in wealth
and wantones
and hath not yet
bene overcome
by any enemye.
b Thy govern-
ment shal be ta-
ken from thee.
c Thou shalt be
brought to most
vile seruitude:
for to turne the
mill was the of-
fice of slaues.
d The things
wherein the
terrestiall
pride, shal be
made vile, euen
from the head to
the foote.
e I will vse no
humanitie nor
pity toward
thee.
f The Israelites
shall confesse,
that the Lord
doeth this for
his Churches
sake.
g For very
shame, and hide
thy selfe.

i So that thy punishment shall be so great as is possible to be imagined.

k Thou dost think that thine own wisdom, & policie will haue saved thee.

l He derideth their vaine confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serue to no vse, but to delude y^e people, & to bring them from depending onely on God.

m They shall vtterly perish, and no part of them remaine.

n They shall see every one to that place which hee thought by his speculations to be most sure: but that shall deceiue them.

thee in their perfection, for the multitude of thy delinquencies, & for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast said, none shall see me. Thy wisdom, & thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none else.

11 Therefore shall I will come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, yet thou be aware.

12 Stand now among thine inchanters, and in the multitude of thy soothsayers (with whome thou hast wearied thy selfe from thy youth) if so be thou mayest haue profit, or if so be thou mayest haue strength.

13 Thou art wearied in the multitude of thy counsels: let now thy Astrologers, the starr gazers, and Divinulators stand vp, and laue thee from these things, that shall come vpon thee.

14 Behold, they shall bee as stubble: the fire shall burne them: they shall not deliuer their own liues from the power of the flame: there shall bee no coales to warme at, nor light to it by.

15 Thus shall they serue thee with whom thou hast wearied thee, even thy merchants from thy youth: every one shall wander to his owne quarter: none shall laue thee.

CHAP. XLVIII.

a The hypocricie of the Lewes is reproved. 11 The Lord alone will be worshipped. 20 Of their deliriance out of Babylon.

a He detesteth their hypocricie which vaunted themselves to be Israehtes, and were not to in deede.

b Meaning, the fountaine and stocks.

c They make a shew, as though they would haue none other God, d Hee sheweth that they could not accuse him in anything, forasmuch as he had performed whatsoever he had promised.

e I haue done for thee more then I promised, that thy stubbornnes and impudencie might haue bene ouercome. f How thou shouldst be deliuered out of Babylon. g Will ye not acknowledge thus my benefit, and declare it vnto others?

Hear ye this, O house of Iakob, which are called by the name of Israel, & are come out of the waters of Iudab: which swear by the Name of the Lord, and make mention of the God of Israel, but not in truth, nor in right conscience.

2 For they are called of the holy citie, and stay themselves vpon the God of Israel, whose name is the Lord of hosts.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to passe.

4 Because I knew, that thou art obstinate, and thy necke is an yron sinew, and thy brow brass.

5 Therefore I haue declared to thee of olde: before it came to passe, I shewed it thee, lest thou shouldst say, I sinned alone, and I did none of these things: I haue shewed thee new things, euen now, & hid things, which thou knewest not.

7 They are created now, and not of old, and euen before this thou heardest them not.

lest thou shouldst say, Behold, I knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde: for I knew that thou wouldest gruously transgresse: therefore haue I called thee a traitor, & a false friend from thy wombe.

9 For my names sake will I deferre my wrath, and for my praise will I retrain it from thee, that I cut thee not off.

10 Behold, I haue sinned thee, but not as thou: I haue cholent thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I do it: for how should my Name be polluted? surely I will not giue my glory vnto another.

12 I care mee, O Iakob, and Israel my called, I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heauens, when I call them, they stand vp togethe.

14 All you, assemble your selues, & heare: which among them hath declared these things? The Lord hath loued him: he will doe his will in Babel, and his arme shall be against the Caldeans.

15 I, euen I, haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come neere vnto me: heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hath sent me.

17 Thus saith the Lord thy Redeemer, the holy one of Israel, I am the Lord thy God, which reach thee to profit, and lead thee by the way, that thou shouldst goe.

18 Oh that thou hadst hearkened to my commandments: then had thy prosperitie bene as the flood, and thy righteousness as the waves of the Sea.

19 Thy seed also had bin as the sand, and the fruit of thy body like the grauit thereof: his name should not haue bene cut off, nor destroyed before me.

20 Go ye out of Babel: flee ye from the Caldeans, with a voyce of ioy: tell & declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his servant Iakob.

21 And they were not thirde: hee led them through: the wilderness he caused the waters to flowe out of the rocke for them: for he cleane the rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

himselfe, and to assure them of these things, x What things shall doe thee good x That is, the prosperous estate of Israel y After that hee had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy that shall come of their deliuerance. z He sheweth that it shall be as easie to deliuer them, as hee did their fathers out of Egypt. a Thus hee speaketh, that the wicked by hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisdom.

i From the time that I brought thee out of Egypt, for that deliuerance was as the birth of the Church.

k As it was my free mercy that I deliuered thee: so is it my free mercy that must saue thee.

l For I had respect to thy weaknes, & in firmity, for in sickness there is some purenes, but in vs there is no-

thing but dross: m I tooke thee out of the for-

nace where thou shouldst haue bene consumed.

n God ioyneth the saluation of his with his own honour: so that they cannot perish, but his glory should be diminished, as

Deut. 32. 27. o Reade Chap.

42. 8. p Reade Chap.

41. 4. q To obey me and to do what-

soever I command them, r Meaning Cy-

rus, whom he had chosen to

destroy Babylon, s Since the time that I declared my selfe to your

fathers, t Thus the Prophet speaketh for

What things shall doe thee good x That is, the prosperous estate of Israel y After that hee had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy that shall come of their deliuerance. z He sheweth that it shall be as easie to deliuer them, as hee did their fathers out of Egypt. a Thus hee speaketh, that the wicked by hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLII.

1 The Lord exhorteth all nations to beleue his promises. 6 Christ is the saluation of all that beleene, and will deliuer them from the tyranny of their enemies.

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him, and in him should be performed.

b This is meant of the time that Christ should be manifested to the world, as Psal. 2. 7.

c By the sword and shaft, he signifies the vertue and efficacie of Christes doctrine.

d God hath taken me to his protection and defence: This chiefly is meant of Christ, and may also be applied to the ministers of his word.

e By Israel, is meant Christ, and all the bodie of the faithfull, as the members, and their head.

f Thus Christ in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approoued of God.

g Though the Iewes refuse my doctrine yet God will approve my ministry.

h To declare my Gospel to the Gentiles, Chap. 42. 6, ades 13 47. Luke 2. 32. i Meaning, the Iewes, whom tyrants kept in bondage. k The benefite of their deliuerance shall be so great, that great and small shall acknowledge it, and reuerence God for it. l Thus heepeaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6. 2. m Meaning Christ alone. n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder. o To them that are in the prison of sinne and death. p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies. q Meaning, that there should be nothing in their way from Babylon, that should hinder or hurt them: but this is accomplished spiritually.

Hear ye me, O yles, and hearken, ye people from farre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

2 And hee hath made my mouth like a sharpe sword: vnder the shadow of his hand hath he hid me, and made me a chosen shaft, and hid me in his quiter.

3 And said vnto me, thou art my seruant Israel, for I will be glorious in thee.

4 And I said, I haue laboured in vaine: I haue spent my strength in vaine, and for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now saith the Lord that formed me from the wombe to bee his seruant, that I may bring Iacob againe to him (though Israel bee not gathered, & yet shall I be glorious in the eyes of the Lord: and my God shall be my strength.)

6 And hee said, It is a small thing that thou shouldst be my seruant, to raise vp the tribes of Iacob, and to restore the desolations of Israel: I will also giue thee for a light of the Gentiles, that thou mayest bee my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, and his holy one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, & arise, and Princes shall worship, because of the Lord, that is faithfull: and the Holy one of Israel, which hath chosen thee.

8 Thus saith the Lord, In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I wil preserue thee; and will giue thee for a covenant of the people, that thou mayest raise vp the earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the prisoners, Goe forth: and to them that are in darkness, Shew your selues: they shall feed in the wayes, and their pastures shall be in all the tops of the hilles.

10 They shall not be hungry, neither shall they be thiristie, neither shall they beate fauite them, nor the sunne, for hee that hath compassion on them, shall leade them: euen to the Springs of waters shall he diuine them.

11 And I will make all say mountaines, as a way, and my paths shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North, and from the West, and these from the land of Sinim.

13 Reioyce, O heauens: and be ioyfull, O earth: burst forth into payle, O mountaines: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But sinners, the Lord hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, & not haue compassion on the losse of her wombe: though they should forget, yet will I not forget thee.

16 Behold, I haue grauen thre vpon the palme of mine hands: thy walles are euer in my sight.

17 Thy builders make haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about, and behold: all these gather themselves together and come to thee: as I live, saith the Lord, thou shalt surely put them all vpon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did deuoure thee shall be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is strait for me: giue place to mee that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captiue and a wanderer to and fro: and who hath nourished them? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift vp mine hand to the Gentiles, and set vp my standard to the people, and they shall bring thy sonnes in their armes, and thy daughters shall bee carried vpon their shoulders.

23 And Kings shall be thy nursing fathers, and Queenes shall bee thy nurces: they shall worship thee with their faces toward the earth, and lick vp the dust of thy feet: and thou shalt knowe that I am the Lord: for they shall not bee ashamed that waite for me.

24 Shall the pray bee taken from the mighty? or the iust captiuitie deliuered?

25 But thus saith the Lord, Euen the captiuitie of the mighty shall bee taken away: and the pray of the tyrant shall be deliuered: for I wil contend with him that contendeth with thee, and I will saue thy child.

26 And will feede them that spoue thee, they shall haue with their owne flesh, and they shall bee drunken with their owne blood, as with Christ their head, and giue him all honour.

d He maketh this as an obediētion, as though the Caldeans were strong and had them in iust possession. e This is the answer to their obediētion, that none is stronger then the Lord, neither hath a more iust title vnto them. f I will cause them to destroy one another, as Iudg. 7. 23. 2. Chron. 30. 22. Chap. 19. 2.

r Meaning, the South country, so that Christ shall deliuer his from all the parts of the world. (Reade Chap. 44. 23.)

t He obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude and full of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continual care to build thee vp againe, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the word of God, and governed by his Spirit.

a He sheweth that Christ will not only gather this great number of the Iewes but also of the Gentiles.

b Meaning, that Kings shall bee conuerted to the Gospel, and bestow their power and authoritie for the preferuay.

c Being ioyned with the Church,

d He maketh this as an obediētion, as though the Caldeans were strong and had them in iust possession.

e This is the answer to their obediētion, that none is stronger then the Lord, neither hath a more iust title vnto them.

f I will cause them to destroy one another, as Iudg. 7. 23. 2. Chron. 30. 22.

sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy redeemer, the Mighty one of Iakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience and victory.

a Meaning, y he had not forsaken her, but through her owne occasion, as Hosea 2. 2. b Which should declare that I haue cut her off: meaning, that they could shew none.

c Signifying, that hee folde them not for any debt or pouerty, but that they fold themselves to finnes to buy their owne lusts and pleasures. d He came by his prophets and ministers, but they would not beleue their doctrine and conu-
e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dried vp the red sea, and killed the fish in the riuers, and also afterward in Iorden?

f As I did in Egypt in token of my displeasure, Exod 10. 21. g The Prophet doeth represent here the person and charge of them that are iustly called to the ministry of Gods word.

h To him that is oppressed by affliction and miserie. i As they that are taught and made meet by him. k I did not shrink from God for any persecution or calamitie. Where y hee sheweth that the true ministers of God can looke for no other recompence of the wicked but after this sort, and also what is their comfort.

l Shewing that it is a rare thing that any should obey a right Gods true ministers, though they labour to bring them from hell to heauen. m You haue sought consolation by your owne devices, and haue refused the light and consolation which God hath offered: therefore yee shall remaine in sorrow and not bee comforted.

Thus sayth the Lord. Where is that bill of your mothers diuorcement, whom I haue cast off? or who is the creditor to whom I solde you? Behold, for your iniquities are yee solde, and because of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man? I called, and none answered: is mine hand shortened, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I drye vp the sea: I make the floods desert: their fish rotteyth for want of water, and dieth for thirst.

3 I clothe the heauens with darkenesse, and make a lacke thei conering.

4 The Lord God hath giuen mee a tongue of the learned, that I should know to minister a word in time to him that is wearie: hee will raise mee vp in the morning: hee will waken mine eare to heare: as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the smiters, and my cheekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not bee confounded: therefore haue I set my face like a flint, and I know that I shall not bee ashamed.

8 He is nere that iustifieth me: who will contend with mee? Let vs stand together: who is mine aduersarie? let him come nere to mee.

9 Behold, the Lord God will helpe me: who is hee that can condemne me? loe, they shall waile old as a garment: the roock shall eate them vp.

10 Who is among you that feareth the Lord? he shall heare the voyce of his seruant: he that walketh in darkenesse, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kinde a fire, and are compassed about with sparkes: walk in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: ye shall lie downe in sorrow.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

Heare mee, yee that follow after righte-
housnes, and ye that seeke the Lord: looke vnto the rocke, whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sara that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and hee shall make her desert like Eden, & her wilderness like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken yee vnto me, my people: and giue eare vnto mee, O my people: for I adu shall proceed from mee, and I will bring forth my iudgement for the light of the people.

5 My righteousnesse is nere: my saluation goeth forth, and mine armes shall iudge the people: the vles shall waite for mee, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath, for the heauens shall vanish away like smoke, and the earth shall waile olde like a garment, and they that dwell therein, shall perish in like manner: but my saluation shall bee for euer, and my righteousnesse shall not be abolished.

7 Hearken vnto me, ye that know righte-
ousnesse, the people in whose heart is my Law. Feare ye not the reproch of men, nei-
ther be ye afraid of their rebukes.

8 For the moeth shall eate them vp like a garment, and the worme shall eate them like wooll: but my righteousnesse shall bee for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as in the old time in the generations of y world. Art not thou the same, that hath cut Rahab, and wound-
ed the dragon?

10 Art not thou the same which hath dried the sea, euent the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shall returne, and come with ioy vnto Zion, and enuerlasting ioy shall be vpon their head: they shall obtaine ioy and gladnesse: and shall to wit, Pharaoh, and mourning shall flie away.

12 I Ieuen I am he that comfort you. Who art thou, that thou shouldst feare a mortall man, and the sonne of man, which shall bee made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and layed the foundations of the earth: and hath feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue hasteneth to be loosed, and that he should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that destroyed.

a We comforteth the Church, that they should not be discouraged for their small number.

b Tharis, to Abraham of whom ye were begotten, and to Sarah of whom ye were borne.

c As plentiful as Paradise, Gen.

d I will rule and gouerne my Church by my word and doctrine.

e The time that I will accomplish my promise.

f My power and strength.

g He forewarneth them of the horrible changes and mutations of all things, and how he will preserve his Church in the mids of all these dangers.

h Hee putteth them in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt, Psal. 87. 4. k To wit, Pharaoh, Ezek. 29. 3.

l From Babylon.

m He comforteth them by the short time of their banishment: for in 70. yeeres they were restored, and the great Empire of the world de-

n Meaning of
Isaiah, and of all
true ministers
who are defend-
ed by his pro-
tection.

o That all things
may bee restored
in heauen and
earth, Eph. 1. 10.

p Thou hast bin
iustly punished
& sufficiently,
as Chap. 49. 2. and
this punishment
in the elect is by

measure, and ac-
cording as God
giveth grace to
beare it: but in

the reprobate it
is the iust venge-
ance of God to
drive them to an

insensibleness and
madnes, as Ier.
25. 15, 16.

q Whereof the
one is outward,
as of the things
that come to the

body, as war and
famine: & the o-
ther is inward, &

appetite to the
mind: that is,
to bee without

comfort: therefor
with trouble and
fear.

uided the Sea, when his waues roared: the
Lord of hosts is his name.

16 And I haue put my wordes in thy
mouth, and haue defended thee in the
house of mine hand, that I may plant the
heavens, and lay the foundation of the
earth, and say vnto Zion, Thou art my peo-
ple.

17 Awake, awake, and stand vp, O Je-
rusalem, which hast drunke at the hand of
the Lord, the cup of his wrath: thou hast
drunken the dregs of the cup of trembling,
and saying, I will not stand.

18 There is none to guide her among
all the sonnes, whom shee hath brought
foorth: there is none that taketh her by the
hand of all the sonnes that she hath brought
vp.

19 These two things are come vnto
thee: who wilt lament thee? desolation and
destruction, and famine, and the sword: by
whom shall I comfort thee?

20 Thy sonnes haue faimred, & lie at the
head of all the streets as a wild bull in a net,
and are full of the wrath of the Lord, and re-
buke of thy God.

21 Therefore heare now this, thou mis-
erable and drunken, but not with wine.

22 Thus saith the Lord God, euen God
that pleadeth the cause of his people, Be-
hold, I haue taken out of thine hand the cup
of trembling, euen the dregs of the cup of my
wrath: thou shalt drinke it no more.

23 But I will put it into their hand that
oppleth thee: which haue said to thy soule,
Bow down, that we may go ouer, and thou
shalt lay thy body as the ground, and as the
streets to them that went ouer.

he saith, How shalt thou be comforted? r But
with trouble and
fear.

CHAP. LII.

1 A consolation to the people of God, 7 Of the
messengers thereof.

A Rise, arise, put on thy strength, O Zion:
put on the garments of thy beautie, O
Jerusalem, the holy Citie: for henceforth
there shall no more come into thee, the vin-
circumelation, and the vncleane.

2 Shake thy selfe from the dust: arise
and sit downe O Jerusalem: loose the bands
of thy necke, O thou captiue daughter
Zion.

3 For thus saith the Lord, Ye were sold
for nought: therefor shall ye be redeemed
without money.

4 For thus saith the Lord God, My peo-
ple went downe aforetime into Egypt to
solouine there, and Assur oppressed them
without cause.

5 Now therefore what haue I heere,
saith the Lord, that my people is taken away
for nought, and they that rule ouer them,
make them to howle, saith the Lord: and my

d When Iacob went thither in time of famine.
e The Egyptians might pretend some cause to oppresse my peo-
ple, because they went thither and remained among them, but the
Assyrians haue no title to excuse their crueltie: and therefore will
I punish them more then I did the Egyptians.

Name all the day continually is blasphemie.

6 Therefore my people shall know my
Name: therefore they shall know in that day,
that I am he that do speake: behold, it is I.

7 How beautiful vpon the mountains
are the feete of him that declarerth and pub-
lisherth peace: that declarerth good tidings, &
publisheth saluation, saying vnto Zion, Thy
God reigneth!

8 The voyce of thy watchmen shall bee
heard: they shall lift vp their voyce and shout
together: for they shall see eye to eye, when
the Lord shall bring againe Zion.

9 We beolate places of Ierusalem. be
glad and reioyce together, for the Lord hath
comforted his people: he hath redeemed Je-
rusalem.

10 The Lord hath made bare his holy
arme in the sight of all the Gentiles, and all
the ends of the earth shall see the saluation of
our God.

11 Depart, depart yee: goe out from
thence, and touch no vncleane thing: go out
of the mids of her: be yee cleane, that beare
the vessels of the Lord.

12 For yee shall not goe out with haste,
nor depart by flying away: but the Lord will
goe before you, and the God of Israel will ga-
ther you together.

13 Behold, my seruant shall prosper:
he shall be exalted and extolled, and be very
high.

14 As many were astonied at thee (his
 visage was so deformed of men, and his
 forme of the sonnes of men) so shall hee
sprinkle many nations: the kings shall shut
their mouthes at him: for that which had
not bene told them, shall they see, and that
which they had not heard, shall they see and
stand.

at hand, that the Priests and Levites chiefly (and so by them all the
people which shall be as Levites in this office) shall carry home the
vessels of the Temple, which Nebuchad nezzar had taken away.

m As your fathers did out of Egypt. n Meaning Christ, by whom
our spiritual deliuerance should be wrought, whereof this was a fi-
gure. o In the corrupt iugement of man Christ in his person
was not esteemed. p Hee shall spread his word through many
nations. q In signe of reuerence, and as being astonished at his
excellencie. r By the preaching of the Gospel.

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CHAP. LIII.

1 Of Christ and his kingdom, whose word few will
believe. 6 All men are sinners. 11 Christ is our righ-
teousnesse, 12 and u dead for our sinnes.

VVho will beleue our report? and to
whom is the arme of the Lord re-
vealed?

2 But he shall grow by before him as a
branch, and as a root out of a dry ground:
he hath neither form nor beautie: where we
shall see him, there shall be no forme that we
should desire him.

10. 16 b Meaning, that none can beleue, but whose hearts
God toucheth with the vertue of his holy Spirit. c The begin-
ning of Chr. his kingdom shall be small, and contemptible in the
sight of man, but it shall grow wonderfully, and flourish before
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e Which was by Gods singular providence for the comfort of sinners, heb. 4. 15
f That is, the punishment due to our sins: for the which hee hath both suffered and made satisfaction, Mat. 3. 17.
1. Pet. 2. 24.
g We iudged euill, thinking that he was punished for his own sins, and not for ours.
h He was chastised for our reconciliation,
1. Cor. 15. 3.
i Meaning, the punishment of our iniquitie, and not the fault it selfe.
k But willingly and patiently obeyed his fathers appointment,
Matth. 26. 63.
acts 8. 32.
l From the crosse and graue after that he was condemned.
m Though he died for sin, yet after his resurrection hee shall liue for ever: and this his death is therefore life to his members, Rom. 6. 9.
n God the Father deliuered him into the hands of the wicked, and to the powers of the world to doe with him what they would.
o Christ by offering vp himselfe shall giue life to his Church, and so cause them to liue with him for ever.
p That is, the fruit and effect of his labour, which is the saluation of his Church.
q Christ shall iustifie by faith thorow his word, whereas Moses could not iustifie by the Law.
r Because he humbled himselfe, therefore hee shall be exalted to glory, Phil. 2. 7, 8.
s That is, of all that beleue in him

CHAP. LIIII.

1 Mo^e of the Gentiles shall beleue the Gospel then of the Iewes. 7 God leaueh his sor for a time, to whom afterward he sheweth mercie.

3 After that he hath declared the death of Christ, hee speaketh to y^e that diddest not transie with child: for the Church because ^b desolate hath mo^e children then the married it should feele the fruit of the same, and calleth her barren, because that in the captiuitie she was as a widow without hope to haue any children. l The Church in this her affliction & captiuitie shall bring forth mo^e children then when she was at liberty: or this may be spokē by admiration considering the great number: y^e should come of her. Her deliuerance vnder Cyrus was as her childhood, & therefore this was accomplished when she came to her age, which was vnder the Gospel,

wife, sayth the Lord.

2 Enlarge the place of thy tents, and let them spred out the curtains of thy habitations: spare not, stretch out thy cozdes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy feed^e shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not bee ashamed, neither shalt thou bee confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproch of thy widowhood any more.

5 For he that made thee, is thine husband, (whose name is the Lord of hostes) and thy Redeemer the holy one of Israel, that he called the God of the whole world.

6 For the Lord hath called thee being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith thy God.

7 For a little while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger I hid my face from thee for a little season, but with everlasting mercie haue I had compassion on thee, sayth the Lord thy Redeemer.

9 For this is vnto mee as the waters of Noah: for as I haue sware that the waters of Noah should no more goe ouer the earth, so haue I sware that I would not be angry with thee, nor rebuke thee.

10 For the mountains shall remoue, and the hills shall fall downe: but my mercie shall not depart from thee, neither shall the covenant of my peace fall away, sayth the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires.

12 And I will make thy windowes of emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And all thy children shall be caught of the Lord, and much peace shall be to thy children.

14 In righteousnes shalt thou bee established, & be farr from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Behold, the enemy shall gather himselfe, but without me: whosoer shall gather himselfe in thee, against thee, shall fall.

16 Behold, I haue created the smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer of destroy.

17 But all the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgment, thou shalt condemne. This is the heritage of the Lords seruantes,

God giueth power: for seeing that all are his creatures, hee must needs gouerne and guide them,

c Signifying, that for the great number of children that God should giue her, shee should seeme to lacke room to lodge them.
d The afflictions which thou sufferedst at the beginning.
e When as thou wast refused for thy finnes, Chap. 50.

f That did regenerate thee by his holy Spirit.
g His glory that shine thorow the whole world, which seemed before to be shut vp in Iudea.
h As a wife which wast forsaken in thy youth.

i As sure as the promise that I made to Noah, that the waters should no more ouerflow the earth.

k Hereby hee declareth the excellent estate of the Church vnder Christ.

l Or, Iasper, or, pearle.

m In the hearing of his word and inward mouing of his spirit.

n In stabilitie and durenesse so that it shall stand for ever.

o And therefore shall not preuaile.

p Meaning the domesticall enemies of the Church, as are the hypocrites.

q Signifying hereby, that man can doe nothing, but so farre as

and their righteousness is of me, sayeth the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The joy of the faithful.

HD, every one that thirsteth, come ye to the waters, and ye that have no silver, come, buy, and eat: come, I say, buy wine and milke without silver and without money.

2 Therefore doe ye lay out silver and not for bread: and your labour without being sanctified: hearken diligently unto mee, and eat that which is good, and let your soule delight in farnesse.

3 Andcline your eares, & come unto mee: heare, and your soule shall live: and I will make an everlasting Covenant with you, even the life merces of David.

4 Behoold, I gave him for a witnesse to the people, for a prince and a master unto the people.

5 Behoold, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall runne unto thee, because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while hee may: be found, call ye upon him while he is neere.

7 Let the wicked forsake his wayes, and the unrighteous his own imaginations, and returne unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, sayeth the Lord.

9 For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts above your thoughts.

10 Surely as the raine cometh downe and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue seed to the sower, and bread unto him that eateth,

11 So shall my word be, that goeth out of my mouth: It shall not returne unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall go out with joy, and be led forth with peace: the mountains and the hills shall brake forth before you into joy, and all the trees of the field shall clap their hands.

13 For thornes, there shall growe figge

trees: for nettles shall growe the myrtle tree, and it shall be to the Lord for a name, and his glory, for an everlasting signe that shall not bee taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. Against shepheards that denoue their flocke.

Thus sayeth the Lord, Keepe iudgement and doe iustice: for my saluation is at hand to come, and my righteousness to be reuealed.

2 Blessed is the man that doth this, and the sonne of man which layeth holde on it: he that keepeth the Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which is ioyned to the Lord, speake and say, The Lord hath surely separete mee from his people: neither let the Eunuch say, Behoold, I am a drie tree.

4 For thus sayeth the Lord unto the Eunuchs that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take holde of my covenant,

5 Euen unto them will I giue in mine house, and within my walls, a place and a name, better then of the sonnes and of the daughters: I will giue them an everlasting name, that shall not be put out.

6 Also the strangers that cleaue unto the Lord, to serue him, & to loue the name of the Lord, and to be his seruants: every one that keepeth the Sabbath, and polluteth it not and embraceth my covenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people.

8 The Lord God sayeth, which gathereth the scattered of israel, Yet will I gather to them, these that are to be gathered to them.

9 All ye beasts of the field come to devour: euen all ye beasts of the forest.

10 Their watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they cannot bark: they lie and sleepe and delight in sleeping.

11 And these greedy dogs can neuer haue enough: and these shepheards cannot understand: for they all looke to their owne way, every one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant.

uely and acceptable sacrifice h Not onely for the Iewes, but for all others, Matth. 23. 13 1 Meaning the enemies of the Church, as the Babylonians, Assyrians, &c. Thus hee speaketh to feare the hypocrites, and to assure the faithful, that when this commeth they may know it was told them before. h Hee sheweth that this affliction shall come through the fault of the gouernours, prophets, & pastors, whose ignorance, negligence, avarice, and obliuiousness provoked Gods wrath against them. 1 We are well yet, & to morrow shall be better: therefore let vs not feare the plagues, before they come: thus the wicked contemne the admonitions and exhortations, which were made them in the Name of God.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the epicures which are full with their worldly lustes, and so thirst not after these waters.

b Signifying, that Gods benefices cannot be bought for money.

c By waters, wine, milke and bread he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life.

d He reprooueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost

nor labour to obtaine those which are nothing profitable.

e You shall be fed abundantly.

f The same covenant which through mymercie I ratified and confirmed to David, that it should be eternall.

g Meaning, Christ, of whom David was a figure.

h To wit, the Gentiles, which before thou diddest not receive to be thy people.

i When he offereth himselfe by the preaching of his word.

k Hereby hee sheweth that repentance must be ioyned with faith, and how we cannot call vpon God aright, except the fruits of our faith appeare.

l Although you are not soone reconciled one to another, and I iudge me by your selues, yet I am moste asie to be reconciled, yea, I offer my mercies to you.

m If these smal things haue their effect, as daily experience sheweth, much more shall my promise which I haue made and confirmed bring to passe the things which I haue spoken for your deliuerance.

n Reade Chap. 44. 23. and 49. 13.

a God sheweth what hee requireth of them after that hee hath deliuered them, to wit, the works of charity, whereby true faith is declared.

b Which I will declare toward you, and powre into your hearts by my spirit.

c Vnder the Sabbath hee comprehendeth the whole seruice of God and true religion.

d Let none thinke himselfe vnmeet to receive the graces of the Lord: for y Lord will take away all impediments, & will forsake none which will keepe his true religion & beleue in him.

e Meaning, in his Church.

f They shall be called after my people, and be of the same religion: yea, vnder Christ the dignity of the faithful shall be greater then the Iews were at that time.

g Hereby hee meaneth the spirituall seruice of God, to whom the faithful offer coötinual thanksgiving, yea, themselves and all that they haue as a li-

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CHAP. LVII.

1 God taketh away the good, that hee should not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the world to come.

2 Peace shall come: they shall rest in their beds, every one that walketh before him.

3 But you, witches children, come hither, the seede of the adulterer, and of the whore.

4 On whom haue ye iested? vpon whom haue yee gaped and thrust out your tongue? are not ye rebellious children, & a false seed,

5 Inflamed with tools vnder every green tree: and sacrificing the children in the valleys vnder the tops of the rocks?

6 Thy portion is in the smooth stones of the river: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sacrifice, Should I delight in these?

7 Thou hast made thy bed vpon a very hie mountaine: thou wentest by thither, euen thither wentest thou to offer sacrifice.

8 Behinde the doores also and postes hast thou set by thy remembrance: for thou hast discomfited thy selfe to another then mee, and wentest vp, and diddest enlarge thy bed, and make a covenant betwene thee and them, and touchest their bed in euery place where thou sawest it.

9 Thou wentest to the king with oyle and diddest increase thine oymntes, and send thy messengers farre off, and didst humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifold iourneys: yet saydest thou not, There is no hope: thou hast found life by thine hand, therefore thou wast not grieved.

11 And whom diddest thou reuerence or feare, seeing thou hast lied vnto me, & hast not remembered mee, neither feist thy minde thereon? is it not because I holde my peace, and that of a long time? therefore thou fearest not me.

12 I will declare thy righteousness and thy works, and they shall not profit thee.

13 When thou cryest, let them that thou

find, they made an idole of it. f In the sacrifices which you offering before these idoles, thought you did serue God. g To wit, thine altars in an open place like an impudent harlot, that careth not for the sight of her husband. h In stead of setting vp the word of God in the open places on the posts and doores to haue it in remembrance, Deut. 6. 9. and 27. 1. thou hast set vp signes and markes of thine idolatrie in euery place, i That is, didst increase thine idolatrie more and more. k Thou diddest seeke the fauour of the Assyrians by gifts & presents, to helpe thee against the Egyptians: and when they failed, thou soughtest to the Babylonians and more and more didst torment thy selfe. l Although thou sawest all thy labours to bee in vaine, yet wouldst thou neuer acknowledge thy fault, and leaue off. m He derideth their vnprofitable diligence which thought to haue made all faile, & yet were deceived. n Broken promise with me. o Meaning, that the wicked abuse Gods lenity, and grow to further wickednesse. p That is, thy naughtinesse, idolatries and impieties, which the wicked call Gods seruice: thus he derideth their obstinacie.

hast gathered together, deliuer thee: but the wind shall take them all away: vanity shall pull them away: but he that trusteth in me, shall inherite the land, and shall possesse mine holy mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take out the stumbling blocks out of the way of my people.

15 For thus saith he, that is high and excellent, hee that inhabiteth the eternitie, whose Name is the holy One. I dwell in the high and holy places: with him also is of a whose life is but contrite and humble spirit, to reuine the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contend for euer, neither will I be alwayes wroth: for the spirit shal be false before me: and I haue made the breath.

17 For his wicked couetousnesse I am angry with him, and haue smitten him: I hid me and was angry, yet hee went away, and turned after the way of his owne heart.

18 I haue seene his wayes, & will heale him: I will leade him also, and restore him: I set vnto him, and to those that lament him.

19 I create the fruit of the lippes to bee peace: peace vnto them that are farre off, and to them that are neere, sayth the Lord: for I will heale him.

20 But the wicked are like the raging y sea, that can not rest, whose waters cast vp mire and dirt.

21 There is no peace, sayth my God, to the wicked.

science doth euer torment them, and therefore they can neuer haue rest. Reade Chap. 48. 22.

CHAP. LVIII.

1 The office of Gods ministers. 2 The works of the hypocrites. 6 The gift of the faithfull. 13 Of the true Sabbath.

Reade, spare not: lift vp thy voyce like a trumpet, and shew my people their transgression, & to the house of Iacob their sinnes.

2 Yet they seeke mee daily, and will know my wayes, euen as a nation that dieth righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw meere vnto God, saying,

3 Wherefore haue we fasted, and thou seest it not? we haue punished our felues, and thou regardest it not. Behold in the day of your fast you will seeke your wil, and require all your desires.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as ye doe to day, to make your voyce to be heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflicke his soule for a day, and bow downe his head as a bulrush, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I haue chosen, that they faile neither faith nor religion. e So long as ye vse contention and oppression, your fasting and prayer shall not be heard, chosen,

a From the plague that is at hand, and also because God will punish the wicked.
b The soule of the righteous shal be in joy, and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threatneth the wicked hypocrites, who vnder the pretence of the name of Gods people, derided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of forcerers, which forsooke God and fled to wicked meanes for succour.
d Reade Ienit. 18. 21. king. 23. 10.
e Meaning, euery place was polluted with their idolatry: or euery faire stone that they found, they made an idole of it.

q Meaning the Assyrians and other, whose helpe they looked for.
r God shall say to Darius and Cyrus.
s I will not vscellent, my power a-whose Name is the holy One. I dwell in the high and holy places: with him also is of a whose life is but contrite and humble spirit, to reuine the spirit of the humble, & to giue life to them that are of a contrite heart.
t That is, for the vices and faults of the people, which is meant here by couetousnesse.
u Though they were obdurate, yet did I not withdraw my mercy fro them.
x That is, I frame the speech and words of my messengers, which shall bring peace.
y As well to him that is in captiuitie, as to him that remaineth at home.
z Their euil conscience can neuer haue

a The Lord thus speaketh to the Prophet, willing him to vscallence and feruencie to rebuke the hypocrites.
b They will seeme to worship me, and haue outward holinesse.
c He seeth loth the malice and disdain of the hypocrites, and which grudge against God if their workes be not accepted.
d Thus he conuinceth the hypocrites by the second table and by their euile toward their neighbour, that they haue nei-

f That you leaue
off all your ex-
tortions.

g For in him
thou seest thy
felfe as in a glaffe
h That is, the
prosperous estate
wherewith God
will blesse thee.

i The testimony
of thy goodnesse
shall appeare be-
fore God & man.
k Whereby is
meant all manner
of injury.

l That is, haue
compassion on
their miseries.

m Thine aduer-
sity shall be turned
into prosperitie.

n Signifying,

that of the iews

should come such

as should build

againe the ruines

of Ierusalem and

Iudea: but cheifly

this is meant of

the spirituall Ie-
rusalem, whose

builders were

the Apostles.

o If thou re-
fraine thy selfe

from thy wicked

workes.

chosen, to loose the bandes of wickednesse,
to take off the heauie burdens, and to let the
oppressed goe free, and that ye breake euery
yoke.

7 Is it not to deale thy bread to the hun-
gry, and that thou bring the poore that wan-
der, unto thine house? when thou seest the
naked, that thou couer him, and hide not thy
selfe from a thine owne flesh.

8 Then shall thy light breake forth as
the morning, and thine health shall growe
speedily: thy righteousness shall goe before
thee, and the glory of the Lord thy imbrace
thee.

9 Then shall thou call, and the Lord shall
answer: thou shalt cry, and he shall say, Here
I am: if thou take away from the middes of
thee the yoke, the putting forth of the sin-
ner, and wicked speaking:

10 If thou putte out thy soule to the
hungry, and refresh the troubled soule: then
shall thy light spring out in the darkenesse,
and thy darkness shall be as the noone day.

11 And the Lord shall guide thee conti-
nually, and satisfie thy soule in drought, and
make fat thy bones: and thou shalt be like a
watered garden, and like a spring of water,
whose waters faile not.

12 And they shall bee of thee, that shall
build the olde waste places: thou shalt
raile vp the foundations for many genera-
tions, and thou shalt bee called the repayer
of the breach, and the restorer of the paths to
dwell in.

13 If thou turne away thy foote from
the Sabbath, from doing thy will on mine
holy day, and call the Sabbath a delight to
consecrate it, as glorious to the Lord, & shalt
honour him, not doing thine owne wayes,
nor seeking thine owne will, nor speaking a
vaine word,

14 Then shall thou delight in the Lord,
and I will cause thee to mount vpon the
high places of the earth, and feed thee with
the heritage of Iacob thy father: for the
mouth of the Lord hath spoken it.

CHAP. LIX.

1 The wicked perish through their own iniquities.
12 The confession of sinnes. 16 God alone will pre-
serue his Church though all men faile.

1 Behold, the Lords hand is not shortned,
that it cannot saue: neither is his eare
heauy, that it cannot heare.

2 But your iniquities haue separated
betweene you and your God, and your sinnes
haue hid his face from you, that hee will not
heare.

3 For your hands are defiled with blood,
and your fingers with iniquitie: your lips
haue spoken lies, and your tongue hath mur-
mured iniquitie.

4 No man calleth for iustice: no man
contendeth for truthe: they trust in vanity,
and speake vaine things: they conceiue mis-
chiefe, and bring forth iniquity.

5 They hatch cockatrice^d egges, and
spinne the spiders^e webbe: he that eateth of
their egges, dieth, and that which is trod
vpon, breaketh out into a serpent.

6 Their webbes shall bee no garment,

neither shall they couer themselves with
their labours: for their works are workes of
iniquitie, and the worke of crueltie is in their
hands.

7 Their feet run to euill, and they make
haste to shed innocent blood: their thoughts
are wicked thoughts: desolation & destruc-
tion is in their paths.

8 The way of peace they know not, and
there is none equitie in their goings: they
haue made them crooked paths: whosoever
goeth therein, shall not know peace.

9 Therefore is iudgement farre from
vs, neither doeth iustice come neere vnto
vs: we waite for light, but loe it is darkness:
for brightnesse, but we walke in darknesse.

10 We grieve for the wall like the blind,
and we grope as one without eyes: we sum-
ble at the noone day as in the twilight: we
are in solitarie places, as dead men.

11 We roare all like beares, and
mourne like doves: wee looke for equitie,
but there is none: for health, but it is farre
from vs.

12 For our trespasses are many before
thee, and our sinnes testifie against vs: for
our trespasses are with vs, and we know our
iniquities.

13 In trespassing and lying against the
Lord, and we haue departed away from our
God, and haue spoken of cruelty and rebelli-
on, conceiuing and uttering out of the heart
falle matters.

14 Therefore iudgement is turned back-
ward, and iustice standeth farre off: for
truthe is fallen in the street, and equitie can-
not enter.

15 Pea, truthe faileth, and he that refrai-
neth from euil, maketh himselfe a praye: and
when the Lord saw it, it displeased him, that
there was no iudgement.

16 And when hee saw that there was no
man, he wondered that none would offer
himselfe. Therefore his arme did steele it,
and his righteousness hee did sustaine it.

17 For he put on righteousness as an ha-
bergion, and an helmet of saluation vpon
his head, and he put on the garments of ven-
geance for clothing, and was clad with zeale
as a cloke.

18 As to make recompense, as to requite
the fute of the aduersaries with a recom-
pense to his enemies: hee will fully repay the
Islands.

19 So shall they feare the Name of the
Lord from the West, and his glory from the
rising of the sunne: for the enemy shall come
like a flood: but the strength of the Lord shall
chale him away.

20 And the Redeemer shall come vnto Zi-
on, and vnto them that turne from iniquity
in Iacob, saith the Lord.

21 And I will make this my Couenant
with them, saith the Lord, My Spirit
that is vpon thee, and my wordes, which
I haue put in thy mouth, shall not de-

liue: for sinne & Satan belongeth to none but to the children of God,
whom he iustificieth. Because the doctrine is made profitable by
the vertue of the Spirit, he ioyneth the one with the other, and pro-
miseth to giue them both to his Church for euer.

f That is, Gods
vengeance to pu-
nish our enemies.

g Gods protecti-
on to defend vs.

h We are also
together destitute

i We expresse
our sorrowes by

outward signes,
some more some
lesse.

k This confessi-
on is generall to

the Church to
obtaine remissi-

on of sinnes, and
the Prophets did
not exempt

themselves from
the same.

l To wit, against
our neighbours.

m There is nei-
ther iustice nor

uprightness a-
mong men.

n The wicked
will destroy him,

o Meaning, to
doe iustice, and
to remedie the

things that were
so farre out of
order.

p That is, his
Church, or his
arme did helpe

it selfe, and did
not seeke ayde
of any other.

q Signifying, that
God hath al-
meanes at hand

to deliuer his
Church, and to
punish their ene-
mies.

r To wit, your
enemies which
dwell in diuers

places, and bey-
ond the sea.

s He sheweth
that there shalbe
great affliction

in the Church,
but God will euer
deliuee his.

t Whereby he de-
clareth that the
true deliuerance

is by the Spirit,
and the word.

u The Spirit
that is vpon thee,
and my wordes,

shall not de-
liuee thee.

v The Spirit
that is vpon thee,
and my wordes,

shall not de-
liuee thee.

w The Spirit
that is vpon thee,
and my wordes,

shall not de-
liuee thee.

x The Spirit
that is vpon thee,
and my wordes,

shall not de-
liuee thee.

y The Spirit
that is vpon thee,
and my wordes,

shall not de-
liuee thee.

z The Spirit
that is vpon thee,
and my wordes,

shall not de-
liuee thee.

NUM. 11. 23.

chap. 50. 2.

Iere. 5. 25.

a Read cha. 1. 15

b All men winke

at the injuries &

oppressions, and

none goe about

to remedie them.

c According to

their wicked de-
uises they hurt

their neighbors.

d Whatsoeuer

cometh from

the is poyson, &

bringeth death.

e They are pro-
fitable to no

purpose.

part out of thy month, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth even for ever.

C H A P. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall have abundance, though they suffer for a time.

A Rise, O Jerusalem, bee bright, for thy light is come, and the glory of the Lord is risen upon thee.

2 For behold, darknesse shall cover the earth, and grosse darknesse the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walke in thy light, and kings at the brightness of thy rising vp.

4 Lift up thine eyes round about, and behold: all these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall bee nourished at thy side.

5 Then thou shalt see & shine: thine heart shall be astonished and enlarged, because the multitude of the sea shall be converted unto thee, and the riches of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee: and the dromedaries of Arabia and of Ephab: all they of Sheba shall come: they shall bring gold and incense, and shew forth the praises of the Lord.

7 All the sheepe of Kedar shall be gathered unto thee: the rammes of Arabia shall serue thee: they shall come vp to be accepted upon mine altar: and I will beautifie the house of my glory.

8 Who are these that flie like a cloude, and as the doves to their windowes?

9 Surely the vles shall wait for me, and the ships of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their silver and their golde with them, unto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee.

10 And the sons of strangers shall build by thy wall, and their kings shall minister unto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night that they be shut: that men may bring unto thee the riches of the Gentiles, and that their kings may be brought.

h Because the altar was a figure of Christ, Hebr. 13. 10. He sheweth that nothing can be acceptable to him which is not offered to him by this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church, and with what great diligence and zeale. k The Gentiles that are now enemies, shall become friends and setters forth of the Church. l Meaning, Cures and his successors, but chiefly this is accomplished in them that serue Christ, being converted by his Gospel.

12 For the nation and the kingdom, that will not serue thee, shall perish: and those nations shall be utterly destroyed.

13 The glory of Lebanon shall come unto thee, the firre tree, the cine and the bore tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my seate.

14 The sonnes also of them that afflicted thee, shall come and bow vnto thee: and all they that despised thee, shall fall downe at the soles of thy feet: and they shall call thee, The city of the Lord, Zion of the Holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternal glory, and a joy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the braestes of kings: and thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the Mighty one of Iacob.

17 For brass will I bring gold, and for yron will I bring silver, and for wood brass, and for stones yron. I will also make thy government peace, and thine actions righteousness.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction, within thy borders: but thou shalt call, Salvation thy walles, and praise thy gates.

19 Thou shalt haue no more Sunne to shine by day, neither shall the brightness of the Moone shine vnto thee: for the Lord shall be thine everlasting light, and thy God, thy glory.

20 Thy sunne shall neuer goe downe, neither shall thy moone be hid: for the Lord shall be thine everlasting light, and the dayes of thy glory shall be ended.

21 Thy people also shall be all righteous, they shall possesse land for ever, the graffe of my planting, shall bee the worke of mine hands, that I may be glorified.

22 A little one shall become as a strong nation: I the Lord will hasten it in due time.

cease, and that Christ shall be all in all, as Revel. 21. 22. and 23.

u The children of the Church. x Meaning, that the Church should be miraculously multiplied.

C H A P. LXI.

1 He prophesieth that Christ shall be anointed, and sent to preach. 10 The joy of the faithfull.

The Spirit of the Lord God is upon me, therefore hath the Lord anointed me: he hath sent me to preach good tydings vnto the poore, to binde up the broken hearted, to preach liberie to the captiues, and to them that are bound, the opening of the prison.

2 To preach the acceptable yere of the Lord, and the day of vengeance of our God, to comfort all that mourne,

it pleaseth him to distribute. b To them that are liuely touched with the feeling of their sins. c Which are in the bondage of sinne. d The time when it pleased God to shew his good fauor to man, which S. Paul calleth the fulnesse of time, Gal. 4. 4. e For when God deliuereth his Church, he punisheth his enemies.

f Which was the signe of mourning.

g Trees that bring forth good fruits, as Mat. 3. 8.

h That is, for a long time.

i They shall be ready to serue you in all your necessities.

k This is accomplished in the time of Christ,

by whom all the faithful are made Priests & Kings,

1. Pet. 2. 9. reuel

1. 6. and 5. 10.

l Reade Chap. 60. 11, 16.

m Abundant recompense, for this word is vied,

Chap. 40. 2.

n That is, the Jewes,

o To wit, to the Gentiles,

p Whereas the Gentiles had dominion ouer the

Jewes in times past, now they

shall haue double authoritie ouer

them & possesse twice so much.

q I will not receive their offering,

which are extortioners, deceivers, hypo-

crites, or that deprive me of my

glory. r That is, of the Church. s He sheweth what shall be

the affection, when they seele this their deliuerance.

3 To appoint vnto them that mourne in Zion, & to giue vnto them beautie for ashes, the oyle of ioy for mourning, the garment of gladnes for the spirit of heauinesse, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shall builde the olde waste places, and raise vp the former desolations, and they shall repaire the cities that were desolate and waste thorow many generations.

5 And the strangers shall stand & feede your sheepe, and the sonnes of the strangers shall bee your plowmen and desiers of your vines.

6 But ye shall be named the Priestes of the Lord, and men shall say vnto you, The ministers of our God: yee shall eate the riches of the Gentiles, and shall be exalted with their glory.

7 For your shame you shall receive double, and for confusion they shall reioyce in their position: for in their land they shall possesse the double: everlasting ioy shall be vnto them.

8 For I the Lord loue iudgement & hate robbery: for burnt offering, and I will direct their iooke in truth, and will make an everlasting couenant with them.

9 And their seed shall be known among the Gentiles, and their buddes among the people. All that see them shall knowe them, that they are the seed which the Lord hath blessed.

10 I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for he hath clothed mee with the garments of saluation, and covered me with the robe of righteousness: hee hath decked mee like a bridegrome, and as a bride tyeth her selfe with her tewels.

11 For as the earth bringeth forth her bud, and as the garden caueth to grow that which is sown in it: so the Lord God will cause righteousness to grow, and praise before all the heathen.

4 It shall no more be said vnto thee, Forsoaken, neither shall it be said any more to thy land, Desolate, but thou shalt bee called // Vephti-bah, and thy land // Beulah: for the Lord delighteth in thee, and thy land shall haue an husband.

5 For as a young man marryeth a virgin, so shall thy sonnes marry thee: and as a bridegrome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set watchmen vpon thy walls, O Ierusalem, which all the day and all the night continually shall not cease: yee that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till hee repaire, and vntill he set vp Ierusalem the praise of the world.

8 The Lord hath sworn by his right hand and by his strong arme, Surely I will no more giue thee come to be meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 Goe thorow, goe thorow the gates: prepare you the way for the people: cast vp the way, and gather out the stones, and set vp a standard for the people.

11 Behold, the Lord hath proclaimed vnto the ends of the world: tell the daughter Zion, Behold, thy Saviour commeth: behold, his wages is with him, & his worke is before him.

12 And they shall call them the holy people, The redeemed of the Lord, & thou shalt be named, A city sought out, & not forsaken.

the world shall praise him. l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as chap. 57. 14. m Yee Prophets and ministers shew y people of this their deliuerance which was chiefly meane of our saluation by Christ, 2. Cor. 1. 5. n He shall haue all power to bring his purpose to passe, as cha. 40. 10. o That is, one, ouer whom God hath had a singular care to recover her, when she was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

CHAP. LXII.

1 The great desire that the Prophets haue had for Christs coming. 6 The diligence of the Pastours to preach

FOR Zions sake I will not holde my tongue, and for Ierushalems sake I will not rest, vntill the righteousness thereof breake forth as the light, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, & all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a crowne of glory in the hand of the Lord, & a royall diademe in the hand of thy God.

a The Prophet faith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

b Til they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to

be setting forth of Gods mercies toward his Church. c Thou shalt haue a more excellent fame then thou hast had hitherto. d He shall esteeme thee as deare and precious, as a king doth his crowne.

Who is this that commeth from Bozrah, with red garments from Bozrah: he is glorious in his apparell, and walketh in his great strength. I speake in righteousness, and am mightie to saue.

2 Wherefore is thine apparell red, and thy garments like him that treadeth in the winepresse?

3 I haue troden the winepresse alone, and of all people there was none with mee: for

them in Bozrah, the chiefe city of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kindred of Abraham, claimed to themselves the chiefe religion, and hated the true worshippers, Psal. 137. 7. b God answered them that asked this question, Who is this? &c. and faith, Yee see now performed in deede the vengeance which my Prophets threatened.

c Another question to the which the Lord answereth.

I will

e Thou shalt no more be contemned as a woman forsaken of her husband.

f Or, my delights in her.

g Or, married.

h That it may be replenished with children.

i Forasmuch as they confesse one faith & religion with thee, they

are in the same bond of marriage with thee: and

they are called the children of the Church, in as

much as Christ maketh her plen-

tiful to bring forth children

vnto him.

h Prophets, pa-

stours and mini-

sters.

i He exhorteth the ministers ne-

uer to cease to call vpon God by

prayer, for the deli-

uerance of his Church, and to

teach others to doe the same.

k For the restoration wherof all

d Shewing that when God punisheth his enemies, it is for the profit and deliverance of his Church.

e God sheweth that he hath no need of mans helpe for the deliverance of his, and though men refuse to doe their duty through negligence and ingratitude, yet he himselfe will deliver his Church, and punish the enemies, read Chap. 59. 16. f I will loe alto- nith them, and make them loe giddy, that they shall not know which way to go.

g The Prophet speaketh this to move the people to remember Gods benefites in times past that they may be confirmed in their troubles.

h For I did chuse them to be mine, that they should be holy, and not deceive mine expectation.

i He bare their afflictions and griefes as though they had bene his owne.

k Which was a witness of Gods presence: and this may be referred to Christ, to whom belon- geth the office of saluation.

l That is, the people of Israel being afflicted

called to remembrance Gods benefites, which he had bestowed vpon

their fathers in times past. m Meaning, Moses. n That is, in Moses, that hee might well gouerne the people: some referre this giuing of the Spirit to the people. o Peaceably and gently, as an horse is led to his pasture. p Having declared Gods benefites shewed to their forefathers, hee turneth himselfe to God by prayer, desir- ing them to continue the same graces toward them. q Thy great affection which thou barest toward vs. r Meaning, from the whole body of the Church. s Though Absaham would refuse vs to be his children, yet thou wilt not refuse to be our Father.

I will tread them in mine anger, and tread them vnder foot in my wrath, and their blood shall be sprinkled vpon my garments, and I will staine all my raiment.

4 For the day of vengeance is in mine heart, and the yeere of my redeemed is come.

5 And I looked, and there was none to helpe, & I wondered that there was none to uphold: therefore mine owne arme helped me, and my wrath it selfe sustained me.

6 Therefore I will tread downe the people in my wrath, and make them drunken in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the praises of the Lord according vnto all that the Lord hath giuen vs, and for the great goodwille toward the house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For he saith, Surely they are my people, children that wil not lie: so he was their Saviour.

9 In all their troubles he was troubled, and the Angel of his presence saved them: in his loue and in his mercie hee redeemed them, and he bare them and caried them al- wayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was hee turned to be their enemy, and he fought against them.

11 Then hee remembered the old time of Moyses and his people, saying, There is hee that brought them by out of the sea with the shepheard of his shepe: where is he that put his holy Spirit within him?

12 He led them by the right hand of Moyses with his owne glorious arme, diuiding the water before them, to make himselfe an encircling flame.

13 He led them through the deepe as an horse in the wilderness, that they should not stumble.

14 As the beast goeth downe into the bal- ley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious name.

15 Looko downe from heauen, and be- hold, from the dwelling place of thine hol- inesse, and of thy glory. Where is thy zeale and thy strength, the multitude of thy mer- cies, and of thy compassions: they are re- strained from me.

16 Doubtes thou art our father: though Absaham bee ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Fa- ther, and our Redemer: thy name is for- euer.

m Meaning, Moses. n That is, in Moses, that hee might well gouerne the people: some referre this giuing of the Spirit to the people. o Peaceably and gently, as an horse is led to his pasture. p Having declared Gods benefites shewed to their forefathers, hee turneth himselfe to God by prayer, desir- ing them to continue the same graces toward them. q Thy great affection which thou barest toward vs. r Meaning, from the whole body of the Church. s Though Absaham would refuse vs to be his children, yet thou wilt not refuse to be our Father.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribue of thine inheri- tance.

18 The people of thine holinesse haue possessed it but a little while: for our ad- uersaries haue troden downe thy Sanctu- ary.

19 We haue bene as they, ouer whom thou neuer barest rule, and vpon whom thy name was not called.

u Meaning, for the covenants sake made to Abraham, Isaac and Iacob his seruants. x That is, in respect of the promise which is perpe- uall: albeit they had now possessed the land of Canaan a thousand and foure hundred yeeres: and thus they lament, to moue God rather to remember his covenant, then to punish their finnes.

C H A P. LXXIII.

1 The Prophet prayeth for the finnes of the people.

6 Mans righteousnesse is like a filthy cloth.

O that thou wouldest breake the hea- uens, and come downe, and that the mount- taines might melt at thy presence!

2 As the melting fire burned, as the fire caused the waters to boyle, (that thou mightest declare thy name to thy aduersa- ries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the world they haue not heard nor vnderstood with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meet him that reposed in thee, and didst iustly: they remembered thee in thy wayes: behold, thou art angry, for we haue sinned: yet in them is continuance, and we shalbe saved.

6 But we haue all bene as an vncleane thing, and all our righteousnesse is as filthy clouts, and wee doe all fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that callith vpon thy name, neither that stretcheth vnto thee in sake hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our father: we are the clay, and thou art our potter, and we all are the worke of thine hands.

9 Bee not angry, O Lord, about mea- sure, neither remember iniquitie for ever, for we beseech thee, behold, we are all thy people.

Lord. g Thou wilt haue pitie vpon vs. h We are iustly punished and brought in to captivity, because we haue provoked thee to anger, and though we would excuse our selues, yet our righteousnesses and best vertues are before thee as vile clouts, or, (as some reade) like the menstruous clothes of a woman. i Albeit, O Lord, by thy iust iudgement thou maiest verily destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doeth not immediately send succour.

1 Which were dedicated to thy seruice and to call vpon thy Name.
m Wherein we reioyced and worshipped thee.
n That is, at the contempt of thine owne glory? though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

10 ¹ Thine holy cities the wast: Zion is a wilderness, and Ierusalem a desert.

11 The house of our Sanctuary and of our glory, ^m where our fathers praised thee, is burnt up with fire, and all our pleasant things are wasted.

12 Wilt thou hold thy selfe still? at these things, O Lord? wilt thou hold thy peace and afflict vs aboue measure?

CHAP. LXV.

1 The vocation of the Gentiles and the reuelation of the Lawes. 13 The ioy of the elect, and the punishment of the wicked.

1 I haue bene sought of them that ^a asked me not: I was found of them that sought mee not: I sayde, Beholde me, beholde me, vnto a nation that called not vpon my Name.

2 I haue ^b spread out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after theirowne imaginations:

3 A people that prouoked me euer vnto my face: that sacrificeth in ^d gardens, and burneth incense vpon ^e banks.

4 They remaine among the ^f graues, and lodge in the deserts, which eat ^g swines flesh, and the boord of tyngs polluted are in their vessels.

5 Which say, ^h Stand apart, come not neere to me: for I am holier then thou: these are a smoke in my wrath, and a fire that burneth all the day.

6 Behold, it is ⁱ written before me: I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers shall bee ^k together (saith the Lord) which haue burnt incense vpon the mountaines, and blasphemed mee vpon the hills: therefore will I measure their olde worke in their bosome.

8 Thus saith the Lord, As th wine is found in the cluster, and one saith, Destroy it not, for ^l a blessing is in it, so will I do for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seed out of Iacob, and out of Iudah, that shall inherit my mountaine: and mine elect shall inherit it, and my seruants shall dwell there.

10 And ^m Sharon shall bee a sheepefold, and the valley of Achor shall bee a resting place for the cattell of my people that haue sought me.

11 But ye are they that haue forsaken the Lord, and forgotten mine holy Mountaine, and haue prepared a table for the ⁿ multitude, and furnish the drinke offerings vnto the number.

12 Therefore will I ^o number you to the sword, and all you shall bow downe to the slaughter, because I called, and yee did not answer: I ^p spake and yee heard not, but did euill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Beholde, my seruants shall ^q eate, and yee shall bee hungry: behold, my seruants shall drinke, and yee shall bee thirstie: behold, my seruants shall reioyce, and yee shall bee ashamed.

14 Beholde, my seruants shall sing for ioy of heart, and yee shall crye for sorrow of heart, and shall howle for vocation of minde.

15 And ye shall leaue your name as a curse vnto my ^r chosen: for the Lord God shall say you, and call his seruants by ^s another name.

16 He that shall blesse in the ^t earth, shall blesse himselfe in the true God, and hee that sweareth in the earth, shall sweare by the true God: for the former ^u troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create ^v new heauens and a new earth: and the former shall not bee remembered nor come into minde.

18 But bee you glad and reioyce for euer in the things that I shall create: for behold, I will create Ierusalem as a reioycing, and her people as a ioy,

19 And I will reioyce in Ierusalem, and say in my people, and the voyce of weeping shall bee no more heard in her, nor the voyce of crying.

20 There shall bee no more there a childe of yeeres, nor an olde man that hath ^w filled his dayes: for hee that shall be an hundred yeeres old, shall die as a yong man: but the sinner being ^x an hundred yeeres old, shall bee accursed.

21 And they shall ^y build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the dayes of the tree are the dayes of my people, and mine elect shall enioy in old age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare, for they are the seede of the blessed of the Lord, and their budde

o By the multitude and number he meaneth their innumerable idoles of whom they thought: they could neuer haue enough.

p Seeing you cannot number your gods, I will number you with the sword.

q By my Prophets whom ye would not obey.

r By these words, Eat and drinke, hee meaneth the blessed life of the faithfull, which haue alwayes consolation and full contentment of all things in their God, though sometimes they lacke these corporall things.

s Meaning that he would call the Gentiles,

t Then by the name of the Iewes,

u By blessing, and by swea- ring is meant the praising of God for his benefits, and the true worshiping of him which shall not be onely in Iudea, but thorow all the world.

x I will no more suffer my Church to be desolate as in times past.

y I will so alter and change the state of my Church, that it shall seeme to dwell in a new world.

z Meaning, in this wonderfull restauration of the Church there should be no weaknesse of youth, nor infirmities of age, but all should bee fresh and flourishing: and this is accomplished in the heavenly Ierusalem when all sinnes shall cease, and the teares shall be wiped away.

a Whereby he sheweth that the infidels and vrepentant sinners haue no part of this benediction.

b Hee propheseth to the faithfull all the blessings which are contained in the Law, and so vnder temporal things comprehendeth the spirituall promises.

g Which was contrary to Gods commandment, Leuit 11.7. deut. 14.8. h Hee sheweth that hypocritie is euer ioynd with pride and contempt of others. i Their punishment shall neuer haue ende. k So that the remembrance thereof can not be forgotten. l Shall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are found in them. m That is, it is profitable: meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stocks, that is, the hypocrites. n Which was a plentiful place in Iudea, so feed sheepe as Achor was for cattell.

with them.

24 *Pea*, before they call, I will answer, and whiles they speake, I will heare.

25 The Wolfe and the lambe shall feede together, and the lyon shall eate straw like the bullocke; and the serpent dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine; saith the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands, 3 Hee despiseth sacrifices done without mercy and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetual Sabbath. 24 The punishment of the wicked is everlasting.

Al. 7. 48, 49.

a My maiestie is so great, that it filleth both heauen and earth, and therefore cannot be included in a Temple like an idol: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices.

b Seeing that both the Temple and the things therein with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them.

c To him that is humble and pure in heart, which receiue my doctrine with reuerence and feare.

d Because the Iewes thought themselves holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doth no lesse desire these ceremonies, then he doth their idols, which things were expressly forbidden in the Law.

e I will discover their wickedness and hypocrisie, herewith they thinke to blinde mine eyes, to all the world. f He encourageth the faithfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites, & hated them that feared God.

g The enemies shall shortly heare a more terrible voyce, then fire and slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance. h Meaning, that the restoration of the Church should be so sudden and contrary to all mens opinions, as when a woman is delivered before shee looke for it, and that without paine in travell.

Thus sayeth the Lord, "The heauen is my throne, and the earth is my footstool: where is that house that pee will build vnto me; and where is that place of my rest?"

2 For all these things hath mine hand made, and all these things haue bene, saith the Lord; and to him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my words.

3 Hee that killeth a bullocke, as if hee slew a man; he that sacrificeth a sheepe, as if he cut off a dogs necke; he that offereth an oblation, as if he offered swines blood; hee that remembereth incense, as if hee blessed an idol: yea, they haue chosen their owne wayes; and their soule delighteth in their abominations.

4 Therefore will I chuse out their deuotions, and I will bring their feare vpon them, because I called, and none would answer: I spake, and they would not heare: but they did euill in my sight, and chose the things, which I would not.

5 Heare the word of the Lord, all ye that tremble at his word, Pour brethren that hated you, and cast you out for my names sake, said, Let the Lord be glorified; but hee shall appeare to your ioy, and they shall be ashamed.

6 A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully. 7 Before shee was trauielled, she brought forth; and before her paine came, shee was deliuered of a man child.

8 Who hath heard such a thing? who

hath seene such things? Shall the earth bee brought forth in one day? or shall a nation be borne at once? for as soon as Zion was trauielled, shee brought forth her children.

9 Shall I cause to trauell, and not bring forth? shall I cause to bring forth, and shall be barren, saith the Lord.

10 Reioyce ye with Ierusalem, and bee glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may sucke, and be satisfied with the breasts of her consolation: that ye may milke out, and be delighted with the brightness of her glory.

12 For thus saith the Lord, Beholde, I will extend my peace vpon her like a flood, and the glory of the Gentiles like a flowing streame: then shall ye sucke, ye shall be borne vpon her sides, and be ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem.

14 And when ye see this, your heart shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruantes, and his indignation against his enemies.

15 For behold, the Lord will come with fire, and his chariots like a whirle winde, that he may recompense his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie themselves, and purifie themselves in the gardens bewine one tree in the middes eating of swines flesh, and such abomination, euen the moule, shall be consumed together, saith the Lord.

18 For I will visit their workes, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my glory.

19 And I will let a signe among them, and will lend those that escape of them, vnto the nations of Carthage, Bull, and Lud, and to them that draw the bow, to Tubal, and Iauan, Iles a farre off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering vnto the Lord out of all

i This shall passe the capacitee of man to see such a multitude, that shall come vp at once, meaning, vnder the preaching of the Gospel, whereof, they that came vp out of Babylon, were a figure.

k Declaring hereby, that as by his power and providence woman traueileth, and is deliuered: so

l hath he power to bring forth his Church at his time appointed.

m That ye may reioyce for all the benefits that God bestoweth vpon his Church.

n I will glorie her felicitie and prosperitie in great abundance.

o Read Chap. 60. 1, 6.

p Ye shall be cherished as her dearly beloved children.

q Ye shall haue new strength and new beauty.

r This vengeance God began to execute at the destruction of Babylon, and hath euer continued against the enemies of his Church, and will doe till the last day, which shall be the accomplishment thereof.

s Meaning, the hypocrites. t Whereby are meant them that did maliciously transgresse the Law, by eating beasts forbidden, euen to the moule which nature abhorreth.

u The Gentiles shall bee partakers of that glory which before I shewed to the Iewes.

v I will marke these that I chuse, that they perish not with the rest of the infidels, whereby he alludeth to the marking of the postes of his people whom he preferred, Exodus 12. 7.

x I will scatter the rest of the Iewes which escape destruction, into diuers nations.

y That is, Cilicia. z Meaning, Africa.

a To wit, Lydia, or Asia minor. b Signifying the Parthians, c Italy, d Grecia. e Meaning, the Apostles, Disciples, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles. f That is, the Gentiles which by faith shall bee made the children of Abraham as you are.

g Whereby he
meane h that no
necessary meanes
shall want, when
God shall call
the Gentiles to
the knowledge
of the Gosp. l.
h To wit, of the
Gentiles, as he
did Luke, Si-
mothie and Ti-
tus first, and others after, to preach his word. i Hereby hee sig-
nifieth the kingdome of Christ, wherein his Church shall be renew-
ed: and whereas before there were appointed seasons to sacrifice, in
this there shalbe one continuall sabbath, so that all times and sea-
sons shalbe meete.

nations, vpon horses, and in charets, and
in horse litters, and vpon mules, and
swift beasts to Ierusalem mine holy moun-
taine, saith the Lord, as the children of Is-
rael offer in a cleane vessel in the house of the
Lord.

21 And I will take of them for^h Priests,
and for Levites saith the Lord.

22 For as the newⁱ heauens, and the new
earth which I will make, shall remaine be-
fore me, saith the Lord, so shall your seed and

your name continue.

23 And from moneth to moneth, & from
Sabbath to Sabbath, shall all flesh come to
worship before me, saith the Lord.

24 And they shall goe forth and looke
vpon the^k carkeises of the men that haue
transgressed against mee: for their^l worme
shall not die, neither shall their fire be quen-
ched, and they shall be an abhorring^m vnto
all flesh.

k As he hath
declared the felici-
tie that shal
be within the
Church for the
comfort of the

godly, so doeth he shew what horrible calamities shall come to the
wicked, that are out of the Church. l Meaning, a continuall tor-
ment of conscience, which shall euer gnaw them, and neuer suffer
them to be at rest, Marke 9. 44. m This is, the iust recompense
for the wicked, which concerning God and his word, shall be by
Gods iust iudgement abhorred of all his creatures,

Jeremiah.

THE ARGUMENT.

The Prophet Jeremiah borne in the citie of Anathoth in the countrey of Benjamin, was the
sonne of Hilkiah, whom some thinke to be he that found out the booke of the Law, and gaue
it to Iosiah. This Prophet had excellent gites of God, and most euident reuelations of prophesie, so
that by the commandement of the Lord he began very yong to prophesie, e, that is, in the thirtieth
yeere of Iosiah, and continued eightene yeeres vnder the said King, and three moneths vnder Ie-
hoahaz, and vnder Iehoiakim sleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zede-
kiah eleuen yeeres: vnto the time that they were carryed away into Babylon. So that this time a-
mounteth to aboue fortie yeeres, beside the time that he prophesied after the captiuitie. In this
booke he declareth with teares and lamentation, the destruction of Ierusalem, and the captiuitie
of the people for their idolatrie, couctousnesse, subtiltie, cruelnes, excesse, rebellion and contempt of
Gods word: and for the consolation of the Church, reuealeth the iust time of their deliuerance.
And here chiefly are to be considered three things. First the rebellion of the wicked, which was
more stubborne and obstinate, when the Prophets doe admonish them most plainly of their de-
struction. Next how the Prophets and ministe^s of God ought not to be discouraged in their voca-
tion, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly
though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preseruer
of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare
himselfe victorious in prefering h s.

C. H. A. P. I.

1 In what time Ieremiah prophesied. 6 He ac-
knowledgeh his imperfection, and strengtheneth of
the Lord. 11 The Lord sheweth him the destruc-
tion of Ierusalem. 17 He commandeth him to preach
his word without feare.

2 That is, the
sermons and
prophesies.
b Which is
thought to be
he that found
the booke of
the Law vnder king
Iosiah, Kings
22. 8.
c This was a
citie about three
mailes distant
from Ierusalem,
and belonged to the Priests the sonnes of Aaron, Ioshua 11. 18.
d This is spoken to confirme his vocation and office: forasmuch
as he did not presume of himselfe to preach and prophesie, but was
called thereunto by God. e Meaning, the nephew of Iosiah: for
Iehohaz was his father, who reigned but three moneths, & there-
fore is not mentioned, no more is Iachin that reigned no longer.



The words of Jeremi-
ah the son of^h Hilkiah
one of yⁱ Priests that
were at Anathoth in
the land of Benjamin.

2 To whom the
word of y^e Lord came
in the dayes of Iosiah
the son of Amon king

of Iudah in y^e thirtieth yeere of his reigne:
3 And also in the dayes of Iehoiakim,
the sonne of Iosiah King of Iudah, vnto
the end of the eleuenth yeere of Zedekiah.

the sonne of Iosiah king of Iudah, euen vnto
the carrying away of Ierusalem captiue in
the fift^e moneth.

4 Then the word of the Lord came vnto
me, saying,

5 Before Ie formed thee in the wombe,
I knew thee, and before thou camest out
of the wombe, I sanctified thee, and ordeined
thee to be a Prophet vnto the^h nationes.

6 Then said I, Oh, Lord God, behold,
I cannot speake for I am a child.

7 But the Lord saide vnto me, Say not,
I am a child: for thou shalt go to all that I
shall send thee, and what I commaund
thee, shalt thou speake.

8 Be not afraid of their faces: for I am
with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand

f Of the eleuenth
yeere of Zede-
kiah, who was also
called Marthan-
ah, and at this
time the Iewes
were carryed a-
way into Baby-
lon by Nebu-
chad-nezzar.
g The Scrip-
ture vseth this
manner of speech
to declare that
God hath ap-
pointed his mi-
nistres to their
offices before
they were borne,

as Isa. 49. 1. Galat. 1. 15. h For Jeremiah did not onely prophesie
against the Iewes, but also against the Egyptians, Babylonians,
Moabites and other nations. i Considering the great iudgements
of God, which according to his threatnings should come vpon the
world, he was moued with a certaine compassion on the one side
to pittie them that should thus perish, and on the other side by the
infirmities of mans nature, knowing how hard a thing it was to en-
terpriue such a charge, as Isa. 6. 11. Exod. 3. 1. and 4. 1.

And.

of liuing waters, to dig them pits, even broken pits, that can hold no water.

14 Is Israel a servant, or is he borne in the house? why then is he spoiled?

15 The Lyons roared vpon him and yelled, and they haue made his land waste: his cities are burnt without: an inhabitant.

16 Also the children of Joseph and Ephraim haue broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when hee ledde thee by the way?

18 And what hast thou now to doe in the way of Egypt? to drinke the water of Shittim? or what maketh thou in the way of Asshur? to drinke the water of the River?

19 Thine owne wickednesse shall correct thee, and thy turnings backe shall reprove thee: knowe therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, I will no more transgresse, but like an hart thou runnest about vpon all hye hills, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose plants were all naturall: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with niter, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I followed Baalim: behold thy wayes in the valley, and know, what thou hast done: thou art like a swift dromedarie, that runneth by his wayes.

24 And as a wilde ass, vied to the wilderness, that seeketh by the winde by occasion at her pleasure: who can turne her backe: all they that seeke her, will not weare themselves: but will find her in her loneliness.

25 Keepe thou thy feete from barenesse, and thy throat from thirst: but thou saydest

desperately, No, for I haue loued strangers, and them will I follow.

26 As the chiefe is ashamed when he is found, so is the house of Israel ashamed, they, their kings, their princes, and their priests, and their prophets.

27 Saying to a tree, Thou art my father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble: for according to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will ye pleade with me: yee all haue rebelled against mee, sayeth the Lord.

30 I haue smitten your children in baine, they receiued no correction: your owne sword hath denoured your prophets like a destroying Lyon.

31 O generation, take heed to the word of the Lord: haue I bene as a wilderness vnto Israel? or a land of darkenesse? Wherefore sayeth my people then, Our lords, we will come no more vnto thee?

32 Can a maid forget her ornament, or a hide her attire? yet my people haue forgotten me, dayes without number.

33 Why dost thou prepare thy way, to seeke amitie? euen therefore will I teach thee that thy wayes are wickednesse.

34 Also in thy wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from me, behold, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt: as thou art confounded of Asshur.

37 For thou shalt goe forth from thence, and thine hands vpon thine head, because the Lord hath reiectd thy confidence, and thou shalt not prosper thereby.

n As a chiefe will not acknowledge his fault, till he be taken with the deede, and ready to be punished: so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

o Meaning, that idolaters spoyle God of his honour, and where- as he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones could haue holpen thee, because they were many in number and present in euery place: but now let vs see whether either the multitude or their presence can deliuer thee from my plagues,

Chap. 11. 13.

q As though I did you iniurie in punishing you seeing that your faults are so euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah, Isaiah, &c.

s But will trust in your own power and policie.

t With strangers.

x The Prophets and the faithful are slaine in euery corner of your country.

y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iudah, euen vnto Ierusalem, and the Egyptians slew Iosiah, and vexed the Iewes in sundry sort.

z In signe of lamentation, as 2 Sam. 13. 19.

CHAP. III.

God calleth his people to repentance. 14 He promisseth the restitution of his Church. 20 He reprooeth Iudah and Israel, comparing them to a woman disobedient to her husband.

They say, If a man put away his wife, and shee goe from him, and becometh another mans, shall hee returne againe

n Haue I ordered them like servants, and not like dearely beloved children? Exod. 4. 2. therefore it is their fault onely, if the enemy spoile them.

x The Babylonians, Caldeans, and Assyrians.

y Nor one shall be left to dwell there.

z That is, the Egyptians: for there were two great cities in Egypt.

a Haue grievously vexed thee at sundrie times.

b Shewing, that God would haue still led them aright, if they would haue followed him.

c To seeke help of man, as though God were not able enough to defend thee, which is to drinke of puddles, and to leaue the fountaine, reade Isa. 31. 1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them as verse 16. Isa.

3. 9.

f When I deliuered thee out of Egypt, Exod. 19. 8. deut. 5. 27. iosh. 24. 16. Ezra. 10. 12. nehe. 8. 6. i. Ebr. sicut erat all true.

g Though thou vilt all the purifications and ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith and repentance.

h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice.

i He compareth the idolaters to these beasts: because they neuer cease running to and fro: for both valleys and hills are full of their idolatrie.

k Hee compareth the idolaters to a wilde ass: for hee can neuer be tamed, nor yet wearied: for as hee runneth, shee can take her winde at euery occasion.

l That is, when there is with foale, and therefore the hunters waite their time: so, though thou canst not bee turned backe nowe from thine idolatrie, yet when thine iniquitie shall be at the full, God will meet with thee.

m Hereby he warneth them that they should not goe into strange countreyes to seeke helpe: for they should but spend their labour, and hurt themselves, which is here meant by the bare foot and thirst, Isa. 57. 16.

b If he take such one to wife againe.

c That is, with idoles, and with them whom thou hast put thy confidence in.

d And I will not take thee off, but receive thee according to my mercie.

e Which dwelleth in tents, and waiteth for them that passe by, to spoyle them.

f As God threatened by his Law, Deut. 32. 34.

g Thou wouldest neuer be ashamed of thine acts and ceper: and this impudencie is common to idolaters, which will not give off, though they be neuer so manifestly conuicted.

h He sheweth that the wicked in their miseries will cry vnto God, & vie outward prayer, as the godly doe, but because they turne not from their euill, they are not heard, Isa. 58. 3, 4.

i Meaning, the ten tribes.

k And gaue her vnto the hands of the Assyrians. **l** The Ebrew word may either signifie lightnes and wantonnes, or nois & bruit. **m** Iudah fained for a time that she did returne, as vnder Iosiah and other good Kings, but shee was neuer truly touched or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared herselfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance. **o** Whereas the Israelites were now kept in captiuitie by the Assyrians, to whom he promisseth mercie, if they will repent. **p** There was no way, which thou diddest not haue to seeke after the idoles, and to trot a pilgrimage.

gaue vnto her? Shall not this land be polluted? but thou hast played the harlot with many louers: yet turne againe to me, saith the Lord.

2 Lift up thine eyes vnto the hie places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the wayes, as the Arabian in the wilderness: and thou hast polluted the land with thy whores domes, and with thy malice.

3 Therefore the whores haue beene restrained, and the latter raine came not, and thou hadst a whores forehead: thou wouldest not be ashamed.

4 Didst thou not stie cry vnto me, Thou art my Father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reuerse it to the end? thus hath thou spoken, but thou doest euill, euen more and more.

6 The Lord sayd also vnto mee, in the dayes of Iosiah the king, hast thou leene what this rebellious Israel hath done? for the hath gone by vpon euery high mountaine, and vnder euery greene tree, and there played the harlot.

7 And I sayd, when shee had done all this, Turne thou vnto mee: but shee returned not, as her rebellious sister Iudah saw.

8 When I saw, how that by alloccasions rebellious Israel had played the harlot, I said, her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and played the harlot.

9 So that for the lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto me with her whole heart, but fainedly, saith the Lord.

11 And the Lord sayd vnto me, The rebellious Israel hath iustified her selfe more then the rebellious Iudah.

12 See and cry these words toward the North, and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am merciful, saith the Lord, and I will not alway keepe mine anger.

13 But know thine iniquitie, for thou hast rebelled against the Lord thy God, and hast pscattered thy wayes to the strange gods vnder euery greene tree, but yee would not obey my voyce, saith the Lord.

14 Yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a city, and two of a tribe, and will bring you to Zion.

15 And I will giue you pastors according to mine heart, which shall feede you with knowledge and vnderstanding.

16 Moreover, when yee be increased, and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The Ark of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shall call Jerusalem, The throne of the Lord, and all the nations shall be gathered vnto it, euen to the name of the Lord in Jerusalem: and thenceforth they shall follow no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the North, into the land that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and sayd, Thou shalt call mee, saying, My father, and shalt not turne from mee?

20 But as a woman rebelleth against her husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerced their way, and forgotten the Lord their God.

22 Yee disobedient children, returne and I will heale your rebellions. Behold, we come vnto thee, for thou art the Lord our God.

23 Truly, the hope of the hillies is but baine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labour, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 Wee lie downe in our confusion, and our shame couereth vs: for wee haue sinned against the Lord our God, wee and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lord our God.

not themselves, or say that they would follow their fathers, but condemne their wicked doings, and desire forgiveness of the same, as Ezra 9. 7 Psal. 106. 6, Isa 64. 6.

C H A P. IIII.

1 Truerepentance. **4** Hee exhorteth to the circumcision of the heart. **5** The destruction of Iudah is prophesied for the malice of their hearts. **19** The Prophet lamenteth it.

O Israel, if thou returne, a returne vnto mee, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt swear, The Lord lieth, in trueth, in iudgement, and in righte-

serue him by halves, as Hose 7. 16. **b** Thou shalt detest the name of idoles, Psal. 116. 4. and shalt with reverence sweare by the liuing God, when thine othe may aduance Gods glory, and profit others: and here by swearing, he meaneth the true religion of God,

q This is to bee vnderstood of the coming of Christ: for then they shall not seeke the Lord by ceremonies, and all figures shall cease.

r Meaning, the Church, where the Lord will be present to the worlds end, Mat. 28. 20.

s Where they are now in captiuitie.

t The Ebrew word signifieth a friend or companion, and here may betaken for a husband, as it is vsed also, Hose 3. 1.

u Signifying, that God whom they had forsaken, would bring their enemies vpon them, who should lead them captiue, and make them to cry & lament.

x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

y For their idollatry, Gods vengeance hath light vpon them and theirs.

z They iustifie

a That is, the city.
b Though they pretend religion and holinesse, yet all is but hypocrisie: for vnder this kinde of swearing is contained the true religion.
c Doeſt not thou loue vprightnes and faithfull dealing?
d Thou haſt oft times puniſhed them, but all is in vaine, Iſa. 9. 13.
e He ſpeaketh this to the reproch of them which ſhould gouerne and teach others, and yet are farther out of the way then the ſimple people.
f Meaning, Nebuchad-nezzar and his armie.
g He ſheweth, that to ſwear by any thing then by God, is to forſake him. Ezek. 22. 11.
h Hee commandeth the Babylonians and enemies to deſtroy them.
i Reade Chap. 4. 27.
k Becauſe they gaue no credite to the words of his Prophets, as Iſa. 28. 15.
l Their words ſhalbe of none effect, but vaine.
m They are not ſent of the Lord, and therefore chat which they threaten to vs, ſhall come vpon them.
n Meaning Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who ſhall kill many with their arrows.

ye can finde a man, or If there be any that execute iudgement, and ſeeketh the truth, and I will ſpare it.
2 For though they ſay, The Lord ſineth, yet doe they ſwear fauſely.
3 O Lord, are not thine eyes vpon the earth? thou haſt ſtricken them, but they haue not ſorrowed: thou haſt conſumed them, but they haue refuſed to receive correction: they haue made their faces harder then a ſtone, and haue refuſed to returne.
4 Therefore I ſaide, Surely they are poore, they are fooliſh, for they know not the way of the Lord nor the iudgement of their God.
5 I will get me vnto the great men, and will ſpeake vnto them: for they haue knowne the way of the Lord, and the iudgement of their God, but theſe haue altogether broken the yoke, and buſt the bonds.
6 Wherefore a Lion out of the foreſt ſhall ſlay them, and a Wolfe of the wildernes ſhall deſtroy them: a Leopard ſhall watch ouer their cities: every one that goeth out thence ſhall be come in pieces, becauſe their treſpaſſes are many, and their rebellions are increaſed.
7 How ſhould I ſpare theſe for this? thy children haue forſaken mee, and ſworne by them that are no gods: though I fed them to the full, yet they committed adultery, and aſſembled themſelues by companies in the harlots houſes.
8 They roſe vp in the morning like fed horſes: for every man neighed after his neighbours wife.
9 Shall I not viſit for theſe things, ſaith the Lord? Shall not my ſoule be auenged on ſuch a nation as this?
10 I will climb vp vpon their wals, and deſtroy them, but make not a full end, I take away their battlements, for they are not the Lords.
11 For the houſe of Iſrael, and the houſe of Iudah haue grievouſly treſpaſſed againſt me, ſaith the Lord.
12 They haue denied the Lord, and ſaid, It is not he, neither ſhall the plague come vpon vs, neither ſhall we ſee ſword nor famine.
13 And the Prophets ſhall be as windes, and the word is not in them: thus ſhall it come vnto them.
14 Wherefore thus ſaith the Lord God of hoſts, Becauſe ye ſpeake ſuch words, behold, I will put my ſword into a thy mouth, like a fire, and this people ſhall be as wood, and it ſhall deuoure them.
15 Lo, I will bring a nation vpon you from ſarre, O houſe of Iſrael, ſaith the Lord, which is a mighty nation, and an ancient nation, a nation whole language thou knoweſt not, neither underſtandeſt what they ſay.
16 Thoſe quiner is as an open ſepulchre: they are all very ſtrong.
17 And they ſhall eat thine harueſt and thy bread: they ſhall deuoure thy ſonnes and thy daughters: they ſhall eate vp thy ſhepe and thy bullockes: they ſhall eate thy vines and thy fig trees: they ſhall deſtroy with the

ſword thy fenced cities, wherein thou doſt truſt.
18 Neuertheleſſe at thoſe dayes ſaith the Lord, I will not make a full end of you.
19 And when ye ſhall ſay, Wherefore doth the Lord our God doe theſe things vnto vs? then ſhalt thou anſwere them, Like as ye haue forſaken mee, & ſerued ſtrange gods in your land, ſo ſhal ye ſerue ſtrangers in a land that is not yours.
20 Declare this in the houſe of Iſaakob, and publiſh it in Iudah, ſaying,
21 Veaue now this, I ſoſhip people, and without vnderſtanding, which haue eyes and ſee not, which haue eares and heare not.
22 Feare ye not me, ſaith the Lord: or will ye not be afraied at my preſence, which haue placed the land for the bounds of the ſea by the perpetual decree, that it cannot paſſe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not paſſe ouer it?
23 But this people hath an unfaithfull and rebellious heart: they are departed and gone.
24 For they ſay not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due ſeaſon: he reſerueth vnto vs the appointed weekes of the harueſt.
25 Yet your iniquities haue turned away theſe things, and your finnes haue hindered good things from you.
26 For among my people are found wicked perſons, that lay waite as hee that ſeteth ſnares: they haue made a pit to catch men.
27 As a cage is full of birds, ſo are their houſes full of deceit: thereby they are become great and warden rich.
28 They are warden fat and thirſting: they doe overpaſſe the deeds of the wicked: they execute no iudgement, no nor the iudgement of the fatherleſſe, yet they proſper, though thy execute no iudgement for the poore.
29 Shall I not viſit for theſe things, ſaith the Lord? ſhall not my ſoule be auenged on ſuch a nation as this?
30 An horrible and filthy thing is committed in the land.
31 The prophets prophetic lie, and the prieſts receive gifts in their hands, and my people delight therein. What will ye thin doe in the end thereof?
The comming of the Affrians and Caldeans.
He exhorteth the Iewes to repentance.
O See children of Benjamin, prepare to flee out of the middes of Ieruſalem, and blow the trumpet in Tekoa: ſet vp a ſtandard vpon Beth-haccerim: for a plague appeareth out of the North, and great deſtruction.
their tribe, which were now carried away priſoners. b Which was a citie in Iudah ſixe miles from Beth-lehem, 2. Chron. 11. 6.
c Reade Nehem. 3. 14.

q Here the Lord declareth his vnſpeakable fauour toward his Church, as Chap. 4. 27.
r Meaning, the Prophet Ieremiah.
s Ebr. without heart.
Iſa. 6. 9.
matth. 13. 14.
act. 28. 27.
rom. 11. 8.
Iob 26. 10.
f If there be any ſtay, that we receive not Gods blessings in abundance, wee muſt conſider that it is for our own iniquities, Iſa. 59. 1, 2.
Iſa. 1. 23.
zech. 7. 9.
t They ſeele not the plague of God for it.
u Meaning, that there could be nothing but diſorder, where the miniſters were wicked perſons and corrupt. || Or, beaſt rule.

CHAP. VI.

d I haue increa-
sed her gently,
and giuen her a-
bundance of all
things.
e She shall be so
destroyed, that
the sheepe may
be fed in her.
f He speaketh
this in the per-
son of the Baby-
lonians, which
complaineth that
the time faileth
them before they
haue brought
their enterprises
to passe.
g He sheweth
the cause why it
should bee de-
stroyed, and how
it commeth of
themselues.
h He warneth
them to amend
by his correcti-
ons, and to turne
to him by peni-
tence.
i He exhorteth
the Babylonians
to be diligent
to search out, and
to leaue none.
k They delight
to heare vaine
things, and to
shut vp their
eares to true do-
ctrine.
l As the Lord
had giuen him
his word to be
as a fire of his
indignation to
burne the wicked
Chap 5. 14. so
he kindlye is
now when hee
seeth that all re-
medies are past.
m None shall be
spared.
n When the peo-
ple began to
feare Gods iudg-
ments, the false
prophets com-
forted them by
flatterings, shew-
ing that God
would leaue peace
and not warre.
o Ebr. them that
fall.

2 I haue compared the daughter of Zion
to a beautifull and daintie woman.
3 The pastours with their flocks shall
come vnto her: they shall pitch their tents
round about by her, and euery one shall feede
in his place.
4 Prepare warre against her: arise and
let vs goe vp toward the South: woe vnto
vs: for the day declineth, and the shadowes
of the euening are stretched out.
5 Arise, and let vs goe vp by night, and
destroy her palaces.
6 For thus hath the Lord of hostes sayd,
Hew downe wood, and cast a mount against
Ierusalem: this citie must be visited: all op-
pression is in the mids of it.
7 As the fountaine calteth out her wa-
ters, so she calteth out her malice, & cruelty
and spoile is continually heard in her before
me with sorow and strokes.
8 Be thou instructed, O Ierusalem, lest
my soule depart from thee, lest I make thee
desolate as a land that none inhabiteth.
9 Thus sayth the Lord of hostes, They
shall gather as a vine, the residue of Israel:
turne backe thine hand as the grape gather-
er into the baskets,
10 Vnto whom shall I speake, and ad-
monish, that they may heare? Behold, their
eares are incircumcised, and they cannot
hearken, behold, the word of the Lord is vi-
tious to them as a reproch: they haue no delight
in it.
11 Therefore I am full of the wrath of
the Lord: I am weary with holding it: I
will poure it out vpon the children in the
street, and likewise vpon the assembly of the
young men: for the husband shall euen be ta-
ken with the wife, & the aged with him that
is full of dayes.
12 And their houses with their lands, and
winnes also shall bee turned vnto stran-
gers: for I will stretch out mine hand vpon
the inhabitants of the land, sayth the
Lord.
13 For from the least of them euen vnto
the greatest of them, euery one is giuen vnto
conterouersie, and from the prophet euen vnto
the priest, they all deale falsly.
14 They haue healed also the hurt of the
daughter of my people with sweet wordes,
saying, Peace, peace, when there is no
peace.
15 Where they ashamed when they had
committed abomination: nay, they were
not ashamed, no neither could they haue any
shame: therefore they shall fall among the
slaine: when I shall visite them, they shall be
cast downe, sayth the Lord.
16 Thus sayth the Lord, Stand in the
wayes, and behold, and aske for the old way
which is the good way, and walke therein,
and ye shall find rest for your soules: but they
said, We will not walke therein.
17 Also I set watchmen ouer you, which
sayd, Take heed to the sound of the trumpet:
Wherein the Patriarks and Prophets walked, directed by the
word of God: signifying that there is no true way, but that which
God preferibeth. p Prophets which should warn you of the
dangers which were at hand.

but they said, Wee will not take heed.
18 Heare therefore, ye Gentiles, and q God taketh
thou congregation know, what is among all the world to
them. witnesse, and the
19 Heare, O earth, behold, I will cause insensible crea-
a plague to come vpon this people, euen the tures, of the in-
fruit of their owne imaginations: because gratitude of the
they haue not taken heed vnto my wordes, Iewes.
nor to my Law, but cast it off.
20 To what purpose bringest thou mee
r lucifer from Sheba, and sweete Calamus r Reade Isa. 1.
from a farre country? your burnt offerings 11, and Amos
are not pleasant, nor your sacrifices sweete 5. 21.
vnto me.
21 Therefore thus saith the Lord, Be-
hold, I will lay stumbling blocks before this
people, and the fathers and the sonnes toge-
ther shall fall vpon them: the neighbour and
his friend shall perish.
22 Thus saith the Lord, Behold, a peo-
ple commeth from the North country, and
a great nation shall arise from the sides of
the earth.
23 With bowe and shield shall they bee
weaponed: they are cruel, and will haue no
compassion: their voice roareth like the sea,
and they ride vpon horses well appointed,
like men of warre against thee, O daughter
Zion.
24 Wee haue heard their fame, and our
hands were feeble: sorow is come vpon vs,
as the sorow of a woman in trauaile.
25 Goe not forth into the field, nor walke
by the way: for the sword of the enemy and
feare is on euery side.
26 O daughter of my people, gird thee
with sackcloth, and wallow thy selfe in the
ashes: make lamentation and bitter moun-
ning as for thine only sonne: for the destroy-
er shall suddenly come vpon vs.
27 I haue set thee for a defence and for-
tresse among my people, that thou mayest
know and try their wayes.
28 They are all rebellious traitors, wait-
king craftily: they are brasse, and yron: they
all are destroyers.
29 The bellowes are burnt: the lead is
consumed in the fire: the founder melteth in
vaine: for the wicked are not taken away.
30 They shall call them reprobate silver,
because the Lord hath reiected them.

C H A P. VII.

2 Ieremiah is commanded to shew vnto the peo-
ple the word of God, which trusteth in the outward
service of the temple. 13 The euils that shall come
to the Iewes for the despising of their Prophets. 21
Sacrifices doeth not the Lord chiefly require of the
Iewes, but that they should obey his word.

The words that came to Ieremiah from
the Lord, saying,
2 Stand in the gate of the Lords house
and crye this word here, and say, Heare the
word of the Lord, all ye of Iudah, that enter
in at these gates to worship the Lord.
3 Thus saith the Lord of hosts, the God
of Israel, Amend your wayes and your
workes, and I will let you dwell in this
place.

f From Babylon
by Dan, which
was North from
Ierusalem.

t For feare of the
enemies: he spea-
keth this in the
person of the
Iewes.

u Meaning, Ie-
remiah, whom
God had appoin-
ted to trie out
the godly from
the wicked, as a
founder doeth
the pure mettall
from the drosse.
x All the paine
and labour that
hath bene taken
with them, is
lost.

Chap. 26. 13.

a Beleeue not the false prophets, which say, I for the Temples sake and the sacrifices there, the Lord wil preserve you, and so nourish you in your sin, and vaine confidence.

b God sheweth on what condition he made this promise to this Temple: that they should be an holy people vnto him, as hee would be a faithfull God to them.

c As theeues hid in holes and dennes, thinke themselves safe, so when you are in my Temple, you thinke to be covered with the holinesse thereof, and that I cannot see your wickednesse.

Mat. 21. 13. d Because they depended so much on the Temple, which was for his promise that hee would be present, and defend them where the Arke was: he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300.

yeeres and after was taken, the Priests slaine, and the people miserably discomfited, 1 Sam. 4. 11. chap. 26. e That is, I neuer ceased to

warne you as 2a. 65. 2 Pro. 1.

23 f He sheweth what is the only remedy to redresse our faults: to suffer God to leade vs into the way, and to obey his calling, Isa 66. 4.

g I will fend you into captiuitie as I haue done Ephraim, that is, cheten tribes. h To assure them that God had determined with himselfe to punish their wickednesse, he sheweth that the prayer of the godly can nothing auail them, while they remaine in their obstinacie against God, and will not vlt the meanes that hee vseth to call them to repentance, Chap. 1. 14. & 14. 11. i That is, They sacrifice to the Sunne, Moone, and Starres, which they called the Queene of heauen, Chap. 44. 17. 1 King. 3. 5.

4 Trust not in lying words, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.

5 For if you amende and redresse your wayes and your workes: if you execute iudgment betwene a man and his neighbour.

6 And oppresse not the stranger the fatherlesse and the widowe, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then will I let you dwell in this place in the land that I gaue vnto your fathers, for euer and euer.

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adultrie, and swear falsely, and burne incense vnto Baal, and walke after other gods whom ye know not,

10 And come and stand before me in this house, whereupon my Name is called, and say, We are deliuered, though we haue done all these abominations?

11 Is this house become a denne of theues, whereupon my Name is called before your eyes? Behold, enen I see it, saith the Lord.

12 But goe ye now vnto my place which was in Shilo, where I let my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel.

13 Therefore now because ye haue done all these works, saith the Lord (and I rose vp early and spake vnto you: but when I spake, ye would not heare me, neither when I called, would ye answer)

14 Therefore will I doe vnto this house, whereupon my Name is called, wherein also ye trust, enen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your brethren, even the whole seed of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp cry or prayer for them, neither intreate mee, for I will not heare thee.

17 Seest thou not what they doe in the citie of Iudah and in the streetes of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to the Queene of heauen, and to potize out drinkie offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith

the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the field, and vpon the fruit of the ground, & it shall burne and not be quenched.

21 Thus saith the Lord of hosts the God of Israel, But your burnt offerings vnto your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well with you.

24 But they would not obey, nor encline their eare, but went after the counsels and the stubbornnes of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue enen sent vnto you all my seruants the Prophets, rising vp early every day, and sending them.

26 Yet would they not heare me, nor encline thine eare, but hearded their neck, and did worse then their fathers.

27 Therefore shalt thou spake all these wordes vnto them, but they will not heare thee: thou shalt also cry vnto them, but they will not answer thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiue discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine haire, O Ierusalem, and cast it away, and take vp a complaint on the high places: for the Lord hath reiected and forsaken the generation of his wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lord: they haue set their abominations in the house, whereupon my Name is called, to pollute it.

31 And they haue built the high place of Topheth, which is in the valley of Ben-hinnom to burne their soimes, and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth, till there be no place.

33 And the carkeless of this people shall be meate for the foules of the heauen and for the beastes of the earth, and none shall fray them away.

34 Then will I cause to cease from the cities of Iudah and from the streetes of Ierusalem, the voyce of mirth and the voyce of gladnesse, the voyce of the brides

k Shewing that it was not his chiefe purpose and intent that they should offer sacrifices, but that they should regard, wherefore they were ordained: to wit, to be ioyned to the word, as seals & confirmations of remission of sins in Christ: for without word they were vaine and vnprofitable, l Which was above fourteene hundred yeeres m Read vs. 13. n Whereby he sheweth that the Pastours ought not to leaue their focke in their obstinacie: for the Lord will vlt the meanes of his seruants to make the wicked more faulty, and to proue his, o In signe of mourning, as Tob. 1. 20. micah, 1. 16. p Against whom he had iust occasion not to leaue their out his wrath. q Of Topheth read 2. King. 23. 10. r But commanded the contrary, as Leuit. 18. 21. and 20. 3. deut. 18. 10.

Ezekiel 26, 13.

groome and the voyce of the hyde: for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord mooueth the people to amendment. 10 He reprehendeth the lying doctrine, and the couetousnesse of the Prophets and Priests.

At that time sayth the Lord, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their graues.

2 And they shall spread them before the Sonne and the Moone, and all the hoite of heauen, whom they haue loued, and whom they haue feared, and whom they haue followed and whom they haue sought, and whom they haue worshipped: they shall not be gathered nor be buried, but shalbe as dunge vpon the earth.

3 And death shal be desired rather then life, of all the residue that remaineth of this wicked family, which remaine in all the places where I haue scattered them, sayth the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they fall & not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion: they gaue themselves to deceit, and would not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euen y^e one turned to their race, as the horse rusheth into the battell.

7 Euen the stork in the aerie knoweth her appointed times, and the turtle, and the crane, and the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Law^e of the Lord is with vs? Lo, certainly in vaine made hee it, the pen of the Scribes is in vaine.

9 The w^o men are ashamed: they are afraid and taken: lo, they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore wil I giue their wiues vnto others, and their fields to them that shall possesse them: for euery one from the least euen to the greatest is giuen to couetousnesse, and from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the hurt of the daughter of my people with sweete words, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abominations? nay they were not ashamed, neither could they haue any shame: therefore shall they fall among the slaine, when I shall visite them, they shall be cast downe, saith the Lord.

13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figges on the fig tree, and the leafe shal fade,

and the things that I haue giuen them shall depart from them.

14 Why doe wee stay? assemble your selues, and let vs enter into the strong cities, and let vs bee quiet there: for the Lord our God hath put vs to silence, and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 Wee looked for peace, but no good came, and for a time of health, and behold troubles.

16 The neyng of his horses was heard from Dan, the whole land trembled at the noyse of the neyng of his strong horses: for they are come, and haue deuoured the land with all that is in it, the cite and those that dwell therein.

17 I, I behold, I wil send serpents, and cockatrices among you, which will not bee charmed: and they shall sting you, saith the Lord.

18 I would haue comforted my selfe against sorow, but mine heart is heauy in mee.

19 Behold, the voyce of the crye of the daughter of my people for feare of them of a farre country. Is not the Lord in Zion? is not her King in her? Why haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the summer is ended, and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people: I am heauy, and a storming hath taken me.

22 Is there no balme in Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

q The Prophet speaketh this. r Meaning, that no mans help or meanes could saue them: for in Gilead was precious balme, Chap. 46. 11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos. 6. 8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioyce. 26 The uncircumcision of the heart.

O that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

2 Oh that I had in the wilderness a cottage of wayfaring men, that I might leaue my people and goe from them: for they be all adulterers and an assembly of rebels.

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truth vpon the earth: for they proude from euill to worse, and they haue not known me, saith the Lord.

4 Let euery one take heed of his neighbour, and trust you not in any brother: for euery brother wil vse deceit, and euery friend wil deale deceitfully.

that this were more quietnesse, and greater safetie for him to dwell among the wilde beastes, then among his wicked people, saue that God hath enioyned him this charge. c Vtterly turned from God, d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could find an honest man.

5 And

i He speaketh in the person of the people, who while the enimie cometh, will runne about to bide themselves, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9. 15 and 23. 15.

Chap. 4. 19.

l Read cha. 4. 15. m God threateneth to lead the Babylonians among them, who shall utterly destroy them in such sort as by no meanes they shall escape.

n Read cha. 4. 19

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour in vaine.

q The Prophet speaketh this. r Meaning, that no mans help or meanes could saue them: for in Gilead was precious balme, Chap. 46. 11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos. 6. 8.

A The Prophet sheweth the great compassion that he had toward this people, seeing that hee could neuer sufficiently lament the destruction that he saw to hang ouer them.

Which is a speciall note to discern the true

pastors from the hirelings: Reade Chap. 4. 19.

b He sheweth for him to dwell among the wilde beastes, then among his wicked people, saue that God hath enioyned him this charge.

c Vtterly turned from God,

d To belie and slander their neighbours.

e Meaning, that all were corrupt, and none could find an honest man.

a The enimie for greedinesse of gaine shall rife your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne.

d They are full of hypocrisie, and euery one followeth his own fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons, to discern the colde and heate, as Isa. 1. 3.

f The Law doth not profit you, neither needed it to haue bene written forought that you haue learned by it.

g They that seeme wise may be ashamed of their ignorance, for all wisdom consisteth in Gods word.

h Reade Chap. 5. 31. & 6. 13.

i As a 56. 18. chap. 5. 31. & 6. 13.

j As a 56. 18. chap. 5. 31. & 6. 13.

k As a 56. 18. chap. 5. 31. & 6. 13.

l As a 56. 18. chap. 5. 31. & 6. 13.

m As a 56. 18. chap. 5. 31. & 6. 13.

n As a 56. 18. chap. 5. 31. & 6. 13.

f They haue so practised deceit, that they cannot forsake it.

g They had rather forsake God then leave their wicked trade.

h With the fire of affliction.

Tsal. 28. 3. and 120. 4.

i Signifying, that all the plagcs about Ierusalem should be destroyed.

k Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

l Hee sheweth that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.

m Reads Chap. 3. 14.

n See you can not lament your own sins, call for sinne foolish women, who of a superstition you haue to lament for the dead, that they by their tained teares may prouoke you to some sorrow.

o As though they were weary of vs because of our iniquities, *Leuit. 18. 28. & 20. 22.*

p He derideth the superstition of the women, which made an arce of mourning, and taught to weepe with fained teares

q Signifying, that there is no meane to deliuer the wicked from God: iudgements: but when they thinke to be most sure, and most farr off, then are they soonest taken.

5 And euery one will deceiue his friend, and will not speake the truth: for they haue taught their tongues to speake lyes, and take great paines to doe wickedly.

6 The habitation is in the mids of deceiuers: because of their deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts, Behold, I will melt them, and trie them: for what should I els doe for the daughter of my people?

8 Their tongue is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule be angry on such a nation as this?

10 Upon the mountaines will I take up a weeping and a lamentation, and upon the faire places of the wilderness a mourning, because they are burnt vp, so that none can passe through them: neither can men heare the voyce of the flocke: both the foule of the ayre, and beaſt are fled away, and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is wise to vnderstand this? and to whom the mouth of the Lord hath spoken when he shall declare it. Who both the land perish, and is burnt up like a wilderness, that none passe through it?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, and haue not obeyed my voyce, neither walked in my cassettes,

14 But haue walked after the stubbornnesse of their own heart, and after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hosts the God of Israel, Behold, I will visit this people with wormewords, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hosts. Take heed, and call for the mourning women, that they may come, and send for skillfull women, that they may come,

18 And let them make haste, and let them take up a lamentation for vs, that our eyes may cast out teares, and our eye lids gush out of water.

19 For a lamentable noife is heard out of Zion, how are we destroyed, and bitterly confounded, for we haue forsaken the land, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, and teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our vinebowes, and is entered into our palaces, to destroy the children without, and the young men in the streets.

22 Speake, Thus saith the Lord, The carckles of men shall lie euen as the dung

upon the field, and as the handfull after the mow, and none shall gather them.

23 Thus saith the Lord, Let not the wife man glory in his wisdom, nor the strong man glory in his strength: neither the rich man glory in his riches.

24 But let him that glorieth, glory in this, that he vnderstandeth and knoweth me: for I am the Lord which shew mercy, iudgement, and righteousness in the earth: for in these things I delight, saith the Lord.

25 Behold, the dayes come, saith the Lord, and that I will visit all them which are circumsised, with the uncircumcised:

26 Egypt, and Iudah, and Edom, & the children of Ammon, and Moab, and all the utmost corners of them that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

Consider our situation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull. Meaning both Iewes and Gentiles, as in the next verse he sheweth the cause, reads Chap. 4. 4.

CHAP. X.

1 The constellations of the starres are not to be feared. 5 The weakness of idols. 6 Of the power of God. 21 Their pastors are become brut beasts.

2 Care yet the word of the Lord that hee speakech vnto you. O house of Israel.

3 Thus saith the Lord, Learne not the way of the heathen, and be not afraid for the signes of heauen, though the heathen be afraid of such.

4 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the hands of the car-penter) with the axe,

5 And another decketh it with silver, and with golde: they fasten it with naves and hammers, that it fall not.

6 The idols stand by as the palme tree, but speake not: they are borne because they cannot goe: feare them not, for they cannot doe euill, neither can they doe good.

7 There is none like vnto thee, O Lord: thou art great, and thy name is great in powder.

8 Who would not feare thee, O King of nations: for to thee appertaineth the domination: for among all the wisemen of the Gentiles, & in all their kingdomes there is none like thee.

9 But altogether they dote, and are los, for the stocke is a doctrine of vanity,

den, *Deut. 12. 30.* c The Prophets vs thus plainly and simply set forth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reads *Isa. 44. 12.* d He teacheth the people to liue vp their eyes to God, who hath all power, and therefore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschew, but the good which they ought to follow, *Reuel. 15. 4.* e Because the people thought that to haue images, was a meane to serue God, and to bring them to the knowledge of him, hee sheweth that nothing more displeaeth God, nor bringeth man into greater errors and ignorance of God; and therefore he calleth them the doctrine of vanitie, the worke of errors, *Verse 15.* and *Hab. 2. 18.* c. let them the teachers of lies: conuert ye that wicked opinion, that they are the bookes of the lay people,

f Whereas they found the best guide, shewing that they thought nothing too deare for their idols: some read Ophir, as 1 King. 9. 28.

g That all that hath bin in this chapter spoken of idols, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against idolaters, and how to answer them to their shame which should exhort them to idolatry, and therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Hebrew.

h The more that man thinketh to do any thing wel by his owne wisdom, and not as God instructeth him, the more doth he prouue himselfe to be a vile beast.

i By these words portion and rod, he signifyeth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie consisted in him alone, & therefore they ought to renounce all other helps and succours, as of idoles, &c.

k The Prophet willett the Iewes to prepare themselves to this captiuitie, shewing that it was now at hand, that they should seele the things whereto he had told them. l It is my iust plague, and therefore I wil take it patiently: where y he teacheth the people how to behaue themselves toward God. m He sheweth how Ierusalem shall lament. n The Governours and ministers.

o Reade Chap. 4. 15. p He speaketh this, because that Nebuchad-nezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekies rebellion, he returned his power to goe against Ierusalem, Ezek. 2. 1. 2. 11, therefore the Prophet saith, that this was the Lords direction.

9 Siluer plates are brought from Tarshish, and gold from Cyprus, for the worke of the workeman, and the hands of the founder: the blue silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the liuing God, and an enierlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods which haue not made the heauens and the earth shall perish from the earth, and from vnder these heauens.)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 Hee giueth by his voyce the multitude of waters in the heauen, and hee causeth the clouds to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Every man is a beast by his owne knowledge: every founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

15 They are vanity, and the worke of errors: in the time of their visitation they shall perish.

16 The portion of Iakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name.

17 Gather vp thy wares out of the land, thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall finde it so.

19 Alas is me for my destruction, and my greivous plague: but I thought, Per it is my sorrow, and I will beare it.

20 My tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set by my curtains.

21 For the Pastours are become beasts and haue not sought the Lord: therefore haue they none vnderstanding: and all the flocks of their pastures are feared.

22 Behold, the noise of the bruit is come, and a great commotion out of the North country to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know, that the way of

man is not in himselfe, neither is in man to walke and to direct his steps.

24 O Lord correct me, but with iudgement, not in thine anger, lest thou bring me to nothing.

25 Powee out thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iakob, and deuoured him, and consumed him, and haue made his habitati- on desolate.

Isaiah calleth in measure, Chap. 27. 8. measuring his reeds by their infirmities, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the mercifull iudication of the same, as Chap. 30. 11. Forasmuch as God cannot onely be knowne and glorified by his mercy, that hee liueth toward his Church, but also by his iustice in punishing his enemies: hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6.

CHAP. XL.

3 A curse of them that obey not the word of Gods covenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeh Jeremiah to pray for them.

The worde that came to Ieremigh from the Lord, saying,

2 Heare ye the wordes of this covenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, Cursed bee the man that obeyeth not the wordes of this covenant,

4 Which I commaunded vnto your fathers, when I brought them out of the land of Egypt, from the yron fornaice, saying, Obey my voyce, and doe according to all the things, which I command you: so shall ye be my people, and I will be your God,

5 That I may confirme the oath that I haue swome vnto your fathers, to giue them a land which floweth with milke and hony, as appeareth this day. Then answered I, and said, So be it, O Lord,

6 Then the Lord said vnto mee, Cry all these wordes in the cities of Iudah, and in the streets of Ierusalem, saying, Heare ye the wordes of this covenant, and doe them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, saying early and protesting, saying, Obey my voyce.

8 Rememberlest they would not obey, nor encline their eare: but euery one walked in the stubbornness of his wicked heart: therefore I will bring vpon them all the wordes of this covenant, which I commanded them to doe, but they did it not.

9 And the Lord said vnto me, A conspiracy is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my covenant which I made with their fathers,

q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7. 16. he onely prayeth, that he would punish them with mercie, which

He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made a covenant of eternal felicitie with them, and how he euer performed it on his behalfe, and how they euer shewed themselves rebellious and ingrate toward him, and brake it on their

part, and so are subiect to the curse of the Law, Deut. 27. 26.

b Thus he speaketh in the person of the people which agreed to the covenant.

c Reade Chap. 7. 13.

d According to his own familie, and not as my word appointed him.

e Meaning, the menaces & curses contained in the law, Leuit. 26.

f That is, a general consent to rebell against me.

E because they will not pray with true faith and repentance but for the smart and griefe which they feele, Prou.

1. 28.
h Reade Chap.

2. 28.
i Reade Chap. 7.

16. and 14. 11.

k My people of Israel, whom I haue hitherto so

greatly loued,

l Meaning, that they offer not in the Temple to

God, but vpon the altars of Baal

and the idoles, & so reioyced in

their wickednes.

m Of the Baby-

lonians and Cal-

deans.

n Which went about priuily to conspire my

death.

o Let vs destroy the Prophet and his doctrine.

Some reade, Let vs corrupt his

meat with wood,

meaning poi-

son.

p Thus he spake not for hatred,

but being moued with the spirit of

God, he desireth the aduancement

of Gods glory & the verifying of

his word; which is by the destru-

ction of his ene-

mies.

q To wit, both the Priests & the

rest of the peo-

ple: for this town

was the Priests,

& they dwelt in

it, reade Chap. 1. 1.

r Not that they could not abide to

heare God nam-

ed: (for herein they would heare themselves most holy) but because they could not

11 Therefore thus saith the Lord, Beholde, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem goe, and cry vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, & according to the number of the streets of Ierusalem haue ye set vnto altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not pray for this people, neither lift vp a cry or prayer for them: for when they cry vnto mee in their trouble, I will not heare them.

15 What should my beloved cary in mine house, seeing they haue committed abomination with many: and the holy flesh goeth away from thee: yet when thou dost enill, thou reioicest.

16 The Lord called thy name, A Greene olive tree, faire and of goodly fruite: but with a noyse and great tumult her hath set fire vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselves to provoke me to anger in offering incense vnto Baal.

18 And the Lord hath taught me, and I know it, euen then thou shewedst me their practices.

19 But I was like a lambe, or bullocke, that is brought to the slaughter, and I knew not that they had deuised thus against mee, saying, Let vs destroy the tree with the fruite thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But, O Lord of hostes, that iudgeth righteously, and triest the reins & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of Anathoth, (that seek thy life, and say, Prophecie not in the name of the Lord, that thou die not by our hands.)

22 Thus therefore saith the Lord of hostes, Beholde, I will visite them: the yong men shall die by the sword: their sonnes & their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, euen the yere of their visitation.

keeth against pastors & preachers that seduce the people. **14** The Lord threatneth destruction vnto the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art righteous: yet let me talke with thee a The Prophet of thy iudgements: wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken root: they grow, & bring forth fruit: thou art neere in their mouth, and far from their reignes.

3 But thou, Lord, knowest me: thou hast seene me, and tryed my heart toward thee: pull them out like asperges for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery field wither, for the wickednes of them that dwell therein? the beasts are consumed & the birds, because they false, he will not see our last end.

5 If thou hast run with the footemen, and they haue wearied thee, then how canst thou match thy selfe with horses: and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Iordan?

6 For euen thy brethren, and the house of thy father, euen they haue dealt unfaithfully with thee, and they haue cried out altogether vpon thee, but belene them not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearly beloved of my soule into the hands of her enemies.

8 Mine heritage is vnto me as a lion in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto me as a bird of diuers colours? are not the birds about her, saying, Come, assemble all the beastes of the field, come to eate her?

10 Many pastors haue desolate my vineyard, and troden my portion vnder foote: & my pleasant portion they haue made a desolate wilderness.

11 They haue layd it waste, and it bringeth waste, mourneth vnto mee: and the whole land lyeth waste, because no man setteth

flattered themselves as though God would euer be merciful, and not utterly destroy them: therefore they hardened themselves in sin, till at length the beasts and insensible creatures felt the punishment of their stubborne rebellion against God, f Some thinke that God reprooued Ieremiah, in that that he would suffer with him, saying, that if he were not able to match with men, that he were far vnable to dispute with God. Others by the footmen meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne countrey men did, g God willett the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence, h Ever ramping and raging against mee and my Prophets, i In stead of bearing my liuery and wearing only my colours, they haue change and diuersity of colours of their idoles & superstitions: therefore their enemies, as thicke as the foules of the ayre, shall come about them to destroy them, k He prophesieth of the destruction of Ierusalem by the captaines of Nebuchad-nazzar, whom he calleth pastors,

his

his

his

his

his

his

CHAP. XII.

1 The Prophet maruileth at the prosperity of the wicked, although he confessed God to be righteous.

7 The lewes are forsaken of the Lord, 10. He sheweth

1 Because no man regardeth my word, or the plagues that I haue sent vpon the land.

m To wit, the Prophets.

n They lamented the finnes of the people.

o For in stead of amendment, you grew worse and worse, as Gods plagues testified.

p Meaning the wicked enemies of his Church, which blasphemed his name, and whom he would punish after that he hath deliuered his people.

q After that I haue punished the Gentiles, I will haue mercie vpon them.

r The true doctrine and manner to serue God.

s Hee shall be of the number of the faithfull, and haue place in my Church.

his minde on it.
12 The destroyers are come vpon all the high places in the wilderness: for the sword of the Lord shall deuoure from the one end of the land, euen to the other end of the land no flesh shall haue peace.

13 They haue sown wheat, and reaped thornes: they were sicke, and had no profit: and they were ashamed of your fruits, because of the wrath of the Lord.

14 Thus saith the Lord against all mine euil neighbours, that touch the inheritance, which I haue caused my people Israel to inherit, behold, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name (The Lord lieth), as they taught my people to sweare by Baal, then shall they be built in the mids of my people.

17 But if they will not obey, then will I bitterly plucke vp, and destroy that nation, saith the Lord.

CHAP. XIII.

1 The destruction of the Iewes is presigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 Hee exhorteth them to repentance.

Thus saith the Lord vnto me, Goe, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought which is vpon thy loynes, and arise, go toward Derath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Derath, as the Lord had commanded me.

6 And after many dayes the Lord sayd vnto me, Arise, go toward Derath and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Derath, and digged, and toke the girdle from the place where I had hid it, & behold, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this manner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, & walke after the iniquities of their owne heart, and walke after other gods to serue them, & to worship them: therefore they shall be as this girdle, which is profitable for nothing.

11 For as the gyrdle cleaueth to the loynes of a man, so haue I tryed to mee the whole house of Israel, and the whole house of Iudah, sayeth the Lord, that they might be my people: that they might haue a name and praise, and gloie, but they would not heare.

12 Therefore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery bottle shall be filled with wine, and they shall say vnto thee, Doe we not know, that euery bottle shall be filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, & the Priettes of Ierusalem with drunkennes.

14 And I will dash them one against another, euen the fathers and the sonnes together, saith the Lord, I will not spare, I will not pity nor haue compassion, but destroy them.

15 Heare and giue eare, be not proud: for the Lord hath spoken it.

16 Gie gloie to the Lord your God, because he bringeth darkenesse, and ouerthureth your feete to stumble in the darke mountaines, and helpe and support ye looke for light, hee turne it into the shadow of death, and make it as darkenesse.

17 But if ye will not heare this, my soule shall weepe in secret for your pride, and mine eye shall weepe and droppe downe teares, because the Lords flocke is carried away captiue.

18 Say vnto the King & to the Queene, Humble your selues, sit downe: for the crowne of your gloie shall come downe from your heads.

19 The citie of the South shall be shut vp, and no man shall open them: all Iudah shall be carried away captiue: it shall wholly be carried away captiue.

20 Lift vp your eyes, and behold them that come from the North: where is the flocke that was giuen thee, euen the beautiful flocke?

21 What wilt thou say, when he shall visite thee? (for thou hast taught them to be captaiues and as chiefe ouer them) shall nor sorrow take thee as a woman in trauaile?

22 And if thou say in thine heart, Therefore come these things vpon me: for the multitude of thine iniquities are by sisters discovered, and thine heeles made bare.

23 Can the blacke Doe change his skin: or the leopard his spots: then may ye also doe good, that are accustomed to doe euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South winde.

25 This is thy portion, and the part of thy measures from mee, saith the Lord, because thou hast forgotten me, and trusted in lies.

26 Therefore haue I also discovered thy sinnes vpon thy face, that thy Name may appeare.

27 I haue seene thine adulteries, and thy

Euery one of you shall be filled with spirituall drunkennes, and be without all knowledge to helpe your selues. It shall be as canker for me to destroy the greatest & the strongest, as it is for a man to breake earthen bottles. That is, affliction and misery by the Babylonians. Isa 8. 2. 2. Meaning for helpe and support of the Egyptians. You shall surely be led away captiue, and I according to mine affection toward you, shall weepe and lament for your stubbornnesse. For Iehoiachin and his mother, rendered themselves by Ieremiahs counsell to the king of Babylon, 2. King. 24. 12. That is, of Iudah, which lieth Southward from Babylon. He seeketh the king where his people is become. By seeking to strangers for helpe thou hast made them skillfull to fight against thee. Thy cloke of hypocrisy shall be pulled off, and thy shame seene. As thine iniquities haue bin manifest to all the world, so shall thy shame and punishment.

a Because this river Perath or Euphrates was farr from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten, although they were toyed to the Lord before as a girdle about a man.

uoycing

n He compareth idolaters to horses inflamed after mares.
o There is no place so high nor low, whereas the

neivings, the filthinesse of thy whoresome on the hills in the fields, and thine abominations. Alas unto thee, O Jerusalem: wilt thou not be made cleane? when shall it once bee?

the marks and signes of thine idolatrie appeare not.

CHAP. XLIIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The unfaithfull people are not heard. 12 Of prayer, fasting, and of false prophets that seduce the people.

The word of the Lord that came unto Jeremiah, concerning the dearth.

2 Judah hath mourned, and the gates thereof are desolate, they haue bin brought to heauinesse vnto the ground, and the cry of Jerusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the wells, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and covered their heads.

5 Pea, the binde also calued in the field, and forsooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drew in their winde like dragons: their eyes did faile, because there was no grasse.

7 O Lord, though our iniquities testify against vs, deale with vs according to thy name: for our rebellious are many, we sinned against thee.

8 O the hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as a strong man that cannot helpe? yet thou O Lord, art in the midst of vs, and thy name is called vpon vs: forsake vs not.

10 Thus saith the Lord vnto this people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and visit their finnes.

11 Then said the Lord vnto mee, Thou shalt not pray to doe this people good.

12 When they say, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will continue them by the sword, and by the famine, and by the pestilence.

13 Then answered I, Ah Lord God, behold, the prophets say vnto them, We shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The prophets prophesie lies in my name: I haue not sent them, neither did I commaund

them, neither shall I visit them, but they prophesie vnto you a false vision, and diuination and vanitie, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the prophets that prophesie in my name, whom I haue not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed.

16 And the people to whom these prophets doe prophesie, shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and there shall be none to bury them, both they, and their wives, and their sonnes, and their daughters: for I will powre their wickednesse vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe teares night and day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a very grievous plague.

18 For if I goe into the field, behold, the same with the sword: and if I enter into the citie, behold, they that are sick for hunger also: moreover, the prophet also, and the priest go a wandering into a land that they know not.

19 Hast thou utterly rejected? Judah, or hath thy soule abhorred Sion: why hast thou smitten vs, that we cannot be healed? Alas looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lord, our wickednesse, and the iniquity of our fathers, for we haue sinned against thee.

21 Doe not abhorre vs: for thy names sake cast not downe the throne of thy glory: remember and breake not thy covenant with vs.

22 Are there any among the vanities of the Gentiles, that can giue raine? or can the heauens giue thunders? Is it not thou, O Lord our God: therefore we wil wait vpon thee: for thou hast made all these things.

CHAP. XV.

1 The Lord would heare no prayer for the Iewes, but threatneth to destroy them with seuerall plagues.

Then said the Lord vnto mee, Though Moyses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whether shall we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lord, the sword to slay, and the dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I will scatter them also in all king domes

name. c The word signifieth to runne to and fro for feare and vnquietnesse of conscience as did Cain.

1 The false prophets promised peace and assurance, but Ieremias called to teares and repentance for their affliction which is at hand, as Chap. 9. 1. lam. 1. 16. and 2. 18. m Both he and low haile led captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude which were hypocrites, and bastard children, yet he was assured that for his promise sake, he would haue still a Church, for the which he prayeth.

o He teacheth the Church a forme of prayer, to humble themselves to God by true repentance, which is the only meane to auoid this famine, which was the beginning of Gods plagues.

p Meaning, their idols, reade Chap. 10. 15.

q Meaning, that if there were any man living mocked with so great zeale toward the people, as were these two, yet that hee would not grant this request, for as much as he had determined the contrary, Ezek. 14. 14.

r The dogs, birds and beasts should deuoure them that were

d Not that the people was punished for the kings sinne only, but for their owne finnes also, because they consented to his wickednesse, 2 King. 24. 9.
e That is, I will not call backe my plagues, or spare thee any more.
f Meaning, the cities.
g Because I had sinned their husbands.
h Or, mother.
i Or, fearfully.
k She that had many, lost all her children.
l She was destroyed in the midis of her prosperitie.
m These are the Prophets words, complaining of the obtinacie of the people, and that he was refused to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.
n Which is an occasion of contention and hatred.
o In this perplexity the Lord comforted me, & said that my last dayes should be quiet: and by the enimie he meant here, Nebuzardan the captaine of Nebuchad-nezzar, who gaue Jeremiah the choise either to remaine in his country, or to go whither he would: or by the enimie he meant the Iewes, which should afterward know Ieremiahs fidelity, and therefore fauour him.
p As for the people, though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should belee captiues.
q Or, yafome. o He speaketh not this for desire of reuengence, but wishing that God would deliuer his Church of them whom hee knew to be hardened and incorrigible.
p I received them with as great joy, as he that is afflicted, eateth meat.
q I had nothing to doe with the wicked contentners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

me with indignation.
18 Why is mine heavinesse continuall? And hast not and my plague desperate and cannot be healed? why art thou vnto me? as a spate, and as waters that faile?
19 Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before me, and if thou take away the precious from the vile, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.
20 And I will make thee vnto this people a strong braken wall, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee, and to deliuer thee, saith the Lord.
21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.
from the bad. u To wit as my mouth hath pronounced, Chap. 18. and as here followeth, Verse 20. x Conforme not thy selfe to their wickednesse, but let them follow thy godly example, y I will arme thee with an invincible strength and constancie, so that all the powers of the world shall not overcome thee.

C H A P. XVI.

2 The Lord forbidding Ieremiah to marrie, sheweth him what should be the afflictions vpon Iudah.
13 The captiuitie of Babylon. 15 Their deliuerance.
19 The calling of the Gentiles.

The word of the Lord came also vnto me, saying,
2 Thou shalt not take thee a wife, nor haue sonnes nor daughters in this place.
3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, & concerning their fathers that beget them in this land,
4 They shall die of death, and diseases: they shall not be lamented, neither shall they be buried, but they shall be as dung vpon the earth, and they shall bee consumed by the sword & by famine, and their carkeises shall be meate for the foules of the heauen, and for the beasts of the earth.
5 For thus saith the Lord, Enter not into the house of mourning, neither goe to lament, nor be moued for them: for I haue taken my peace from this people, sayeth the Lord, euen mercy and compassion.
6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.
7 They shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the cup of consolation to drinke for their father or for their mother.
8 Thou shalt not also goe into the house of feasting to sit with them to eate and to drinke.
9 For thus sayeth the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes, the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride.
10 And when thou shalt see this people all,

And hast not assisted me according to the promise wherewith thou appearest in the Samts of God is imperfection of faith, which through impatiencie is oftentimes assailed, as Chap. 20. 7.
f If thou forget these carnal considerations, and faithfully execute thy charge, That is, seeke to win the good of God.
a Meaning, that the affliction should bee so horrible in Ierusalem, that wife and children should but increase his sorrow.
b Signifying, that the affliction should be to great, that one should not haue leisure to comfort another.
c That is, should not rent their clothes in signe of mourning.
d For in these great extremities all consolation and comfort shalbe in vaine.

Chap. 5. 19.
c Because the wicked are all-ways rebellious and dissemble their owne sins, and murmur against Gods iudgements, as though he had no iust cause to punish them, he sheweth him what to answer **Chap. 7. 26.**
Chap. 23. 7.
f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.

g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.
h That is, their tonnes and daughters, which they offered to Molech.
i He wondereth at the great mercie of God, in this deliuerance which shall not onely extend to the Iewes, but also the Gentiles.
k Our fathers were most vile idolaters, therefore it cometh onely of Gods mercie, that he performed his promise, and hath not vterly cast vs off. **l** They shall once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

all these words, and they shall say vnto thee, **Therefore hath the Lord pronounced all this great plague against vs? or what is our iniquity? and what is our sinne that we haue committed against the Lord our God?**
11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them and haue forsaken me, and haue not kept my Law,

12 (And ye haue done worse then your fathers: for behold, you walke euery one after the stubbornnes of his wicked heart, and will not heare me.)

13 Therefore will I driue you out of this land into a land that ye know not, neither you nor your fathers, and there shall ye serue other Gods day and night: for I will shewe you no grace.

14 Behold therefore, saith the Lord, the dayes come, that it shall no more bee said, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

15 But, the Lord lieth, that brought by the children of Israel from the land of the North, and from all the lands where he had scattered them, & I will bring them againe into their land that I gaue vnto their fathers.

16 Behold, saith the Lord, I will send out many fishers, & they shall fish them, and after will I send out many hunters, and they shall hunt them from euery mountain, & from euery hill, and out of the caues of the rocks.

17 For mine eyes are vpon all their wayes: they are are not hid from thy face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy carions, & their abominations.

19 O Lord, thou art my force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited lies, & vanitie, wherein there was no profit.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Behold, therefore I will this once teach them: I will shew them mine hand and my power, and they shall know that my Name is the Lord.

22 Our fathers were most vile idolaters, therefore it cometh onely of Gods mercie, that he performed his promise, and hath not vterly cast vs off. **1** They shall once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 The forwardnesse of the Iewes, **5** Cursed be those that put their confidence in man, **9** Mans heart is wicked, **10** God is the searcher of the heart, **13** The liuing waters are forsaken, **21** The right keeping of the Sabbath commanded.

The sin of Iudah is written with a pen of iron, and with the point of a diamond,

and grauen vpon the table of their heart, and vpon the hornes of your altars.

2 They remember their altars as their children, with their groues by the graine trees vpon the high hills.

3 O my mountaine in the field, I will giue thee substance, and all thy treasures will be spoiled, for the sin of thy high places through out all thy borders.

4 And thou shalt rest, and in thee shall be a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shall burne for euer.

5 Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For ye shall be like the heath in the wilderness, & shall not be when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree that is planted by the water, which spreadeth out her rootes by the riuer, & shall not faile when the heate cometh, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yielding fruit.

9 The heart is deceitfull and wicked, and abone all things, who can know it?

10 The Lord searcheth the heart, and tryeth the reins, run to giue euery man according to his wayes, and according to the fruit of his workes.

11 As the partrich gathereth the yong, and thought to which she hath not brought forth: so be that make themselves getterhiches, and not by right, shall come strong by them in the inndes of his dayes, and at his end shall be a scall.

12 As a glorious thorne exalted from the beginning, so is the place of our Sanctuary, for it shall be the place of our Sanctuary.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Beate me, O Lord, and I shall be whole: (saue me, and I shall be saued: for thou art my praise.

15 Behold, they say vnto mee, Where is the word of the Lord? let it come now.

which is immortal, **Isa. 2. 22.** chap. 48. 6, 7. **h** Reade Psalme. 1. 3 **i** Because the wicked haue euer some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniencies: but God will examine their deedes by the malice of their hearts. **1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 30. and 20. 12. Reuel. 2. 23** **k** As the partrich by calling gathereth others, which forsake her, when they see that shee is not their damme: so the couetous man is forsaken of his riches, because he cometh by them fassly. **l** Shewing, that the godly ought to glory in nothing but in God, who doth exalt his, and hath left a signe of his fauour in his Temple. **m** Their names shall not be registred in the booke of life. **n** He desireth God to preferue him that he fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God. **o** The wicked say that my prophesie shall not come to passe, because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, & that I speake not of any worldly affliction.
q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee.
r Read Chap. 11. 20.
s Whereas thy doctrine may be best understood both of hie and low.
t By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, read Exod. 20. 8. and by the breaking of this one commandment, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are contained herein.
Chap. 22. 4.

16 But I have not trust in my selfe for a pastor after thee, neither have I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.
17 Be not so terrible unto me, thou art mine hope in the day of adversity.
18 Let them be confounded that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: being upon them the day of adversity: and destroy them with double destruction.
19 Thus hath the Lord said unto me, Go and stand in the gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem.
20 And say unto them, Heare the word of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.
21 Thus saith the Lord, take heede to your sonles, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.
22 Neither carry forth burdens out of your houses in the Sabbath day, neither doe ye any worke, but sanctifie the Sabbath, as I commanded your fathers.
23 But they obeyed not, neither inclined their eares, but made their necks stiffe, and would not heare, nor receive correction.
24 Nevertheless, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein.
25 Then shall the Kings and the princes enter in at the gates of this citie, and shall sit upon the throne of David, and shall ride upon chaires, and upon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for ever.
26 And they shall come from the cities of Iudah, and from about Ierusalem, & from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings and sacrifices, and meate offerings, and incense, & shall bring sacrifice of praise into the house of the Lord.
27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Ierusalem, and it shall not be quenched.

C H A P. XXVII.

2 God sheweth by the example of a potters, that it is in his power to destroy the despisers of his word.
3 The conspiracie of the Iewes against Ieremiah.
4 His prayer against the adversaries.
5 The word which came to Ieremiah from the Lord saying.
6 Arise and goe downe into the potters house, and there shall I shew thee my words.
7 Then I went downe to the potters house, and beheld, he wrought a worke on the wheel.

4 And the vessel that he made of clay, was broken in the hand of the potters: so he rectified, and made it another vessel, as seemed good to the potters to make it.
5 Then the word of the Lord came unto me, saying,
6 O house of Israel, cannot I doe with you as this potters, saith the Lord, behold, as the clay is in the potters hand, to doe with it mine hand, O house of Israel.
7 I will speake suddenly against a nation, or against a kingdom to plucke it by, and to rote it out, and to destroy it.
8 But if this nation, against whome I have pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring upon them.
9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it, and to plant it.
10 But if it doe euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.
11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your waies and your workes good.
12 But they said desperately, Surely, we will walke after our owne imaginations, and doe euery man after the stubbornnesse of his wicked heart.
13 Therefore thus saith the Lord, Alke now among the heathen, who haue heard such things: the virgine of Israel hath done very filthily.
14 Will a man forsake the snow of Lebanon, which cometh from the rocke of the field: or shall the cold flowing waters, that come from another place, be forsaken?
15 Because my people haue forgotten me, and haue burnt incense to vanity, & their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the pathes and way that is not troden,
16 To make their land desolate and a perpetuall derision, so that euery one that passeth thereby, shall be astonished and wagge his head.
17 I will scatter them with an East wind before the enemy: I will shew them the backe, and not the face in the day of their destruction.
18 Then said they, Come and let vs imagine some denise against Ieremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite so that they oughe

a As the potters haeth power ouer the clay, to make what pot he wil, or to breake them when he hath made them: so haue I power ouer you to doe with you as seemeth good to mee, a Isa. 45. 9.
b If I will, I will. rom. 9. 20, 21.
c When the Scripture attributeth repentance vnto God, it is not that hee doth contrary to that which he hath ordered in his secret counsell: but when he threatneth, it is a calling to repentance, and when he giueth him grace to repent, the threatening, (which euery contemner a condition in it) taketh no place, and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.
d As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.
e As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad, the teachers abroad to quench his thirst.
f I will shew mine anger, and not any fauour toward them.
g This argument the wicked haue eueryed against the seruants of God, the Church cannot erre: we are the Church, & therefore whosoever speaketh against vs, they ought to die. 1. King. 22. 4. chapter 7. 4. and 20. 2. malac. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost.

helps and succour at strangers, and leaue God, which was present with them. e That is, the way of truth, which God had taught by his Law, read Chap. 8. 16. f I will shew mine anger, and not any fauour toward them. g This argument the wicked haue eueryed against the seruants of God, the Church cannot erre: we are the Church, & therefore whosoever speaketh against vs, they ought to die. 1. King. 22. 4. chapter 7. 4. and 20. 2. malac. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shal be beleued,

him with the tongue, and let vs not giue heede to any of his words.
19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.
20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I woorde before thee, to speake good for them, and to turne away thy wrath from them.

i Seeing the obstinate malice of the aduersaries, which grew daily more & more, the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction, because he knew that it should tend to Gods glory, and profit of his Church.

21 Therefore i deliuer vp their children to famine, and let them droppe away by the force of the sword, and let their wines be robbed of their children, and be widowes: and let their husbands bee put to death, and let their yong men bee slaine by the sword in the battell.

22 Let the crye bee heard from their houses, when thou shalt bring an host suddenly vpon them: for they haue digged a pit to take me, and hid snares for my teete.

23 Yet Lord thou knowest: I their counsell against me tendeth to death: forgive not their iniquitie, neither put out their sinnes from thy sight, but let them be overthrowen before thee: Deale thus with them in the time of thine anger.

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus said the Lord, Goe, and buy an earthen bottell of a pottier, & take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preach there the words, that I shall tell thee,

3 And shalt say, Heare ye the word of the Lord, O Kings of Iudah, and inhabitants of Ierusalem. Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoever heareth, his eares shall tingle.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they nor their fathers haue knownen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded nor, nor spake it, neither came it into my minde.)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more bee called a Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their karkasses will I giue to be meat for the foules of the heauen, and to the beasts of the field.

8 * And I will make this citie desolate, and an hilling, so that every one that passeth thereby, shall be astonied and hissle because of all the plagues thereof.

9 * And I will seede them with the flesh of their sonnes, and with the flesh of their

daughters, and every one shall eate the flesh of his friend in the siege and straitnesse, wherewith their enemies that seeke their liues shall hold them trait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, When lo will I breake this people and this city, as one breaketh a potters vessell, that cannot be made whole againe, and they shall bury them in Topheth, till there be no place to bury.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the kings of Iudah, shall be defiled, as the place of Topheth, because of all the foules vpon whose e rooves they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiahs from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Behold, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my wordes.

CHAP. XX.

2 Ieremias is smitten and cast into prison for preaching of the word of God. 3 Hee prophesieth the captiuitie of Babylon, 7 Hee complaineth that hee is a mocking stocke for the word of God. 9 He is compelled by the spirit to preach the word.

When Balthur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiahs prophesied these things,

2 Then Balthur smote Ieremiahs the Prophet, and put him in the stocks that were in the high gate of Benjamin which was by the house of the Lord.

3 And on the morning, Balthur brought Ieremiahs out of the stocks. Then sayd Ieremiahs vnto him, The Lord hath not called thy name Balthur, but Ragouz in slabbib.

4 For thus saith the Lord, Behold, I will make thee to bee a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the king of Babel, and he shall carry them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this citie, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carry them to Babel.

6 And thou Balthur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies,

e This visible signe wasto confirme them touching the assurance of this plague which the Lord threatened by his Prophet.

f He noteth the great rage of the idolaters, which left no place free from their abominations, inso-much as they polluted their owne houses therewith, as we see yet among the Papists, g Read deut. 22.8.

a Thus we see that the thing which neither the king, nor the princes, nor the people durst enterprize against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18.

|| Or, seare round about.

|| Or, gate of the Sunne.

a By kings here and in other places are meant counsellors, and gouernors of the people: which he called the ancients, verse 1. b Reade of this phrase, 1. Sam. 3. 11.

c Whereby is declared, that whatsoever is not commanded by Gods word touching his seruice, is against his word.

d Reade Chap. 7. 31. & 2. king. 23. 10. isa. 30. 33.

Chap. 18. 16, and 49. 13. & 50. 13.

Dent. 28. 53. lament. 4. 10.

c Herein appeareth the impatience which oftentimes overcometh the servants of God when they see not their labours to profit, & also feele their owne weakness, read Chap. 15. 18.
d Thou diddest thrust me forth to this worke against my will.
e He sheweth that he did his office in that he reproved the people of their vices, and threatened them with Gods iudgements: but because he was discouraged and persecuted for this, he was discouraged and thought to have ceased to preach, save that Gods spirit did force him thereunto.

f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, read Isa. 29. 21.

g Here he sheweth how his faith did strive against temptation, and fought to the Lord for strength.

h How the children of God are overcome in this battel of the flesh and the spirit, and into what inconveniences they fall till God raise them up againe, read Tob. 2. 1. & chap. 15. 10. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25. k Meaning, that the fruit thereof might neuer come to profite.

7 O Lord, thou hast deceived me, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision dayly, every one mocketh me.

8 For since I spake, I cried out of wrongs, and proclaimed desolation: therefore the word of the Lord was made a reproch unto me, and in derision dayly.

9 Then I said, I will not make mention of him, nor speake any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the rayling of many, and feare on every side. Declare, said they, and wee will declare it: all my familiars watched for my halting, saying, It may be that hee is deceived: so we shall prevail against him, and we shall execute our vengeance upon him.

11 But the Lord is with me like a mighty giant: therefore my persecutors shall be overthrowen, and shall not prevail, and shall be greatly confounded: for they have done unwisely, and their everlasting shame shall neuer be forgotten.

12 *But, O Lord of hosts, that triest the righteous, and test the reins, and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the Lord, praise ye the Lord, for hee hath delivered the soule of the poore from the hand of the wicked.

14 Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man that shewed my father, saying, A man child is borne unto thee, and comforted him.

16 And let that man bee as the cities, which the Lord hath overthrown and repented not: and let him heare the cry in the morning, and the shouting at noone tide.

17 Because hee hath not shame mee, even from the wombe: or that my mother might have bene my grave, or her wombe a perpetual conception.

18 How is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?

CHAP. XXI.

He propheseth that Zedekiah shall be taken, and the citie burned.

The word which came unto Jeremiahs from the Lord, when king Zedekiah sent unto him Baalshur, the sonne of Balchiah, and Zephaniah, the sonne of Maasiah the Iudite, saying,

2 Enquire, I pray thee, of the Lord for

a Not that the King was touched with repentance of his finnes and so fought to God as did Hezekiah when he sent to Isaiah, 1. King. 19. 1. Isa. 37. 2. but because the Prophet might pray unto God to take this present plague away, as Pharaoh sought unto Moses, Exod. 9. 28.

us (for Nebuchad-nezzar king of Babel maketh warre against us) if lo bee that the Lord will deale with us according to all his wonderous workes, that he may returne by from us.

3 Then sayd Jeremiahs, Thus shall you say to Zedekiah,

4 Thus sayeth the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hand, & with a mighty arme, even in anger and in wrath, and in great indignation.

6 And I will smite the inhabitants of this citie, both man and beast: they shall die of a great pestilence.

7 And after this, sayth the Lord, I will deliver Zedekiah the King of Iudah, and his servants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their lives, and hee shall smite them with the edge of the sword: he shall not spare them, neither have pity nor compassion.

8 And unto this people thou shalt say, Thus sayth the Lord, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall live, and his life shall be unto him for a praye.

10 For I have set my face against this citie, for evil, and not for good, saith the Lord: it shall be given into the hand of the King of Babel, and he shall burne it with fire.

11 And say unto the house of the king of Iudah, Heare ye the word of the Lord.

12 O house of David, thus saith the Lord, Execute iudgement in the morning, and deliver the oppressed out of the hand of the oppressor, lest my wrath goe out like fire, and burne, that none can quench it, because of the wickednesse of your workes.

13 Behold, I come against thee, O inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, Who shall come downe against us? or who shall enter into our habitations?

14 But I will visit you according to the sent of your workes, saith the Lord, and I will kindle a fire in the forest thereof, and it shall devoure round about.

CHAP. XXII.

2 He exhorteth the king to iudgement and righteousness. 3 Why Ierusalem is brought into captivity. 11 The death of Shallum the sonne of Iosiah is prophesied.

Thus sayd the Lord, Goe downe to the house of the king of Iudah, and speake there this thing,

2. And say, Heare the word of the Lord,

b To wit, from your enemies to destroy your selves.

c By yeelding your selves to Nebuchad-nezzar.

d By resisting him.

e As a thing recovered from extreme danger,

Chap. 38. 2.

f Be diligent to doe iustice.

g Meaning, Ierusalem, which

was builded part on the hill, and part in the valley, & was compassed about with mountains.

h That is, in the houses thereof, which stood as thicke as trees in the forest.

Chap. 21. 12.

a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourty yeeres.

Chap. 17. 35.

b Shewing that there is none greater then he is, Heb. 6. 13. and that he will most certainly performe his othe.

c He compareth Ierusalem to Gilead, which was beyond Iordan, and the beautie of Iudea to Lebanon.

d The Hebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose, such as he prepareth to execute his worke, Isa. 1. 3. chap. 6. 4. and 12. 3.

e Thy buildings made of Cedar trees,

f As they wonder at a thing which they thought would neuer haue come so to passe, Deut. 29. 24. 1. Kin. 9. 8.

g Signifying, that they should lose their King: for Iehoiachin went forth to meeete Nebuchad-nezzar, and yielded himselfe, and was caried into Babylon. 2. King. 24. 12.

h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.

i By bribes and extortion, k Meaning Iosiah, who was not giuen to ambition, and superstitie, but was content with mediocritie, and did onely delight in setting forth Gods glory, and to doe iustice to all,

King of Iudah, that sitteth vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus sayeth the Lord, * Execute ye iudgement and righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vnto the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

4 For if ye doe this thing, then shall the Kings sitting vpon the throne of Dauid enter in by the gates of this Ierusalem, * and ride vpon chariots, and vpon horses, both hee and his seruants and his people.

5 But if ye will not heare these words, I sweare by my selfe, saith the Lord, that this Ierusalem shall be waite.

6 For thus hath the Lord spoken vpon the Kings house of Iudah, Thou art Gilead vnto mee, and the head of Lebanon, yet surely I will make thee a wilderness, and as cities not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire.

8 And many nations shall passe by this cite, and they shall say every man to his neighbour, Wherefore hath the Lord done thus vnto this great cite?

9 Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods, and serued them.

10 * Weepe not for the dead, and be not moued for them, but weepe for him that goeth out: for hee shall returne no more, nor see his native country.

11 For thus sayeth the Lord, as touching Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, hee shall not returne thither.

12 But hee shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 * Go vnto him that buildeth his house by vnrighteousnes, and his chambers without equitie: he vseth his neighbour without wages, and giueth him not for his worke.

14 He saith, I will build me a wide house and large chambers: so hee will make himselfe large windowes, and sealing with cedar, and paint them with vermilion.

15 Shalt thou reigne, because thou cloiest thy selfe in cedar? did not thy father eate and drinke and prosper, when he executed iudgement and iustice?

16 When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy countounes, and for to shed innocent blood, and for oppression, and for destruction, euen to doe this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah King of Ju-

dah, They shall not lament him, saying, Ah my brother, or Ah sister: neither shall they moune for him, saying, Ah lord, or Ah, his glory.

19 He shall be buried as an asse is buried, euen drawen and cast forth without the gates of Ierusalem.

20 * Goe vp to Lebanon, and cry: shout in * Baithan, and cry by the passages: for all thy towers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saidest, I will not heare, this hath bene thy manner from thy youth, that thou wouldest not obey my voice.

22 The winde shall feede all thy pastours, and thy towers shall goe into captiuitie: and then shalt thou be ashamed and confounded of all thy wickednesse.

23 Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautiful shalt thou be when sorrowes come vpon thee, as the sorrow of a woman in trauel?

24 As I liue, saith the Lord, though * Coenah the sonne of zebotakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that breake thy life, and into the hand of them, whose face thou fearest, euen into the hand of Nebuchad-nezzar King of Babilon, and into the hand of the Caldeans.

26 And I will cause them to carry thee away, and thy mother that bare thee into another countrey where ye were not borne, and there shall ye die.

27 But to the land wherunto they desire to returne, they shall not returne thither.

28 Is not this man Coenah as a despised and broken idole: or as a vessel, wherein is no pleasure: wherefore are they carried away, he and his sons, and cast out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, * Write this man destitute of children, a man that shall led Iehoiachin, not prosper in his dayes: for there shall be no or Ieconiah, man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any here Coenah in moze in Iudah.

kingdoms could neuer depart from him, because hee came of the stocke of Dauid, and therefore for the promise sake could not be raken from his house: but he abused Gods promise, and therefore was iustly depriv'd of the Kingdom. f He sheweth that all posteritie shall be witness of this iust plague, as though it were registered for perpetuall memorie. g Not that he had no children (for after he begate Salathiel in the captiuitie, Mat. 1. 2.) but that none should reigne after him as King.

CHAP. XXIII.

1 Against false pastours. 5 A prophetic of the great Pastour Iesus Christ.

¶ We be vnto the pastours that destroy a Meaning, the and scatter the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the pastours that feede my

1 For every one that haue enough to lament for himselfe, m Not honourably among his fathers, but as carions are cast in a hie, because their flunk should not infect, reade 2 King. 24. 9. Ioseph. Antiq. 10. 8. writeth that the enemy slew him in the cittie and commanded him to be cast before the walles vnburied, looke chap. 36. 30.

n To call to the Affyrians for helpe.

o For this was the way out of Iudea to Affyria: wherby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians.

p Both thy gouernors and they that should helpe thee, shall vanish away as winde, q Thou that art built of the faire Cedar trees of Lebanon,

r Who was called Iehoiachin, not prosper in his dayes: for there shall be no or Ieconiah, man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any here Coenah in moze in Iudah.

I haue a speciall care, and haue prepared good pasture for them. c Whole charge is to feede the stocke, but they eate the fruit thereof, Ezekiel 34. 3.

d Thus the Prophets ever vie to mixe the promises with threatnings; lest the godly should be too much beaten downe; & therefore hee sheweth how God will gather his Church after this dispersion.

e This prophesy is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa. 1. 1. and 45. 8. chap. 33. 15. dan. 9. 24. Dent. 33. 28. Chap. 33. 16. f Reade Chap. 36. 14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade Chap. 14. 13.

h Ebr. passed ouer, or troubled.

i They runne headlong toward destruction, & seeke vaine helpe.

j Or, arch-popes.

k My Temple is full of their idolatrie and superstitions.

l They which should haue profited by my rods against Samaria, are become worse then they.

m I thought to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

n Reade Chap. 36. 14.

o Or, hypocrite.

p Which they haue invented of their owne braine.

q Reade Chap. 6. 14. and 8. 11.

people, We haue scattered my flocke, & thrust them out, and haue not visit. d them: behold, I will visite you for the wickednesse of your works, saith the Lord.

3 And I will gather the remnant of my sheepe out of all countreys, whither I had driven them, and will bring them againe to their folds, and they shall grow and increase.

4 And I will set vp shepherds ouer them, which shall feede them, and they shall dread no more, nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise vnto Dauid a righteous branch, and a King shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saued, and Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousness.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.

8 But, The Lord lieth, which brought vp and led to the head of the house of Israel out of the North countrey, & from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the sprophtes, all my bones shake, I am like a drunken man (and like a man whom wine hath overcome) for the presence of the Lord, and for his holy words.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderness are dried up, and their couerie is euill, and their force is not right.

11 For both the Prophet & the priest do wickedly: and their wickednesse haue I found in mine house, saith the Lord.

12 Therefore their way shall be vnto them as slippery wayes in the darkness: they shall be driven forth and fall therein: for I will bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem filthinesse: they commit adulterie and waile in lies: they strengthen also the hands of the wicked that none can returne from his wickednesse: they are all vnto me as Sodom, & the inhabitants thereof as Gomorrah.

15 Therefore thus saith the Lord of hostes concerning the Prophets, Behold, I will feede them with wormewood, and make them drinke the water of gall: for from the Prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus saith the Lord of hostes, Weare not the words of the prophets that prophesie vnto you and teach you vanity: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise mee, The Lord hath said, Wee shall haue

peace and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For who hath stood in the counsel of the Lord, that hee hath perceived and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue perfoimed the thoughts of his heart: in the latter dayes ye shall vnderstand it plainly.

21 * I haue not sent these Prophets, saith the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsel, and had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednesse of their inuentions.

23 Am I a God at hand, saith the Lord, and not a God farre off?

24 Can any hide himself in secret places, that I shall not see him, saith the Lord: Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets said, that prophesie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Do the prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they tell euery man to his neighbour, as they their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him tell a dreame, & he that hath my word, let him speake my word faithfully: what is the chaffe to the wheat, saith the Lord?

29 Is not my word euen like a fire, saith the Lord: and like an hammer that breaketh the stone?

30 Therefore behold, I will come against the prophets, saith the Lord, that steale my word euery one from his neighbour.

31 Behold, I will come against the prophets, saith the Lord, which haue sweet tongues, and say, We sayth.

32 Behold, I will come against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies and by their flatteries, and I sent them not, nor commanded them: therefore they bring no profit vnto this people, saith the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee saying, What is the burden of the Lord? thou shalt then

be applyed to the same purpose that it was spoken, Eze. 3. 17. 1. Cor. 2. 13. and 4. 2. 1. Tim. 3. 15. 1. Pet. 4. 10. 11. z Which fell forth in my Name that which I haue not commanded. a To wit, the Lord. b The Prophets called their threatnings, Gods burden, which the sinners were not able to sustaine, therefore the wicked in deriding the word, would aske of the Prophets, What was the burden? As though they would say, You seeke nothing else but to lay burdens on our shoulders: and thus they reiected the word of God as a grieuous burden.

p Thus they did deride Ieremiah as though the word of God were not reueiled vnto him: so also spake Zichajah to Michah, 1. King. 22. 24. q Both that God hath sent me, and that my words shall be true, Chap. 14. 13, 14. and 27. 15. r He sheweth the difference betwene the true Prophets and the false, betwene the hirling and the true minister. s Doe not I see your falsehood, howeouer you cloake it, and whereoeuer you commit it? t I haue a prophesie reuealed vnto mee, as Numb. 12. 6. u Ebr. u it in the heart of the prophets? v He sheweth that Satan raiseth vp false prophets to bring the people from God. x Let the false prophet declare that it is his owne fantasie, and not slander my word as though it were a cloake to couer his lies. y Maining, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleading it, and that it may appeare to

say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophet, or the priest, or the people that shall say, The burden of the Lord, I will euen bid every such one, and his house.

35 Thus shall yee say every one to his neighbour, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken?

36 And the burden of the Lord shall yee mention no more: for every mans word shall be his burden: for yee haue peruerced the words of the living God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because yee say this word, The burden of the Lord, and I haue sent vnto you saying, Ye shal not say, The burden of the Lord,

39 Therefore behold, I, euen I will utterly forget you, and I wil forsake you, and the cite that I gaue you and your fathers, and cast you out of my presence,

40 And will bring an everlasting reproch vpon you, & a perpetual shame which shall neuer be forgotten.

CHAP. XXIIII.

1 The vision of the basket of figs 5 signifieth that part of the people should be brought againe from captiuitie. 8 And that Zedekiah and the rest of the people should be caried away.

The Lord shewed mee, and behold, two baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah and the princes of Iudah with the workemen, and cunning men of Ierusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figs that are first ripe; and the other basket had very naughtie figs, which could not be eaten, they were so euill.

3 Then said the Lord vnto mee, What seest thou Ieremiah? And I said, Figgs: the good figs very good, and the naughtie very naughtie, which can not bee eaten, they are so euill.

4 Again, the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel. Like theie good figs, so wil I knowe them, that are caried away captiue of Iudah, to be good, whom I haue sent out of this place, into the land of the Caldeans.

6 For I wil fer mine eyes vpon them for good, and I wil bring them againe to this land, and I wil build them, and not destroy them, and I wil plant them, and not roote them out.

7 And I wil giue them an heart to knowe me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.

8 And as the naughtie figges which cannot bee eaten, they are so euill (shaltly

thus saith the Lord) so wil I giue Zedekiah the king of Iudah and his princes, and the residue of Ierusalem that remaine in this land, and them that dwell in the land of Egypt:

9 I will euen giue them for a terrible plague to al the kingdomes of the earth, and for a reproch, and for a prouerbe: for a common talke, and for a curse in al places, where I shall cast them.

10 And I will send the sword, the famine and the pestilence among them, till they bee consumed out of the land that I gaue vnto them and to their fathers.

CHAP. XXV.

1 Hee propheseth that they shall be in captiuitie seventy yeeres. 12 And that after the seventy yeeres the Babylonians should be destroyed. 15 The destruction of all nations is prophesied.

The word that came to Ieremiah, concerning all the people of Iudah in the fourth yeere of Iehoiakim the sonne of Josiah king of Iudah, that was in the first yeere of Nebuchadnezzar king of Babel:

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ierusalem, saying,

3 From the thirtieth yeere of Josiah the sonne of Amon the king of Iudah, euen vnto this day (that is the three and twentieth yeere) the word of the Lord hath come vnto me, and I haue spoken vnto you: rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye would not heare, nor incline your eares to obey.

5 They said, Turne againe now euery one from his euill way, and from the wickednes of your inventions, and ye shal dwell in the land that the Lord hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your hands, and I will not punish you.

7 Neuertheless ye would not heare me, saith the Lord, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hostes, Because ye haue not heard my words,

9 Behold, I will send, and take to me all those vices, the families of the North, saith the Lord, which then reigned, and Nebuchadnezzar the king of Babel my ned: to wit, from Ierusalem, and will bring them against this idolatry, and the land, and against the inhabitants thereof, vaine confidence and against all these nations round about, of men: for vnder these two I will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 Wherefore I will take from them the voyce of mirth, and the voyce of gladnes.

11 And I will destroy the Caldeans, and all their power, because hee maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory. As the Philistims, Ammonites, Egyptians, and others, Chap. 16, 9. 10, destroy.

d Which fled thither for succour.

a That is, in the third yeere accomplished & in the beginning of the fourth, for though Nebuchadnezzar began to reigne in the end of the third yeere of Iehoiakims reigne, yet that yeere is not heere counted, because it was almost expired. Dan. 1. 1.

b Which was the fift yeere and the ninth month of Iehoiakims reigne.

c That is, I haue spared no diligence or labour,

Chap. 7. 13.

d He sheweth that the Prophets wholly with one consent did labour to pull the people from

other these two: 1. King, 17, 13. chap. 18. 11. and 35. 15. ionah 3. 8.

f So the wicked and Sathan himselfe are Gods seruants, because hee maketh them to serue him by constraint, and turneth that which they doe of malice, to his honour and glory.

h Meaning that bread and all things that should serue vs. to their feasts, should be taken away.

i This reuelation was for the confirmation of his prophetic, because hee told them of the time that they should enter and remain in captiuitie, 1. Chron 36.21. Ezra 1.1. chap. 2.9, 10, daniel 9.2.

k For seeing the iudgement began at his owne house, the enemies must needs be punished most grievously, Ezek. 9.6. 1. pet. 4.17.

l That is, of the Babylonians, as Chap. 27.7. m Signifying the extreme afflictions that God hath appointed for euery one, as Psal. 75.8. Isa. 51.17.

and this cup which the wicked drinke, is more bitter then that which hee giuech to his children, for he measureth the one by mercy, and the other by iustice.

n For now it be- ginnech and shal so continue till it be accomplished.

o Read Iob 1.1. p Which were cities of the Philistims.

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italy, and the rest of all those countreyes.

f These were people of Arabia, which came of Dedan the sonne of Abraham and Keturah. t For there were two countreyes so named, the one called plentifull, and the other barren, or desert. || Or, Persia, u That is, of Babylon, as Chap. 51.41.

nesse, the boyce of the bridegrome, and the boyce of the bride, the noyle of the mil- stones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shal serue the king of Babel seventy yeeres.

12 And when the seventy yeeres are accomplished, I will visite the king of Babel and that nation, sayth the Lord, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation,

13 And I will bring vpon that land all my wordes which I haue pronounced against it, euen all that is written in this booke, which Jeremiah hath prophesied against all nations.

14 For many nations and great kings shall euen serue themselves of them: thus will I recompense them according to their deeds, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto mee, Take the cup of wine of this mine indignation at mine hand, and cause all the nations to whom I send thee, to drinke it.

16 And they shall drinke and be mooued, and be mad, because of the word that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, vnto whom the Lord had sent me:

18 Euen Ierusalem, and the cities of Iudah, and the Kings thereof, and the Princes thereof, to make them desolate, an astonishment, an hissing, and a curse, as appeareth this day:

19 Pharaoh also king of Egypt, and his seruants, and his princes, and all his people:

20 And all sorts of people, & all the kings of the land of Uz, and all the kings of the land of the Philistims, and Tykelon, and Azzah, and Ekron: and the remnant of Ahabod:

21 Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, & all the kings of Sidon, and the kings of the Isles, that are beyond the Sea,

23 And Dedan, and Teman, and Buz, and all that dwell in the vttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdoms of the world, which are vpon the earth, and the king of Suez shall drinke after them.

27 Therefore say thou vnto them, Thus saith the Lord of hostes, the God of Israel,

Drinke and be drunken, and spew and fall, and rise no more, because of the sword, which I will send among you.

28 But if they refuse to take the cup at thine hand to drinke, then tel them, Thus saith the Lord of hostes, Yee shall certainly drinke.

29 For loe, I begin to plague the little That is, Ierusalem where my Name is called vpon, and should salem, reade you goe fire: Ye shall not goe quit: for I will verie 12.

30 Therefore prophetic thou against them all these wordes, and say vnto them, The Lord shall roare from aboue, and thrust out his voyce from his holy habitation: he shall roare vpon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shall come to the endes of the earth: for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, & he will giue them that are wicked, to the sword, saith the Lord.

32 Thus saith the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a great whirlewind shall be raised vpon the coast of the earth,

33 And the slaine of the Lord shal be at that day from one end of the earth euen vnto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dung vpon the ground.

34 Nowe, ye shepheards, and cry, and wallow vpon selues in the ashes, ye principal of the flocke: for your dayes of slaughter are accomplished, and of your dispercion, and ye shall fall like precious vessels.

35 And the flight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A boyce of the cry of the shepheards, and an howling of the principall of the flocke shall be heard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the Lyon: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

2 Jeremiah mooneth the people to repentance, 7 Hee mistaken of the false prophets and priests, and brought to iudgement. 23 Vrijah the Prophet is killed of Iehoiakim, contrary to the will of God.

1 At the beginning of the reigne of Iehoiakim the sonne of Josiah king of Iudah, came this word from the Lord, saying,

2 Thus sayth the Lord, Stand in the court of the Lords house, and speake vnto al the cities of Iudah which come to worship in the Lords house, all the wordes that I command thee to speake vnto them: keepe not a word backe,

3 If so bee they will hearken, and turne euery

y They which are slaine at the Lords appointment,

z Yeethat are chiefe rulers and gouernours,

a Which are most easily broken,

b It shall not helpe them to seeke to flee.

† Ebr. peaceable.

a That is, in that place of Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Acts 20.27.

c Reade Chap.
18.8.

every man from his euill way, that I may repent me of the plague, which I haue determined to bring vpon them, because of the wickednesse of their works.

4 And thou shalt say vnto them, Thus saith the Lord, If ye will not heare me to walke in my lawes, which I haue set before you,

5 And to heare the words of my seruants the Prophets, whom I sent vnto you, both riling vp early, and sending them, and will not obey them,

6 Then will I make this House like a Shiloh, and will make this citie a curie to all the nations of the earth.

7 So the Priests and the Prophets, and all the people heard Jeremiah speaking these words in the House of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests and the Prophets, and all the people tooke him, and sayd, Thou shalt die the death.

9 They haue thou prophesied in the Name of the Lord, saying, This house shall be like Shiloh, and this citie shall be desolate without an inhabitant: and all the people were gathered vnto Jeremiah in the House of the Lord.

10 And when the Princes of Iudah heard of these things, they came vp from the kings house into the House of the Lord, and sat downe in the entry of the new gate of the Lords House.

11 Then spake the Priests and the Prophets vnto the princes, and to all the people, saying, This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Jeremiah vnto all the princes, and to all the people, saying, The Lord hath sent me to prophesie against this House and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right.

15 But know ye for certaine, that if ye put me to death, ye shall surely bring innocent blood vpon your ciues, and vpon this citie, and vpon the inhabitants thereof: for of a truely the Lord hath sent mee vnto you to speake all these words in your eares.

16 Then said the princes and all the people vnto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 Then arose vp certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Moreshite *prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shall be plowed like a field, and Ierusalem shall be

an heape, and the mountaine of the House shall be as the high places of the forest.

19 Did Hezekiah King of Iudah and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that hee had pronounced against them: thus might wee procure great euill against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Uriah the sonne of Shemaiah, of Kiriat-sarim, who prophesied against this citie, and against this land, according to all the words of Jeremiah.

21 Now when Jehoiakim the King with all his men of power, and all the Princes heard his wordes, the King sought to slay him. But when Uriah heard it, hee was afraid, and fled, and went into Egypt.

22 Then Jehoiakim the King sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they set Uriah out of Egypt, and brought him vnto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Jeremiah, that they should not giue him into the hand of the people to put him to death.

m As in the first, Hezekiahs example is to be followed, so in this other, Jehoiakims act is to be abhorred: for Gods plague did light on him, and his household. n Which declareth that nothing could haue appeased their fury, if God had not mooued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 Jeremiah at the commandement of the Lord sendeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are monished to be subiects to Nebuchad-nezzar. 9 Hee warneth the people and the kings and rulers, that they beleeue not false prophets.

2 The beginning of the reigne of Jehoiakim the sonne of Josiah king of Iudah, came this word vnto Jeremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee bonds and yokes, and put them vpon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyus, and to the king of Sidon, by the hand of the messengers, which come to Ierusalem vnto Zedekiah the king of Iudah.

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall you say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my

i That is of the House of the Lord, to wit, Zion: and these examples the godly alleaged to deliuer Ieremiah out of the Priests hands, whose rage else would not haue bin satisfied, but by his death.

k So that the city was not destroyed, but by miracle was deliuered out of the hands of Saneherib.

l Here is declared the furie of the tyrants, who cannot abide to heare Gods word

declared, but persecute the ministers thereof, and yet in the ende they preuaile nothing, but prouoke Gods iudgements so much the more.

As in the first, Hezekiahs example is to be followed, so in this other, Jehoiakims act is to be abhorred: for Gods plague did light on him, and his household. n Which declareth that nothing could haue appeased their fury, if God had not mooued this noble man to stand valiantly in his defence.

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did seeke someafter, which should be after, and contrariwise: which if the reader marke well, he shall avoid many doubts, & make the reading much more easie. b By such signes the Prophets v-

fed sometime to confirme their prophecies, which notwithstanding they could not doe often times, but in as much as they had a reuelation for the same, Isa. 20. 2. and therefore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22. 11.

d Reade Chap.
7. 12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 132. 14. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, and therefore thought it blasphemie to speake against it, Mat. 26. 61. Acts 6. 13. not considering that this was meant of the Church, where God will remaine for euer. g So called because it was repaired by Ioatham, 2. King. 15. 35.

† Ebr. iudgement of death belongeth vnto this man.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auail, though they should put him to death, but heape greater vengeance vpon their heads.

Micah. 1. 1 and 3. 12.

great power, and by my outstretched arme, and haue giuen it vnto whom it pleased mee.

6 But now I haue giuen all these lands into the hand of Nebuchad nezzar the King of Babel my seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his sonne and his sonnes sonne, vntill the very time of his land come also: then many nations and great kings shall serue them: selues of him.

8 And the nation and kingdome which will not serue the same Nebuchad nezzar King of Babel, and that will not put their neckes vnder the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your sojourners, which say vnto you thus, We shall not see the king of Babel.

10 For they prophesie a lie vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah King of Iudah, according to all their words, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the king of Babel?

14 Therefore heare not the words of the prophets, that speake vnto you, saying, We shall not serue the king of Babel: for they prophesie a lie vnto you.

15 For I haue not sent them, saith the Lord, yet they prophesie a lie in my Name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesie vnto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophesie vnto you, saying, Behold the vessels of the house of the Lord shall now shortly be brought againe from Babel, for they prophesie a lie vnto you.

17 Heare them not, but serue the King of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them intreate the Lord of hostes, that the vessels which are left in the house of the Lord, and in the house of the king of Iudah, and at Jerusalem goe not to Babel.

19 For thus saith the Lord of hostes, con-

cerning the pillars, and concerning the sea, and concerning the bales, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad nezzar king of Babel tooke not, when he caried away captiue Jeconiah the sonne of Jehoiakim king of Iudah from Jerusalem to Babel, with all the nobles of Iudah and Jerusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Jerusalem.

22 They shall be brought to Babel, and there they shall be vntill the day that I visite them, saith the Lord: then will I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophesie of Hananiah, 2 Jeremiah reproofeth Hananiah, and prophesieth.

AND that same yere, in the beginning of the reign of Zedekiah king of Iudah, in the fourth yere, and the fifth moneth, Hananiah the sonne of Azur the Prophet, which was of Gibon, spake to me in the house of the Lord, in the presence of the Priests, and of all the people and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 ¶ Within two yeres space I will bring into this place all the vessels of the Lords house, that Nebuchad nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Jeconiah the sonne of Jehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Jeremiah said vnto the prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the house of the Lord,

6 When the Prophet Jeremiah said, So be it: the Lord so doe, the Lord confirme the words which thou hast prophesied, to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

7 But heare thou now the word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet be known that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Jeremiahs

2. King 25. 13.

1. King. 24. 12, 15.

h That is, for the space of seuentie yeeres, till I haue caused the Medes and Persians to overcome the Caldeans,

a When Jeremiah beganne these words and yokes.

b After that the land had rested as Levit. 25. 2.

c This was a city in Benjamin, belonging to the sonnes of Aaron,

Iosh. 21. 27.

f Ebr. two yeeres of dayes.

d Hee was so esteemed, though he was a false prophet.

e That is, I would wish the same for Gods honour, and wealth of my people, but he hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the success of their prophecies. Albeit God maketh to come to passe sometime that

which the false prophet speaketh, to trie the faith of his, Deut. 13. 3.

e Reade Chap. 25. 9.

d Meaning, Evilmerodach, and his sonne Belshazar. e They shall bring him, and his kingdome in subiedion, as Chap. 25. 14.

Chap. 14. 14. and

23. 21. and 29. 9.

Chap 28. 3.

f Which were taken when Jeconiah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the finnes of the people, Gene. 20. 7. Which these could not doe because they had no expresse word: for God had pronounced the contrary.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get fauour of men, and therefore cannot abide any that might discredit them, but burst forth into rages, and contrary to their owne conscience passe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.

h That is, a hard and cruell seruitude.

i Signifying, that all should be his, as Dan. 2. 38.

k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeres: and the Prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came vnto Jeremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 Goe, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes, the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the beastes of the field also.

15 Then said the Prophet Jeremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet ^k died the same yere in the seuenth moneth.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captiuitie in Babylon. **10** He propheseth their returne after seuentie yeres. **16** He propheseth the destruction of the king and of the people that remaine in Ierusalem. **21** He threatneth the prophets that seduce the people. **31** The death of Shemaiah is prophesied.

Of letters.

a For some died in the way.

b Meaning, Ieroniah's mother. Chap. 24. 1.

c To entreate of some equall conditions.

d To wit, the Lord, whose worke this was.

Now these are the wordes of the // booke that Jeremiah the Prophet sent from Ierusalem vnto the residue of the Elders which were caried away captiues, and to the Priests and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel,

2 (After that Ieconiah the king, and the b Queene, and the Eunuches, the ^d Princes of Iudah, and of Ierusalem, and the workemen and cunning men were departed from Ierusalem)

3 By the hand of Elafah the sonne of Shaphan, and Gemariah the sonne of Sil-kiah (whom Zedekiah King of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel) saying,

4 Thus saith the Lord of hostes the God of Israel (spoken vnto all that are caried away captiues, whom I haue ^d caused to be caried away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, & plant you gardens, and eate the fruites of them.

6 Take you wives, and beget sonnes and daughters: and take wines for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminishd.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caried away captiues, and pray vnto the Lord for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes, the God of Israel, Let not your prophets and your soothsayers that be among you, decking you, neither giue eare to your dreames, which you dreame.

9 For they prophesie you a lye in my Name: I haue not sent them, sayeth the Lord.

10 But thus saith the Lord, That after seuentie yeres be accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts that I haue thought towards you, saith the Lord, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall yee cry vnto mee, and yee shall goe and pray vnto me, and I will heare you.

13 And yee shall seeke me and finde mee, because yee shall seeke mee with all your heart.

14 And I will be found of you, saith the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and wil bring you againe vnto the place, whence I caused you to be caried away captiue.

15 ¶ Because yee haue sayd, The Lord hath raised vs up e prophets in Babel,

16 Therefore thus saith the Lord of the king, that sitteth vpon the throne of David, and of all the people that dwell in this city, your brethren that are not gone forth with you into captiuitie:

17 Euen thus saith the Lord of hostes, Behold, I will send vpon them the sword, the famine, and the pestilence, and will make them like vile ^d bagges, that cannot be earene, they are so naughtie.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, and a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them.

19 Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophets, rising up early, and sending them, but yee would not heare, saith the Lord.

20 ¶ Heare yee therefore the word of the Lord, all yee of the captiuitie, whom I haue sent from Ierusalem to Babel.

e The Prophet speaketh not this for the affliction that be bare to the tyrant, but that they should pray for the common rest and quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance which God had appointed most certaine: for else not onely the Israelites, but all the worlde, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Iai. 14. 4.

f When your oppression shall bee great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeres of your captiuitie shall be expired 2 Chro. 36. 22. Ezra 1. 1. chap. 2. 5. 13. dan. 9. 2.

g As Ahab, Zedekiah, and Shemaiah.

h Whereby he assureth them that there shall be no hope of returning before the time appointed.

i According to the comparison.

Chap. 24. 1. 3. k. Reade Chap. 26. 6. l. Reade Chap. 7. 13. and 25. 3. and 26. 5.

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the sonne of Kolaiab and of Zedekiah the sonne of Maasiah, which prophesie lies vnto you in my name, Behold, I will deliuer them into the hand of Nebuchad-nezzar king of Babel, and he shall slay them before your eyes.

22 And all they of the captivity of Iudah that are in Babel, shall take vp this curse against them, & say, The Lord make thee like Zedekiah and like Ahab, whom the king of Babel burnt in the fire.

23 Because they haue committed a villenie in Israel, and haue committed adulterie with their neighbours wives, and haue spoken lying words in my Name, which I haue not commanded them, euen I know it, and tell it, saith the Lord.

24 Thou shalt also speake to Shemaiah the h Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people that are at Ierusalem, and to Zephaniah the sonne of Maasiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Jehoiada the Priest, that ye should be officers in the house of the Lord, for every man that raketh and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore why hast not thou reproued Jeremia of Anathoth, which prophesie vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremia the Prophet.

30 Then came the word of the Lord vnto Jeremia, saying,

31 Send to all them of the captivity, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visit Shemaiah the Nehelamite, and his seed: hee shall not haue a man to dwell among this people: neither shall he behold the good that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

The worde that came to Jeremia from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I haue spoken vnto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I will restore them vnto the land that I gaue to their fathers, and they shall possesse it.

4 Again, these are the words that the

Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a terrible voyce of feare, and not of peace.

6 Demand now and behold, if man traualle with child. Wherefore doe I behold every man with his hands on his loynes as a woman in trauaile, and all faces are turned into a palenesse?

7 Alas, for this day is great: none hath beene like it: it is euen the time of Iakobs trouble, yet shall he be deliuered from it.

8 For in that day, sayth the Lord of hosts, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more scurue themselves of him.

9 But they shall serue the Lord their God, and David their king, whom I will raise vp vnto them.

10 Therefore feare not, O my seruant Iakob, saith the Lord, neither be afraid, O Israel: for loe, I will deliuer thee from a farre country, and thy seede from the land of their captiuitie, and Iakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee: though I utterly destroy all the nations where I haue scattered thee, yet will I not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee off.

12 For thus saith the Lord, Thy hauing is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaster: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they lacke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.

16 Therefore all they that denoure thee, shall bee denoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee shall bee spoiled, and all they that robbe thee, will I glue to bee robbed.

17 For I will restore health vnto thee, and I will heale thee of thy wounds, sayth the Lord, because they called thee, The castaway, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captiuitie of Iakobs tents, and haue compassion on his dwelling place: and the citie shall bee builded vpon her owne heape, and the palace shall remaine after the maner thereof.

correct and chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did punish them, Isa. 33. 1.

m Meaning, that the citie and the Temple should bee restored to their former estate,

b He sheweth that before that this deliverance shall come, the Chaldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorow as a woman in her trauaile, as Isa. 13. 8.

c Meaning, that the time of their captiuitie should be grievous. d When I shall visit Babylon.

e Of the king of Babylon.

f To wit, of Iakob.

g That is, Messiah, which should come of the stocke of David, according to the flesh,

and should be the true Pastor, as Ezek. 34. 23, who is set forth, and his Kingdome that should be everlasting in the person of David, Hosea 3. 5.

h Reade Chap. 10. 24.

i Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the worke of God.

k The Assyrians and Egyptians whom thou didst entertaine with gifts, w^o left thee in thine affliction.

l Herein is commended Gods great mercy toward his, who doeth not destroy them for their sinnes, but

correct and chastise them, till he haue purged and pardoned them, and so burneth the rods by the which he did punish them, Isa. 33. 1.

m Meaning, that the citie and the Temple should bee restored to their former estate,

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n He sheweth how the people shall with praise and thanksgiving acknowledge this benefice.

o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished. p Signifying, that Christ doth willingly submit himself to the obedience of God his Father. q Left the wicked hypocrites should flatter themselves with these promises, the Prophet sheweth what shall be their portion.

19 And out of them shall proceed * thanksgiving, and the voyce of them that are topsons, and I wil multiply them, and they shall not be few: I wil also glorifie them, and they shall not be diminished.

20 Their children also shall bee as aforetime, and their congregation shall be established before mee: and I wil visite all that bere them.

21 And their * nobleruler shall be of themselves and their gouernour shall proceed from the middes of them, and I wil cause him to draw nere, and approach vnto mee: for who is this that directeth his heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I wil be your God.

23 Behold, & the tempest of the Lord goeth forth with wrath: the whilewinde that hangeth ouer, shall lichte vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne vntill hee haue done, and vntill hee haue performed the intents of his heart: in the latter dayes ye shall vnderstand it.

r When this Messiah and deliverer is sent. CHAP. XXXI.

1 He receaureth Gods benefites after their returne from Babylon, 23 and the spirituall ioy of the faithfull in the Church.

a When this noble gouernour shall come: meaning Christ, not only Iudah and Israel, but the rest of the world shall be called. b Which were deliuered from the cruelty of Pharaoh. c To wit, God, d The people thus reason as though he were not so beneficiall to them now, as he had bene of olde.

e Thus the Lord answereth, that his loue is not changeable. f Thou shalt haue still occasiō to reioyce: which is meant by tabrets & dancing, g Because the Israelites, which were 720 tribes, neuer returned to Samaria therefore his must be spiritually vnderstood vnder the kingdome of Christ, which was the resurrection of the true Israel. h That is, shall eat the fruit thereof, as Leu. 19. 23. deu. 20. 6. i The ministers of the word. k They shall exhort all to the embracing of the Gospel, as Iſai. 2. 3. l He sheweth what shall be the concord and loue of all vnder the Gospel, where none shall be refused for their infirmities: and every one shall exhort one another to embrace it.

At the same time, saith the Lord, wil I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me of old, say they: * Prea, I haue loued thee with an euertlasting loue, therefore with mercy I haue drawen thee.

4 Again, I wil build thee, & thou shalt be builded, O virgin Israel: thou shalt still be adorned with thy rimbels, and shalt go forth in the daunce of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of Samaria, and the planters that plant them shall make them common.

6 For the dayes shall come that the watchmen vpon the mount of Ephraim shall cry, Arise, and let vs goe vnto Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iakob, & shout for ioy among the chiefe of the Gentiles: publish praise, and say, O Lord, saue thy people, the remnant of Israel.

8 Beholde, I wil bring them from the North countrey, and gather them from the coasts of the world, with the blinde and the

lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come * weeping, and with mercy wil I bring them againe: I wil leade them by the riuers of * water in a straight way, wherein they shall not stumbe: for I am a father to Israel, and Ephraim is my first borne.

10 I dreare the word of the Lord, O ye Gentiles, and declare in the vles a farre off, and say, He that scattered Israel, wil gather him, and wil keepe him as a shepheard doth his flocke.

11 For the Lord hath redeemed Iakob, and ransomed him from the hand of him, that was stronger then he.

12 Therefore they shall come and reioyce in the height of Zion, & shall run to the bountifullnesse of the Lord, euen for the wheate and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shall be as a watered garden, and they shall haue no more sorowes.

13 Then shall the virgine reioyce in the daunce, and the pong men, and the old men together: for I wil turne their mourning into ioy, and wil comfort them, and giue them ioy for their sorowe.

14 And I wil replenish the soule of the Priests with fatnesse, and my people shall be sacrificed with my goodnesse, saith the Lord.

15 Thus saith the Lord, A voyce was heard on his, a mourning & bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemy.

17 And there is hope in thine ende, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard * Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an vntamed calfe: y conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely, after that I conuerted, I repented: and after that I was instructed, I like to the Benjaminites: y thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my yout.

20 Is Ephraim * my deare sonne or pleasant child? yet since I spake vnto him, I still remembered him: therefore my bowels are troubled for him: I wil surely haue compassion vpon him, saith the Lord.

21 Set thee vp * signes: make thee heapes: risen againe to seeke for her

That is, lamenting their sins, which had not giuen care to the Prophets, and therefore it followeth that God receiued them to mercy. Chap. 50. 4. Some take it that they should wepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearly beloued, as the first child is to the father.

p That is, from the Babylonians and other enemies.

q By these temporal benefites he meant the spiritual graces which are in the Church, and in the

whereof there should be euery plenty, Iſai 58. 11, 12.

r In the company of the faithfull, which euer praye God for his benefites.

s Meaning, the spirit of wisdom, knowledge, and zeale.

t To declare the greatnes of Gods mercy in deliuering t e Jewes, he sheweth them

that they were like to the Benjaminites or Israelites: that is, utterly destroyed, and carried away, in so much

that if Rachel the mother of Benjamin could haue risen againe to seeke for her

children, shee should haue found none remaining. u That is, the people that were led captiue. x Which was wanton, and could not be subiect to the yoke. y Hee sheweth how the faithfull vse to pray: that is, desire God to turne them, forasmuch as they cannot turne of themselves. z In signe of penitence, and desolation of my sinne. a As though he would say, No: for by his iniquity he did what lay in him to cast me off. b To wit, in pitying him for my promise sake. c Marke by what way thou diddest goe into captiuitie, and thou shalt turne againe by the same.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceive and beare in her wombe. Which is a stranger thing in earth, because he should be borne of a virgin without man: or, he meaneth that Ierusalem which was like a barren woman in her captivity should be fruitful, as the that is ioyned in marriage, and whom God blesteth with children.

e Having understood this vision of the Messiah to come, in who the two houses of Israel and Iudah should be ioined, I reioyced. f I will multiply and enrich them with people and cattell. g The wicked vied this promise, when they did murmur against Gods iudgements pronounced by the Prophets, saying, that their fathers had committed the fault, and that the children were punished, Ezek 18. 3.

h Though the covenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue that this is called new, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel. i And so were the occasion of their owne diuorcement through their infidelitie, Isa. 50. 1. || Or, master. k In the time of Christ, my Law shall in stead of tables of stone, be written in their hearts by mine holy Spirit, Heb. 8. 3. l Under the kingdom of Christ there shall be none blinded with ignorance, but I will giue them faith and knowledge of God, for remission of their sinnes, and daily increase the same, so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54. 13. but the fall at accomplishment hereof is referred to the kingdom of Christ, when we shall be ioyned with our head.

let thine heart toward the path & way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter: for the Lord hath created a new thing in the earth: A WOMAN shall compass a man.

23 Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blest thee, O habitation of iustice and holy mountaine.

24 And Iudah shall dwell in it, and all the cities thereof together, the husbandmen and they that goe forth with the flocke.

25 For I haue satiated the weary soule, and I haue replenished euery forowfull soule.

26 Therefore I awaked, and beheld, and my sleepe was sweete vnto me.

27 Behold, the dayes come, saith the Lord, that I will low the house of Israel, and the house of Iudah with the seede of man, and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp, and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a lowe grape, and the childrenneth are set on edge.

30 But euery one shall die for his owne iniquitie: euery man that eateth the lowe grape, his teeth shall be set on edge.

31 Behold, the dayes come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Iudah,

32 Not according to the covenant that I made with their fathers, when I toke them by the hand to bring them out of the land of Egypt, the which my covenant they brake although I was as an husband vnto them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel. After those dayes, saith the Lord, I will put my Law in their inward parts, and will write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more euery man his neighbour, and euery man his brother, saying, Know the Lord, for they shall know mee from the least of them vnto the greatest of them, saith the Lord: for I will

forgiue their iniquitie, and will remember their sinnes no more.

35 Thus saith the Lord, which giueth the Sunne for a light to the day, and the Moone & starres for the night, which breaketh the sea, when the waues thereof roare: his name is the Lord of hosts.

36 If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, if the heauens can be measured, or the foundations of the earth be searched out beneath, then will I call off all the seed of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the city shall be built to the Lord from the towne of Haman, vnto the gate of the corner.

39 And the line of the measure shall goe forth in his presence vpon the hill Gazeth, and shall compass about to South.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shall be holy vnto the Lord, neither shall it be plucked vp nor destroyed any more for euer.

CHAP. XXXII.

Ieremiah is cast into prison, because he prophesied that the citie should be taken of the king of Babylon. 7 He sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

The word that came vnto Ieremiah from the Lord, in the tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad nezzar.

2 For then the king of Babels host besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the king of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Whether dost thou prophesie, and say, Thus saith the Lord, Behold, I will giue this citie into the hands of the king of Babel, and he shall take it?

4 And Zedekiah the king of Iudah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall beheld his face.

5 And he shall leade Zedekiah to Babel, and there shall he be, until I visit him, saith the Lord: though yet fight with the Caldeans, yet shall not prosper.

6 And Ieremiah said, The word of the Lord came vnto me, saying,

7 Behold, Hamaneel, the sonne of Shalum thine vncle, shall come vnto thee, and say, Buy vnto thee my fielde that is in Anathoth: for the title by kindred appertaineth vnto thee to buy it.

8 So Hamaneel mine vncles sonne, came

to me. If the Sunne, Moone & starres, cannot burgie light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: and as sure as I will haue a people, so certaine is it, that I will leaue them my word for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed, Nehem. 3. 1. By this description hee sheweth that the citie should be as ample and beautiful as euer it was: but hee alludeth to the spirituall Ierusalem, whose beauty should be incomparable.

a So that Ieremiah had now prophesied from the thirteenth yeere of Iesiah, vnto the last yeere saue one of Zedekiahs reigne, which was almost forty yeres. Chap. 29. 16, 17. and 34. 2.

b Till Iake Zedekiah away by death: for he shall not die by the sword, as Chap. 34. 4.

c Whereby was meant, that the people should returne againe out of captiuitie, and enjoy their possessions & vineyards, as verie 15. and 44.

|| Or, right to redeem it. d Because he was next of the kindred, as Ruth 4. 4.

e Of the possession of the Levites, read Leviticus, 25. 32.
 f Which moneth to of our money about ten shillings fixe pence, if this be the common shekel, read Gen. 23. 15.
 for the shekel of the Temple was of double value, and ten pieces of silver were halfe a shekel: for twentie made the shekel.
 g According to the custome, the instrument, or evidence was sealed vp with the common seale, & a copie thereof remained, which contained the same in effect, but was not so authentically as the other, but was left open to be seene, if anything should be called into doubt.
 h And so to hide them in the ground, that they might be preferred as a token of their deliverance.
 || Or, hid.
 Exod. 34. 7.
 dent. 5. 9.
 i Because the wicked are subiect to the curse of God helthwitheth that their posterity which by nature are vnder this malediction, shall be punished both for their owne wickednes, and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.
 k Meaning, that his miracles in delivering his people, should neuer be forgotten.

to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth unto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the silver, even seven shekels, and ten pieces of silver.

10 And I writ it in the booke, and signed it, andooke witnesses, and weighed him the silver in the balances.

11 So I tooke the booke of the possession being sealed according to the Law, and solemnly with the booke that was open.

12 And I gaue the booke of the possession unto Baruch the sonne of Neriah, the sonne of Naahtai, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Jewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hosts the God of Israel, Take the writings, even this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hosts the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.

16 Nowe when I had delivered the booke of the possession unto Baruch, the sonne of Neriah, I prayed unto the Lord, saying,

17 Ah Lord God, behold, thou hast made the heauen and the earth by thy great power and by thy stretched out arme, and there is nothing which hard unto thee.

18 Thou shewest mercy vnto thousands, and recompensett the iniquity of the fathers into the belom of their children after them, O God the great and mightie, whose Name is the Lord of hosts,

19 Great in counsell, & mighty in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to geue to every one according to his wayes, and according to the fruit of his workes.)

20 Which hast let signes and wonders in the land of Egypt vnto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the land of Egypt with signes and with wonders, and with a strong hand, with a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou diddest swear to thy fathers to giue them, even a land that floweth with milke and honey.

23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore

thou hast caused this whole plague to come vpon them.

24 Behold, the monuments, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it, by means of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, & behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy vnto thee the field for silver, and take witnesses: for the citie shall be giuen, into the hand of the Caldeans.

26 Then came the word of the Lord vnto Jeremia, saying,

27 Behold, I am the LORD GOD of all flesh: is there any thing too hard for me?

28 Therefore thus saith the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nabuchadrezzar king of Babel, & he shall take it.

29 And the Caldeans shall come & fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euill before mee from their youth: for the children of Israel haue surely prouoked mee to anger with the workes of their handes, saith the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, even vnto this day, that I should remoue it out of my sight,

32 Because of all the euill of the children of Israel, & of the children of Iudah, which they haue done to prouoke mee to anger, even they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto mee the backe and not the face: though I taught them rising vp early and instructing them, yet they were not obedient to receive doctrine.

34 But they set their abominations in the house, (whereupon my Name was called) to defile it,

35 And they built the high places of Babel, which are in the valley of Benjamin, altars which to cause their sonnes, and their daughters to passe thorow the fire vnto Moloch, which I commanded them not, neither came it into my minde, that they should doe such abominations to cause Iudah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken concerning this citie, whereof ye say, It shall be deliuered into the hand of the king of Babel by the sword,

and by the famine, and by the pestilence.

37 Behold, I will gather them out of all countreies, wherein I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

m That is, of every creature: who as they are his worke, so doth he gouerne and guide them, as pleaseth him, whereby he sheweth that as he is the author of this their captivity for their finnes, so will he be their redeemer to restore them againe to libertie.

n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.

o Reade Prou. 24. 11. & 25. 3. and 26. 5. & 29. 19. & 35. 14. and 44. 4. ch. 36. 15.
 p That is, the altars which were made to offer sacrifice vpon to their idols.

q Reade Chap. 7. 3. 1. 2. King. 23. 4. 6.
 r Reade 2. King. 16. 3.

s Reade Chap. 30. 16.
 Dent. 30. 3.

Chap. 30. 23.

t One consent and one religion, as Ezek. 11. 19 and 36. 27. u Reade Chap. 31. 32, 33.

28 And they shall bee my people, and I will be their God.

39 And I will give them one heart and one way, that they may feare me for ever for the wealth of them, and of their children after them.

40 And I will make an everlasting covenant with them, that I will neuer turne away from them to do them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, wherof ye say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

44 When shall buy fields for siluer, and make writings, and seale them, & take witness in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord,

CHAP. XXXIII.

1 The Prophet is manifested of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiveth sinnes for his owne glory. 15 Of the birth of Christ. 20 The Kingdome of Christ in the Church shall neuer be ended.

Moreouer, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I will answer thee, and shew thee great & mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of the Kings of Iudah, which are destroyed by the mount, and by the sword.

5 They come to fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I haue slaine in mine anger, and in my wrath: for I haue hid my face from this city, because of all their wickednesse.

6 Behold, I will giue it health and amendment: for I will cure them, and will reucale vnto them the abundance of peace, and truth.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquities: wherby they haue sinned against me: yea, I will pardon all their iniquities, wherby they haue sinned against me, and wherby they haue rebelled against me.

9 And it shall be to mee a name, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth that I shew vnto this time.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Iudah, and in the streets of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voice of ioy and the voice of gladnesse, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hostes, because the Lord is good: for his mercy endureth for ever, and of them that offer the sacrifice of praise in the house of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof, there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Benjamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Behold, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

15 In thole dayes, and at that time will I cause the Branch of righteousnesse to grow vp vnto David, and hee shall reuente iudgement, and righteousness in the land.

16 In those dayes shall Iudah be saved, and Ierusalem shall dwell safely, and be that shall call her, is the Lord our righteousness.

17 For thus saith the Lord, David shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before mee to offer burnt offerings, and to offer incense offerings, and to doe sacrifice continually.

19 And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the day, and my covenant of the night, that there should not be day, and night in their season,

21 Then may my covenant be broken with David my seruant, that hee should not haue a sonne to raigne vpon his throne, and with the Leuites, and Priests my ministers.

22 As the army of heauen cannot be numbered, neither the sand of the Sea measured: so will I multiply the seed of David my seruant, and the Leuites, that minister vnto mee.

23 Moreover, the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what this people haue spoken, saying, The two families,

h Wherby hee sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, to that wholoeuer is enemy to it, laboureth to dishonour God. i Which was a long appointed for the Leuites to praise God by. 1. Chron. 16. 8. pla. 105. 1. isa. 1. 2. 4. psal. 106. 1. and 107. 1. & 118. 1. and 136. 1.

k Meaning, that all the country of Iudah shall be inhabited againe. l That is, I will send the Messiah, which shall come of the house of David, of whom this propheticke is meant, as testifie all the Iewes, and that which is written, Chap. 23. 5.

m To wit, Christ that shall call his Church.

n That is, Christ is our Lord God, our righteousness, sanctification, and redemption, 1. Cor. 1. 30.

o This is chiefly meant of the spiritual sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the everlasting Priest, and the everlasting sacrifice, figured by the sacrifices of the Law.

p Reade Chap. 31. 35.

q Meaning, the Caldeans and other infidels, which thought God had vterly cast off Iudah and Israel, or Benjamin, because he did correct them for a time for their amendment.

x This is the declaration of that which was spoken, Verse 8.

a Which was in the kings house at Ierusalem, as Chap. 32. 1, 2. b To wit, of Ierusalem, who as he made it, so will he preserve it, reade Isa. 37. 26. c Reade Chap. 32. 24.

d The Iewes thinke to overcome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the quids of his threatnings, God remembreth his & comforteth them.

g Declaring that there is no deliuerance nor ioy, but wheras we seele remission of sinnes.

Ites, which the Lord hath chosen, he hath even cast them off: thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the order of heaven and earth,

26 Then will I cast away the seed of Jaakob and David my servant, and not take of his seed to be rulers over the seed of Abraham, Isaac, and Jaakob: for I will cause their captivity to returne, and have compassion on them.

CHAP. XXXIII.

1 He threatneth that the cite and the king Zedekiah shall be given into the hands of the king of Babylon. 11 He rebuketh their cruelty toward their servants.

TH E word which came unto Jeremiah from the Lord (when Nebuchad-rezzar King of Babel, and all his hoste, and all the Kingdomes of the earth, that were under the power of his hand, and all people fought against Jerusalem, and against all the cities thereof) saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah King of Judah, and tell him. Thus saith the Lord, Behold, I will give this cite into the hand of the king of Babel, and he shall burne it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, & delivered into his hand, and thine eyes shalt behold the face of the king of Babel, and he shall speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Judah: Thus saith the Lord of thee, thou shalt not die by the sword.

5 But thou shalt die in peace: and according to the burning for thy fathers the former kings which were before thee, so shall thy burne odours for thee, and they shall lament thee, saying, Oh, Lord: for I have pronounced the word, saith the Lord.

6 Then Jeremiah the Prophet spake all these words unto Zedekiah King of Judah in Jerusalem,

7 (When the king of Babels host fought against Jerusalem, and against all the cities of Judah that were left, even against Lachish, and against Azekah: for these strong cities remained of the cities of Judah).

8 This is the word that came unto Jeremiah from the Lord, after that the King Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them,

9 That every man should let his servant goe free, and every man his handmaid, which was an Hebrew or an Cheweisse, and that none should serve himselfe of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that every one should let his servant goe free, and every one his handmaid, and that none should serve themselves of them any more, they obeyed and let them goe.

11 But afterward they repented, and caused the servants and the handmaidens, whom they had let goe free, to returne, and held them in subiection as servants & handmaidens.

12 Therefore the word of the Lord came unto Jeremiah from the Lord saying,

13 Thus saith the Lord God of Israel, I made a covenant with your fathers when I brought them out of the land of Egypt, out of the house of servants, saying,

14 At the terme of seven yeeres let ye goe every man his brother an Chewe which hath been sold unto thee: and when he hath served thee six yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither enclined their eares.

15 And ye were now turned, and had done right in my sight, in proclaiming libertie every man to his neighbour, and ye had made a covenant before me in the house, whereupon my Name is called,

16 But ye repented, and polluted my Name: for ye have caused every man his servant, and every man his handmaid, whom ye had let at libertie at their pleasure, to returne, and hold them in subiection to be unto you as servants and as handmaidens.

17 Therefore thus saith the Lord, Bee haue not obeyed me, in proclaiming freedom every man to his brother, and every man to his neighbour: behold, I will make a liberty for you: saith the Lord to the sword to the pestilence, and to the famine, and I will make you a terror to all the kingdomes of the earth.

18 And I will give those men that have broken my covenant, and have not kept the words of the covenant, which they had made before me, when they cut the calves in wine, and passed betweene the parts thereof.

19 The princes of Judah and the princes of Jerusalem, the Eunuches, & the Divelites, and all the people of the land, which passed betweene the parts of the calves.

20 I will even give them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meate unto the fowles of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes will I give into y hand of their enemies, and into the hand of them that seeke their life: and into the hand of the King of Babels host, which are gone up from you.

22 Behold, I will command, saith the Lord, and cause them to returne to this cite, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Judah desolate without an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

TH E word which came unto Jeremiah from the Lord in the dayes of Jehoiakim the sonne of Josiah king of Judah, saying,

1 Ebr. returned.

11 Or, bondage. Deut. 15. 1, 12.

f Meaning, in the Temple, to declare that it was a most solemn and strait covenant made in the Name of the Lord.

g That is, I give the sword liberty to destroy you.

h As touching this manner of solemn covenant which the ancient used by passing betweene the two parts of a beast to signify that the transferees of the same covenant should be so divided in pieces, read, Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

a For the disposition & order of these prophecies, read chap. 37. 1.

a Who commonly of Jeremiah was called Nebuchad-rezzar, and of others Nebuchadnezzar.

2 Chron. 36. 19. chap. 29. 16, 17. and 32. 3.

b Not of any violent death.

c The Iewes shall lament for thee their Lord and King.

d When the enemy was at hand, and they saw themselves in danger, they would seeme holy, and to begin some kind of reformation: but soone after they vntered their hypocrisy.

e According to the Law, Exo. 21 3. Deut. 15. 12.

b They came of Hobab Moses Father in Law, who was no Israelite but after joyned with them in the service of God.

c That is, a Prophet.

d Or, *door*. The Prophet saith not, The Lord saith thus; for then they ought to have obeyed: but he tendeth to another end: that is, to declare their obedience to man, seeing the Jewes would not obey God himselfe.

e Whom Jehu the king of Israel fauoured for his zeale, 1. King. 10. 15.

f Te. ching them hereby to see all occasion of intemperance, ambition, and avarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.

g Which was now for the space of three hundred yeeres. from Jehu to Jehoiakim.

h Which declareth that they were not so bound to their vow that could not bee broken for any necessity: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warre.

i Whom I haue chosen to be my children, seeing these which were the children of a

nathen man, obeyed the commandement of their Father. **k** I haue most diligently exhorted and warned you both by my self, and my Prophets, Chap. 18. 1. 1. and 3. 5.

2 Go vnto the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord, into one of the chambers, and giue them wine to drinke.

3 Then toke I Iazaniah, the sonne of Jeremiah the sonne of Zabazaniah, and his brethren, and all their sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man of God, which was by the chamber of the Princes, which was aboue the chamber of Maasiah the sonne of Shalum, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, & cups, and said vnto them, Drinke wine.

6 But they said, We will drinke no wine: for Jonadab the sonne of Rechab our father commanded vs, saying, Ye shall drinke no wine, neither you nor your sonnes for ever.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that ye may line a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Jonadab the sonne of Rechab our Father in all that he hath charged vs, and we drinke no wine all our dayes, neither we, our wives, our sonnes, nor our daughters,

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor seed.

10 But we haue remained in tents, and haue obeyed, & done according to all that Jonadab our Father commanded vs.

11 But when Serbuchad nezzar King of Babel came vp into the land, we sayde, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we dwell at Ierusalem.

12 Then came the word of the Lord vnto Jeremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, See, & tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receiue doctrine to obey my words, saith the Lord?

14 The commandement of Jonadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their Fathers commandement: notwithstanding I haue spoken vnto you, rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, Returne now euery man from his euill way, and amend your worke, and doe not after other gods, to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely, the sons of Jonadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Jeremiah saide to the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye haue obeyed the commandement of Jonadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the sonne of Rechab shall not want a man to stand before me for ever.

CHAP. XXXVI.

1 Baruch writeth, as Jeremiah enditeth, the booke of curses against Iudah and Israel, **9** Hee is sent with the booke vnto the people, and readeth it before them all. **14** Hee is called before the rulers, and readeth it before them also. **23** The king casteth it in the fire. **28** There is another prison at the commandement of the Lord.

A And in the fourth yeece of Jehoiakim the sonne of Josiah king of Iudah, came this word vnto Jeremiah from the Lord, saying,

2 Take thee a roll or booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, even from the dayes of Josiah vnto this day.

3 It may be that the house of Iudah will heare of all the euil, which I determined to doe vnto them, that they may returne euery man from his euill way, that I may forgive their iniquitie and their finnes.

4 Then Jeremiah called Baruch the son of Neriah, and Baruch wrote at the mouth of Jeremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roll, or booke.

5 And Jeremiah commanded Baruch, saying, I am shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, and read the roll, wherein thou hast written at my mouth the wordes of the Lord in the audience of the people in the Lords house vpon the fasting day: also thou shalt read them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will pray before the Lord, and euery one returne from his euill way, for great is the anger, & the wrath that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Jeremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lords

l That is, by his Prophets & ministers: which sheweth that it is as much as though he should speake to vs himselfe when he sendeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

a Reade Chap. 25. 1.

b Which were twentie & three yeeres as chap. 35 3. counting from the thirteenth yeece of Josiah to reign.

c As he did indite.

d Meaning, in prison through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians: as their custome was when they feared warre, or any great plague of God.

f He sheweth that fasting without prayer and repentance availeth nothing, but is meere hypocrisie.

Lords house.
 9 And in the fift e yeere of Jehoiakim the sonne of Josiah King of Judah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the booke the wordes of Jeremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretary, in the higher Court at the entry of the new gate of the Lords house, in the hearing of all the people.

11 When Bichaiah the sonne of Gemariah the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then hee went downe to the Kings house into the Chancellours chamber, and tooke all the Princes that were there, even Elishama the Chancellour, and Delaiah, the sonne of Shemaiah, and Elnathan the sonne of Achobai, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the Princes.

13 Then Bichaiah declared unto them all the wordes that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Jehudi the sonne of Rechabiah, the sonne of Shelemiah, the sonne of Chusai, unto Baruch, saying, Take in thine hand the roule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Neriah tooke the roule in his hand, and came unto them.

15 And they saide unto him, Sit downe now, and read it, that wee may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were afraid, both one and other, and said unto Baruch, We will certifie the king of all these wordes.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, Hee pronounced all these wordes unto mee with his mouth, and I wrote them with inke in the booke.

19 Then saide the Princes unto Baruch, Goe, hide thee, thou and Jeremiah, and let no man know where ye be.

20 And they went in to the King to the court, but they layd by the roule in the chamber of Elishama the Chancellour, and told the king all the wordes, that hee might heare.

21 So the king sent Jehudi to fetch the roule, and hee tooke it out of Elishama the Chancellours chamber, and Jehudi read it in the audience of the king, and in the audience of all the Princes, which stood beside the king.

22 Now the king sat in the winter house in the ninth moneth, and there was a fire burning before him.

23 And when Jehudi had read three or four lires, he cut it with the penknife, and cast it into the fire that was on the hearth,

untill all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent their garments, neither the king, nor any of his servants that heard all these wordes.

25 Benethiahele, Elnathan, and Delaiah, and Gemariah, had besought the king, that he would not burne the roule, but hee would not heare them.

26 But the king commanded Jerahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, and Shelemiah the sonne of Adbui, to take Baruch the scribe, and Jeremiah the Prophet: but the Lord hid them.

27 Then the word of the Lord came to Jeremiah (after that the king had burnt the roule and the wordes which Baruch wrote at the mouth of Jeremiah) saying,

28 Take thee againe another roule, and write in it all the former wordes that were in the first roule which Jehoiakim the king of Judah hath burnt.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord, Thou hast burnt this roule, saying, I will burne this roule, saying, that the king of Babel shall certainly come and destroy this land, and shall take thence both man and beast:

30 Therefore thus saith the Lord of Jehoiakim king of Judah, We shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visit him and his seed, and his servants for their iniquitie, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah all the euill that I haue pronounced against them, but they would not heare.

32 Then tooke Jeremiah another roule, and gaue it Baruch the scribe, the sonne of Neriah, which wrote therein at the mouth of Jeremiah all the wordes of the booke which Jehoiakim king of Judah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succedeth Ieconiah. 3 He sendeth unto Ieremias to pray for him. 12 Ieremias going into the land of Beniamin, is taken. 15 He is beaten, and put in prison.

Now King Zedekiah the sonne of Josiah reigned for Contiah the sonne of Jehoiakim, whom Nabuchad-nezzar King of Babel made king in the lande of Judah.

2 But neither hee, nor his servants, nor the people of the land would obey the wordes of the Lord, which hee spake by the ministration of the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the sonne of Shelemiah, and Sephaniah the sonne of Adariah the Butler to the Prophet Jeremiah, saying, Pray now unto the Lord our God for vs.

4 Now Jeremiah went in and out among the people; for they had not put him into the prison,

m Shewing that the wicked in stead of repenting when they heare Gods judgements, grow into further malice against him and his word.

n Thus wee see the continual care that God hath enuer his, to preferre them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke there: yet this declareth that God will not only raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 32.

p These are Iehoiakims words, q Though Iehoiachin his sonne succeeded him, yet because he reigned but thre moneths, it was reckemed as no reigne. r Reade Chap. 22. 19.

2 King. 24. 17. 2 chron. 36 10. chap. 52. 1.

a Who was called Iehoiachin, or Ieconiah. b And called him Zedekiah, where as before his name was Mattaniah. 2 King. 24. 17. c Ebr. hand.

d Because he was afraid of the Chaldeans that came against him.

d That is, was out of prison, and at libertie.

i The godly were afraid, feeling God so offended, and the wicked were astonished for the horror of the punishment.

k They that were godly among the princes gaue this counsel, by whose means it is like that Jeremiah was delivered: for they knew the rage of the king and of the wicked to be such, that they could not escape without danger of their liues.

l Which contained part of November, and part of December.

e To helpe the
Iewes.

† Ebr. went up.

5 Then Pharaohs holte was com out of Egypt: and when the Caldians that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the king of Iudah, that sent you vnto me, to inquire of mee, Behold, Pharaohs holte, which is com forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldians shall come againe, and fight against this citie, and take it, and burne it with fire.

¶ Or, life not up
your minds.

9 Thus saith the Lord, Deceiue not your selues, saying, The Caldians shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole host of the Caldians that fight against you, and they remained but wounded men among them, yet should euery man rife vp in his tent, and burne this city with fire.

11 When the host of the Caldians was broken vp from Ierusalem, because of Pharaohs army,

12 Then Ieremiah went out of Ierusalem to go into the land of Benjamin, separating himself thence from among the people.

f As some think,
to goe to Ana-
thoth his owne
towne.

13 And when hee was in the gate of Benjamin, there was a chiefe officer, whose name was Iritah, the sonne of Shelemiah, the sonne of Ihananiah, and hee tooke Ieremiah the Prophet, saying, Thou shalt flee to the Caldians.

g By the which
men went into
the countrey of
Beniamin.
† Ebr. fallst.

14 Then said Ieremiah, That is false, I flee not to the Caldians: but he would not heare him: so Iritah tooke Ieremiah, and brought him to the Princes,

15 Wherefore the Princes were angry with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the prison.

h Because it was
a vile and strait
prison.

16 When Ieremiah was entered into the dungeon, and into the prisons, and had remained there a long time,

17 Then Zedekiah the king sent, & tooke him out, and the king asked him secretly in his house, and said, Is there any word from the Lord? And Ieremiah said, Yea: for, said he, thou shalt bee deliuered into the hand of the king of Babel.

18 Moreover, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that ye haue put me in prison?

Chap. 28. 4.

19 Where are now your prophesies, which prophesied vnto you, saying, The king of Babel shall not come against you, nor against this land?

† Ebr. fall.
i That is, so long
as there was any
bread in the city:
thus God prou-
ideth for his, that
he wil cause their
enemies to pre-
serue them to
that end where-
unto he hath ap-
pointed them.

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou cause me not to re-
turne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should put Ieremiah in the court of the prison, and that they should giue him dayly a peece of bread out of the Bakers street, vntill all the bread in the city were

eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed melech the King commaundeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the King how he might escape death.

¶ Then Shephatiah the sonne of Mattan, and Gedaliah the sonne of Balthur, and Iucal the sonne of Shelemiah, and Balthur the sonne of Balthiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

a For Zedekiah
had sent these to
Jeremiah to en-
quire at the Lord
for the state of
the country now
when Nebu-
chad-nezzar
came, as Chap.
21. 1.

2 Thus saith the Lord, Ye that remaineth in this city, shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Caldians, shall live: for he shall haue his life for a pray, and shall live.

b Reade Chap.
21. 9. and 45. 5.

3 Thus saith the Lord, This city shall surely be giuen into the hand of the king of Babels army which shall take it.

4 Therefore the Princes sayd vnto the King, We beseech you, let this man bee put to death: for thus he shall weakeneth the hands of the men of warre that remaine in this city, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

¶ Or, discourageth,
c Thus we see
how the wicked
when they can-
not abide to
heare the trueth
of Gods word,
seek to put the
ministrers to
death as trans-
gressors of po-
licies.

5 Then Zedekiah the King, said, Behold, hee is in your handes, for the King can deny you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Balthiah the son of Hammelech, that was in the court of the prison: and they let downe Ieremiah with cords: and in the dungeon there was no water but mire: so Ieremiah sticke fast in the mire.

d Wherein he
griuously offen-
ded in that that
not onely hee
would not heare
the trueth spo-
ken by the Pro-
phet, but also
gave him to the
lusts of the
wicked, so be-
cruelly entrea-
ted.

7 Now when Ebed-melech the blacke Moore, one of the Eunuches, which was in the Kings house, heard that they had put Ieremiah in the dungeon (then the king late in the gate of Benjamin)

8 And Ebed-melech went out of the Kings house, and spake to the king, saying,

9 O Lord the King, These men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and hee dieth for hunger in the place where he is: for there is no more bread in the citie.

† Ebr. Cushite, or
Ethiopian.

10 Then the King commaunded Ebed-melech the black Moore, saying, Take from hence thirty men with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the King vnder the treasury, and tooke thre old rotten ragges and olde woynne clothes, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore said vnto Ieremiah, Put now these olde rotten ragges and woynne, vnder thine arme-holes, betwene the coards. And Ieremiah did so.

e To heare mar-
ters, and giue
sentence
f Hereby is de-
clared that the
Prophet found
more fauour at
this strangers
hands, then he
d by all them
of his countrey,
which was to
their great con-
demnation.
† Ebr. vnder thine
hand.

13 So they drew by Ieremiah with coards, and took him vp out of the dungeon, and

g Where the king had set him before to be at more liberty, as Chap. 37. 21.

and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and tooke Jeremiah the Prophet vnto him, into the third entry that is in the house of the Lord, and the king sayd vnto Jeremiah, I will alke thee a thing: hide nothing from mee.

15 ¶ Then Jeremiah said to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these houses, I will not slay thee, nor giue thee into the hands of those men that seeke thy life.

17 ¶ Then sayd Jeremiah vnto Zedekiah, Thus sayeth the Lord God of hostes, the God of Israel, If thou wilt goe forth vnto the king of Babels prince, then thy soule shall liue, and this citie shall not bee burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe forth to the king of Babels princes, then shall this citie be giuen into the hand of the Caldeans, & they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the king said vnto Jeremiah, I am careful for the Jewes that are fled vnto the Caldeans, lest they deliver me into their hands, and they mocke me.

20 ¶ But Jeremiah sayd, They shall not deliuer thee: hearken vnto the voyce of the Lord, I beseech thee, which I speake vnto thee: so shall it bee well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe forth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are left in the king of Iudahs house, shall bee brought forth to the king of Babels princes: and those women shall lay, Thy friends haue perwaded thee, and haue perwaded against thee: thy feete are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wiues, and thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt bee taken by the hand of the king of Babel: and this citie shalt thou canse to bee burnt with fire.

24 ¶ Then said Zedekiah vnto Jeremiah, Let no man know of these wordes, and thou shalt not die.

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs now, what thou hast said vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee.

26 ¶ Then shalt thou say vnto them, I humbly besought the king that he would not cause me to returne to Ichonathans house to die there.

27 ¶ Then came all the Princes vnto Jeremiah and alked him. And hee tolde them according to all these wordes that the King had commaunded: so they left off speak-

ing with him, for the matter was not perceived.

28 So Jeremiah abode still in the court of the prison, vntill the day that Ierusalem was taken: and he was there when Ierusalem was taken.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is provided for. 15 Ebed-melech is deliuered from captivity.

1 ¶ The ninth yere of Zedekiah king of Iudah, in the tenth month came Nebuchadnezzar king of Babel and all his host against Ierusalem, and they besieged it.

2 And in the eleventh yere of Zedekiah, in the fourth month, the ninth day of the month, the citie was broken ^a up.

3 And all the princes of the king of Babel came in, and late in the middle gate, euen Neregal, Sharezzer, Sangar-nebo, Saridchim, Rab laris, Neregal, Sharezzer, Rabmag, with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah saw them, and all the men of warre, then they fled, and went out of the citie by night, through the kings garden, and by the ^b gate betweene the two wals, and he went toward the wilderness.

5 But the Caldeans hoste pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 ¶ Then the King of Babel slew the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Moreover, he put out Zedekiahs eyes, and bound him in chaines, to carry him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 ¶ Then Nebuzar-adan the chiefe steward caried away captiue into Babel the remnant of the people, that remained in the citie, and those that were sick and fallen vnto him with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the ^c poyse that had nothing, in the land of Iudah, & gaue them vineyards and fields at the same time.

11 ¶ Now Nebuchad-nezzar king of Babel gaue charge concerning Jeremiah the Prophet, saying, Thus God commanded his Prophet by his

12 Take him, and look well to him, and doe him no harme, but doe vnto him ^e as hee shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzazban, Rablaris, and Neregal, Sharezzer, Rabmag, and all the king of Babels princes:

a The gates and walles were broken downe,

b Which was a posterne doore, reade 2 Kings 25. 4.

c Which is called Antiochia in Syria.

d For the rich and the mighty which put their trusts in riches & meanes, were by Gods iust iudgements most rigorously handled. ^f Ebr. by the hand of.

e Ebr. set thine eyes vpon him.

f Thus God preserved his Prophet by his meanes, whom hee made the scourge to punish the king, and them that were his enemies

h And yelded thy selfe vnto them.

i Which declareth that he more feared the reproch of men, then the threatenings of God.

k When Ieconiah and his mother with others were caried away, these women of the kings house were left: which shall be taken, sayeth the Prophet, and tell the king of Babel how Zedekiah hath bene seduced by his familiar friends & false prophets, which haue left him in the mire. l Herein appeareth the infirmity of the Prophet, who did dissemble to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.

f Whom the king of Babel, had now appointed gouernour ouer the rest of the Iewes that he left behind.

g Thus God recompensed his zeale and fauour, which he shewed to his Prophet in his troubles.

14 Then they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the Lord came vnto Jeremiah, while he was shut up in the court of the prison, saying,

16 Goe and speake to Ebed-melech the blacke Ebre, saying, Thus saith the Lord of hostes the God of Israel, Behold, I will bring my words vpon this citie for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lord, & thou shalt not be given into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall be for a pray vnto thee, because thou shalt put thy trust in me, saith the Lord.

CHAP. XL.

4 Jeremiah hath licence to goe whither hee will.
6 Hee dwelleth with the people that remaine with Gedaliah.

The word which came to Jeremiah from the Lord, after that Nebuzar-adan the chiefe steward had let him go from Ramath, when hee had taken him being bound in chaines among all that were carried away captiue of Ierusalem & Iudah, which were carried away captiue vnto Babel.

2 And the chiefe steward tooke Jeremiah, and saide vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Now the Loyde hath brought it, and done according as he hath said: because ye haue sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I loose thee this day from the chaines which were on thine handes: if it please thee to come with me into Babel, come, and I will loose thee vnto thee: but if it please thee not to come with mee into Babel, tary till: behold, all the land is before thee: whither it seemeth good, and conuenient for thee to go, thither go.

5 For yet hee was not returned: therefore hee said, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whom the king of Babel hath made gouernour ouer all the citie of Iudah, and dwell with him among the people, or goe wheresoeuer it pleaseth thee to goe. So the chiefe steward gaue him vittalles and a reward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when all the captiues of the host, which were in the fields, euen they and their men heard that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him, men, and women, and children,

and of the poore of the land that were not carried away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Ishmael the sonne of Nethaniah, and Iohanan and Jonathan the sonnes of Kareah, and Seraiah the sonne of Tanchem, and the sonnes of Ehat the Etopharite, and Jezaniah the sonne of Bnaiah, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan, saide vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you.

10 As for mee, beholde, I will dwell at Mizpah to serue the Caldeans, which will come vnto vs: but you, gather you wine, and summer fruites, and oyle, and put them in your vessels, and dwell in your citie that ye haue taken.

11 Likewise when all the Iewes that were in Babab, & among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had let ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driven, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and summer fruites very much.

13 Moreover, Iohanan the sonne of Kareah, and all the captiues of the host that were in the fields, came to Gedaliah to Mizpah,

14 And said vnto him, Knowest thou not that Baalis the king of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleueed them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me goe, I pray thee: and I will slay Ishmael the son of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes which are gathered vnto thee should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayde vnto Iohanan the sonne of Kareah, Thou shalt not doe this thing: for thou speakest falsly of Ishmael.

CHAP. XLI.

2 Ishmael killeth Gedaliah gailefully, and many other with him, 11 Iohanan followeth after Ishmael.

At in the seventh moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seed royall, and the princes of the king, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these tenne men that were daliah slaine, b Meaning, Zedekiah, c They did eate together as familiar friends.

e Who was of the kings blood, and after slew him, Chap. 41. 2.

2. King. 25. 24.

f Or, to receiue them, or to intreat them for you.

g Or, chosen to dwell in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael, he sought onely to make them to destroy one another.

h Thus the godly which thinke no harme to others, are soonest deceived, and neuer lacke such as conspire their destruction.

a From this second verse vnto chap. 42. 7. it seemeth to be as a parench. si. and separated matter: and there this story beginneth againe, and this vision is declared what it was.

b God moued this infidell to speake this, to declare the great blindness and obliuion of the Iewes, which could not feele that which this heauenly man confessed. 1 Ebr. case. 1 Or, as thy commandments.

c Which was a city of Iudah.

d Which were scattered abroad for feare of the Caldeans.

with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made gouernour ouer the land.

3 Iſhmael alſo ſlew all the Iewes that were with Gedaliah at Mizpah, and all the Caldians that were found there, and the men of warre.

4 Now the ſecond day that he had ſlaue Gedaliah, and no man knew it,

5 There came men from Bechem, from Sillo, and from Samaria, euen foureſcore men, hauing their beards ſhauen, and their clothes rent & cut, with offerings and incenſe in their handes to offer in the houſe of the Lord.

6 And Iſhmael the ſonne of Nerthaniah went forth from Mizpah to meete them, weeping as he went: and when he met them, he ſaid vnto them, Come to Gedaliah the ſonne of Ahikam.

7 And when they came into the middes of the city, Iſhmael the ſonne of Nerthaniah ſlew them, and caſt them into the middelt of the pit, hee and the men that were with him.

8 But ten men were found among them, that ſaid vnto Iſhmael, Slay vs not: for we haue treaſures in the field, of wheat, and of barley, and of oyle, and of hony: ſo hee ſtayed, and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt the dead bodies of the men (whom hee had ſlaue becauſe of Gedaliah) is it, which Aſa the king had made, becauſe of Laſſa king of Iſrael, and Iſhmael the ſonne of Nerthaniah ſlaid it with them that were ſlaue.

10 Then Iſhmael caried away captiue all the reſidue of the people that were in Mizpah, euen the kings daughters, and all the people that remained in Mizpah, to whom Nebuzaradan the chiefe ſteward had committed to Gedaliah the ſonne of Ahikam, and Iſhmael the ſonne of Nerthaniah caried them away captiue, and departed to goe euer to the Ammonites.

11 But when Iohanan the ſonne of Kareah, and all the captaynes of the hoſte that were with him, heard of all the euill that Iſhmael the ſonne of Nerthaniah had done,

12 Then they all tooke their men, & went to fight with Iſhmael the ſonne of Nerthaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael caried away captiue, ſaw Iohanan the ſonne of Kareah, and all the captaynes of the hoſte, that were with him, they were glad.

14 So all the people, that Iſhmael had caried away captiue from Mizpah, returned, and came againe, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Nerthaniah eſcaped from Iohanan with eight men, and went to the Ammonites.

16 Then tooke Iohanan the ſonne of Kareah, and all the captaynes of the hoſte, that were with him, all the remnant of the

people, whom Iſhmael the ſonne of Nerthaniah had caried away captiue from Mizpah, (after that hee had ſlaue Gedaliah the ſonne of Ahikam) euen the ſtrong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon:

17 And they departed and dwelt in Geruſalem, which is by Beth-lehem, to go and to enter into Egypt,

18 Becauſe of the Caldians: for they feared them, becauſe Iſhmael the ſonne of Nerthaniah had ſlaue Gedaliah the ſonne of Ahikam, whom the king of Babel made gouernour in the land.

CHAP. XLII.

1 The captaynes aſke counſell of Ieremiah, what they ought to doe. 7 He admoniſheth the remnant of the people not to goe into Egypt.

1 When all the captaynes of the hoſte, and Iohanan the ſonne of Kareah, and Ieremiah the ſonne of Nerthaniah, and all the people from the leaſt vnto the moſt came,

2 And ſaid vnto Ieremiah the Prophet, We heare our prayer, we beleeue thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left but a fewe of many, as thine eyes doe behold.)

3 That the Lord thy God may ſhew vs the way wherein we may walke, and the thing that we may doe.

4 Then Ieremiah the Prophet ſaid vnto them, I haue heard you: behold, I will pray vnto the Lord your God, according to your words, and whatſoeuer thing the Lord ſhall anſwere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they layde to Ieremiah, The Lord be a witneſſe of truth, and ſayth be- fore us, if we do not euen according to all things, for the which the Lord thy God ſhall ſend thee to vs.

6 Whether it be good or euill, we wil obey the voice of the Lord God, to whom we ſent thee, that it may be wel with vs, when we obey the voice of the Lord our God.

7 And in after ſome dayes came the word of the Lord vnto Ieremiah.

8 Then ſaid Ieremiah the ſonne of Kareah, and all the captaynes of the hoſte, which were with him, and all the people from the leaſt to the moſt,

9 And ſaid vnto them, Thus ſaith the Lord God of Iſrael, vnto whom ye ſent mee to preſent your prayers befor him.

10 If ye will dwell in this land, then I wil build you, and not deſtroy you, and I wil plant you, and not roote you out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, ſaith the Lord: for I am with you to ſaue you, and to deliuer you from his hand.

12 And I will grant you mercy, that hee may haue compaſſion vpon you, and hee ſhall caule you to dwell in your owne land.

13 But if ye ſay, Wee will not dwell in this land, neither heare the voice of the Lord

i Which place David of old had giuen to Chimham the ſonne of Barzilai the Gileadite, 2 Sam. 19. 38.

4 Ebr. let our prayer fall before thee, as Chap. 36. 7.

a This declareth the nature of hypocrites, which would know of Gods word what they ſhould doe, but will not follow it, but in as much as it agreeeth with that thing which they haue purpoſed to doe.

b There are none more ready to abuſe the Name of God, and take it in vaine, then the hypocrites, which to colour their falſhood, vie it without all reverence, and make it a means for them to deſcend the ſimple and the godly.

c Here is declared the viſion thereof, whereof mention was made, chap. 40. d Reade Chap. 18. 8.

e Becauſe all Chriſtians hearts and wayes are in his hands, hee can turne them and diſpoſe them as pleaſeth him, & therefore they need not to feare man, but only obey God, Prou. 27. 1.

130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

d For they thought that the Temple had not bene deſtroyed, and therefore came vp to the feaſt of Tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſignes of ſorrow.

e For his death was kept ſecret, and he ſained that he lamented for the deſtruction of Ieruſalem, and the Temple: but after ſlew them when they ſeemed to fauour Gedaliah, f Aſa fortified Mizpah for feare of the enemy, and caſt ditches and trenches, 1. King. 15. 22.

g Which had bene captaynes vnder Zedekiah.

h For Baalis the king of the Ammonites was the cauſe of this murder.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to have his name mentioned by such as have polluted it.

o We see therefore that God hath a perpetual care over his, whosoever they are scattered: for though they be but two or three yet he will deliver them when hee destroyeth his enemies. p He sheweth the means whereby they should be destroyed, to assure them of the certainty of the plague, & yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10 de Ant cap. 11 writeth, that five yere after the taking of Ierusalem, Nebuchad-nezzar the younger, having overcome the Moabites & the Ammonites, went against Egypt, and slew the king, and so brought the Jewes, and other into Babylon.

shall no more be called upon by the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth.

27 Beholde, I will watch over them for evil and not for good, and all men of Judah that are in the land of Egypt, shall be consumed by the sword, and by the famine, untill they be utterly destroyed.

28 Yet a small number that escape the sword, shall remaine out of the land of Egypt into the land of Judah: and all the remnant of Judah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall be a signe unto you, saith the Lord, when I visite you in this place, that ye may know that my words shall surely stand and accomplish you for evil.

30 Thus saith the Lord, Behold, I will give Pharaoh Nophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I gave Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemy, who also sought his life.

CHAP. XLV.

2 Jeremiah comforteth Baruch, assuring him that hee should not perish in the destruction of Ierusalem.

I take unto me Baruch the sonne of Neriah, when he had written these wordes in a booke at the mouth of Jeremiah in the fourth yere of Iehoiakim the sonne of Josiah king of Iudah, saying,

2 Thus saith the Lord God of Irael unto thee, O Baruch,

3 Thou diddest say, What is me now: for the Lord hath layd sorow unto my sorow: I am fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say unto him, The Lord saith thus, Beholde, that which I have built, will I destroy, and that which I have planted, will I plucke up, even this whole land.

5 And seekest thou great things for thy selfe: seeke thou not: for behold, I will bring a plague upon all flesh, which the Lord: but thy life will I give thee for a prey in all places, whither thou goest.

6 Thinkest thou to have honour and credit? wherein he sheweth his infirmities. f Reade Cha. 21.

CHAP. XLVI.

2 Hee prophesies the destruction of Egypt. 27 Deliriance up omitted to Israel.

I take unto me the wordes of the Lord, which came to Jeremiah the Prophet against the Genti-

2 As against Egypt, against the armie of Pharaoh Necho king of Egypt, which was by the river Berach in Carchemish, which Nebuchad-nezzar king of Babel smote in the fourth yere of Iehoiakim the

sonne of Josiah king of Iudah.

3 Make ready buckler and shield, and goe forth to battell.

4 Make ready the horses, and let the horsemen get up, and stand up with your sallets. gird with the speares, and put on the brigandines.

5 Wherefore have I seene them afraid, and driven backe? for their mighty men are faint, and are fled away. & looke not back: for feare was round about, with the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble and fall toward the North by the river Berach.

7 What is this, that cometh up as a flood, whose waters are mooued like the rivers?

8 Egypt riseth by like the flood, and his waters are mooued like the rivers, and hee saith, I will goe up, and will cover the earth: I will destroy the citie with them that dwell therein.

9 Come up, yee horses, and rage yee charrers, and let the valiant men come forth, the blacke Horses, and the Libyans that beare the shield, and the Egyptians that handle and bend the bow.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that hee may avenge him of his enemies: for the Lord shall devoure, and it shall be satiate, and made drunke with their blood: for the Lord God of hostes hath a sacrifice in the North country by the river Berach.

11 Goe by unto Gilead, and take balme Dibragin, the daughter of Egypt: in vaine shalt thou use many medicines: for thou shalt have no health.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 O The word that the Lord spake to Jeremiah the Prophet, how Nebuchad-nezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaim in Moph, and in Tahpanhes, and say, Stand still, and prepare thee: for the word shall devoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lord did drine them.

16 He made many to fall, & one felloe upon another: and they said, Arise, let us goe & fight to our owne people, and to the land of our nativity from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt, and of a great multitude hath passed the time appointed.

18 As I live, saith the King, whose name is the Lord of hostes, Surely as Tabor is in the mountaines, and as Carmel is in the sea, so shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captivitee: for Moph shall be waste and desolate, without inhabitant.

To wit, that the Egyptians shall be destroyed.

c Hee warneth the Egyptians to prepare themselves to warre.

d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the river Euphrates.

f He denieth the boasting of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certain times overfloweth the country of Egypt.

g For these nations took part with the Egyptians.

h Hee calleth the slaughter of Gods enemies, a sacrifice, because it is a thing that doth please him, Isa. 34. 6.

i That is, at Carchemish.

k For at Gilead did grow most soveraigne balme for wounds.

l So called, because Egypt had not yet overcome by the enemy.

m He sheweth that no saue or medicine can prevaile, whereas God giveth the wound.

n As they that should repent that they helped the Egyptians.

o He denieth them which shall impute their overthrow to lacke of counsell and policie, or to fortune, and not observing of time, not considering that it is Gods iust iudgement.

q They haue abundance of all things, & therefore are disordered and proud.
r As verse 9.
f They shall be scarce able to speake for feare of the Caldeans.
t Meaning, Egypt.

u That is, they shall slay the great & mighty men of power.
x To wit, Nebuchad-nezzars armie.

y Some take the Hebrew word Amon for the kings name of No, that is, of Alexandria.

z Meaning, that after the space of fortie yeeres, Egypt should be restored, Isa. 19.

23. Ezek. 29. 13.

a God comforteth all his that were in captiuitie, but specially the small Church of the Iewes, whereof were Jeremiah and Baruch, which remained among the Egyptians: for the Lord neuer forsaketh his, Isa. 44. 2. chap. 30. 10.

20 Egypt is like a faire calfe, but destruction cometh: out of the North it cometh.
21 Also her hired men are in the mids of her like fat calues: they are also turned back and fledde away together: they could not stand because the day of their destruction was come vpon them, and the time of their visitation.

22 The hope thereof shall go forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.

23 They shall cut downe her forest, saith the Lord: for they cannot be counted, because they are more then the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be deliuered into the hands of the people of the North.

25 Thus saith the Lord of hostes, the God of Israel, Behold, I will visit the common people of No, and Pharaoh, a Egypt, with their gods, and their kings, euen Pharaoh, and all them that trust in him.

26 And I will deliuer them into the hands of those that seke their times, and into the hand of Nebuchad-nezzar king of Babel: and into the hands of his seruants, and afterward shall dwell as in the olde time, saith the Lord.

27 But feare not thou, O my seruant Iakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a faire countrey, and thy seede from the land of their captiuitie, and Iakob shall retorne and be in rest and prosperitie, and none shall make him afraid.

28 Feare thou not, O Iakob my seruant, saith the Lord: for I am with thee, & I will utterly destroy all the nations, whither I haue driven thee: but I will not utterly destroy thee, but correct thee by iudgement, and not utterly cut thee off.

29 Feare thou not, O Iakob my seruant, saith the Lord: for I am with thee, & I will utterly destroy all the nations, whither I haue driven thee: but I will not utterly destroy thee, but correct thee by iudgement, and not utterly cut thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

The words of the Lord that came to Jeremiah the Prophet against the Philistims, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the North, and shall be as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.

3 At the noise and stamping of the hofes of his strong horses, at the noise of his charrets, and at the rumbling of his wheles: the fathers shall not looke backe to their children, for feeblenesse of hands.

4 Because of the day that cometh to destroy all the Philistims, & to destroy Tyus and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the isle of Caphtor.

a Which was also called Gaza, a citie of the Philistims.

b He meaneth the Army of the Caldea, s. Isa. 8. 7, 8.

c The great feare shall take away their naturall affection.

d Their heart shall so faile that they shall be as dead.

e For the Caphtorins, which are also called Cappadocians, had destroyed in old time the Philistims, and dwelt in their land, euen to Gaza, Deut. 2. 33.

5 Baldness is come vpon Azzah: Akelon is cut vp with the rest of their valleys. how long wilt thou cut thy selfe?

6 Thou sword of the Lord, how long wilt it be? thou cease, turne againe into thy scabbard, rest and be still.

7 How can it cease, seeing the Lord hath giuen it a charge against Akelon, and against the sea banke? euen there hath he appointed it.

h Meaning, that it is not possible that the wicked should by any meanes escape or stay the Lord when he will take vengeance,

CHAP. XLVIII.

The words of the Lord against the Moabitels, because of their pride and cruelties.

Concerning Moab, thus saith the Lord of hostes, the God of Israel, Moab vnto Mebo: for it is wasted: Kiriahtaim is founded and taken: Dilgab is confounded and afraid.

2 Moab shall boast no more of Dibson: for they haue deuiled euil against it. Come, and let vs destroy it, that it be no more a nation: also, thou shalt be destroyed, O Moabmen, and the sword shall pursue thee.

3 A voice of crying shall be from Mozonaim with desolation and great destruction.

4 Moab is destroyed: her little ones haue tailed their cry to be heard.

5 For at the going vp of Luhith, the mourner shall goe vp with weeping: for in the going downe of Mozonaim, the enemies haue heard a cry of destruction.

6 Flee and save your liues, and be like vnto the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priests and his Princes together.

8 And the destroyer shall come vpon all cities, and no city shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.

9 Nine wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Curled be he that doth the worke of the Lord negligently, and curled be he that keepeth backe his sword from blood.

11 Moab hath bin at rest from his yonghe, and he hath settled on his legs, and hath not bene pawed from himselfe to vessels, neither hath he gone into captiuitie: therefore his taste remained in him, and his sent is not changed.

12 Therefore behold, the dayes come, saith the Lord, that I will send vnto him such as shall cary him away, and shall empty his vessels, and breake their bottles.

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage and calletch this executing of his vengeance against his enemies, his worke: though the Caldeans fought an other end, Isa. 10. 12. Or, deservingly. i Hath not bene removed as the Iewes haue, but haue liued at ease, and as a wine that feedeth it selfe on his lees,

a These were cities of the Moabitels which Nebuchad-nezzar tooke before hee went to fight against Necho king of Egypt, b Thus shall the Babylonians encourage one another. c Reade Isa. 25. 10.

d Horonaim and Luhith were two places wherby the Moabitels should flee, Isa. 15. 5.

e Hide your selues in barren places, where the enemies will not pursue after you, Chap. 17. 6.

f That is, the idoles which are the workes of thine hands. Some reade, in thy possession: for to the word may signifie, 1. Sam. 25. 2.

g Both thy great idole & his maine tainers shall be led away captiuitie, so that they shall then know that it is in vaine to looke for helpe at idoles, Isa. 35. 2.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

k As the calfe of Bethel was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.
 ‡ Ebr. gone up, or destroyed.

l How are they deliroyed that put their trust in their strength and riches.

m Thus they that see shall answere.

n That is, his power and strength.

o He willed the Caldeans to lay afflictions ynow upon them, til they bee like drunk men that fall downe to their shame, and are derided of all.

p Or, halbe full, or clasp his hands.

q He shall not execute his malice against his neighbours.

r Reade Isa. 6. 6.

s Reade Isa. 16. 7

t Which city was in the vermost border of Moab: and hereby he signifieth that the whole land should bee destroyed, and he people caried away.

14 How thinke you thus, We are mighty and strong men of warre?

15 Moab is destroyed & his cities burnt vp, and his chosen young men are gone down to slaughter, saith the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, How is the strong staffe broken, and the beautiful rod!

18 Thou daughter that doest inhabite Dibon, come downe from thy glory, and sit in thirt: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, and behold: alse him that fleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed: howle, and cry, tell yet in Arnon, that Moab is made wyle.

21 And iudgement is come vpon the plaine countrey, vpon Holon, and vpon Jahazah, and vpon Ephraath,

22 And vpon Dibon, and vpon Mebo, and vpon the house of Diblathaim,

23 And vpon Kiriaethaim, & vpon Beth-ganul, and vpon Beth-moni,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the land of Moab faire or nere.

25 The horn of Moab is cut off, and his arme is broken, saith the Lord.

26 Make ye him drunk: for he magnified himselfe against the Lord: Moab shall wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though he had bene found among theues? for when thou speakest of him, thou art removed.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rocks, and bee like the done that maketh her nest in the sides of the holes mouth.

29 Wee haue heard the pride of Moab (he is exceeding proud) his stoutnesse, and his arrogancie and his pride, and the haughtinesse of his heart.

30 I know his wrath, saith the Lord, & but it shall not be so: and his dissimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will cry out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee as I wept for Bazer: thy planters are gone ouer the sea, they are come to the sea of Sazer: the destroyer is fallen vpon thy summer fruits, and vpon thy vintage.

33 And tow and glaucesse is taken from the plentiful field, and from the land of Moab: & I haue caused wine to faile from the wine presse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Eleh

and vnto Jahaz haue they made their noyse: from Zoar vnto Uzonaim, the beifer of three yeere of the shall ge lowing: for the waters also of Minnim shall be waisted.

25 Moreover, I will come to cease in Moab, saith the Lord, him that offereth in the his places, and him that burneth incense to his gods.

26 Therefore mine heart shall sound for Moab like a shawme, and mine heart shall sound like a shawme for the men of Kir-heres, because the riches that he hath gotten, is perished.

27 For euery head shall be bald, and euery head plucked: vpon all the handes shall be cuttings, and vpon the loynes sackcloth.

28 And mourning shall bee vpon all the house tops of Moab, and in all the streets thereof: for I haue broken Moab like a vessel where in is no pleasure, saith the Lord.

29 They shall howle, saying, How is hee destroyed? how hath Moab turned the backe with shame? so shall Moab be a derision and a scare to all them about him.

30 For thus saith the Lord, Behold, he shall flee as an Eagle, and shall spread his wings ouer Moab.

31 The cities are taken, and the strong holds are wonne, & the mighty mens hearts in Moab at that day, shall be as the heart of a woman in trauaile.

32 And Moab shall be destroyed from being a people, because hee hath set vp himselfe against the Lord.

33 Feare, and pit and snare shall be vpon thee, O inhabitant of Moab, saith the Lord.

34 Bee that escapeth from the feare, shall fall in the pit, and he that getteth vp out of the pit, shall be taken in the snare: for I will bring vpon it, euen vpon Moab, the yeere of their visitation, saith the Lord.

35 They that fled, stood under the shadow of Heshbon, because of the force: for a fire came out of Heshbon, and a flame from Sihon, and deuoured the corner of Moab, and the top of the seditions children.

36 Woe be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters ledde into captiuitie.

37 Yet will I bring againe the captiuitie of Moab in the latter dayes, saith the Lord. Thus saith the Lord of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.

Vnto the children of Ammon thus saith the Lord, Wath Israel no sonnes? or hath hee none heire? Altho then hath their King possessed Gad: & his people dwelt in his cities?

2 Therefore behold, the dayes come, saith the Lord, that I will cause a noyse of

inuaied the countrey of Gad, b To wit, of the Ammonites, c Meaning of the Israelites.

u Their custome was to play on flutes or instruments, heauy and graue tunes at burials and in the time of mourning, as Mat. 9. 23. 1/2. 15. 23. ezek. 7. 18. || Or, bauen.

x That is, Nebuchad-nazzar, as Chap. 49. 28.

y He that escapeth one danger, shall be taken of another, Isa. 24.

z They fled thither, thinking to haue succour of the Amorites.

a The Amorites had destroyed the Moabites in times past, and now because of their power the Moabites shall seeke to them for helpe.

b Which wanted themselves of their idole, as though he could haue defended them.

c That is, they shall be restored by the Messiah.

a They were separated from the Moabites by the river Arnon, and after that the ten tribes were carried away into captiuitie, they

d Which was one of the chiefe cities of the Ammonites as were Heshbon and Ai there was also a city called Heshbon among the Moabites.

e In thy plentifull country.

f Signifying that power and riches cannot preuaile when as God will execute his iudgements.

g That is, without looking backe, and as euery one can find a way to escape.

h In the time of Christ, when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shall dissemble as though they fled away, shall turne backe, and inuade your land and possesse it.

l Meaning, that God would verterly destroy them, and not spare one, though the grape gatherers leaue some grapes, & cherues forke but till they haue enough, Obad 1.5.

m The destruction shall be so great, that there shall none left to take care ouer the widowes and fatherlesse.

n I haue not spared mine owne people, and how should I pittie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

|| Or, idole,

warre to bee heard in ^a Rabbah of the Ammonites, and it shall be a desolate heape, and her daughter shall be burnt with fire: then shall Israel possesse thole that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah: gird you with sackcloth: moune and runne to and fro by the hedges, for their king shall goe into captivitye and his Priests and his Princes likewise.

4 Therefore glorest thou in the ^a valleys: thy valley floweth away, O rebellious daughter: be crucified in her treasures, saying, Alas shall come vnto me?

5 Behold, I will bring a feare vpon thee, saith the Lord God of hosts, of all thole that be about thee, and ye shall be scattered euery man a right forth, and none shall gather him that fleeth.

6 And ^a afterward I will bring againe the captivitye of the children of Ammon.

7 O To Edom thus saith the Lord of hosts, Is wisdom no more in ^a Teman? Is counsell perished from their children? Is their wisdom banished?

8 Flee, ye inhabitants of Dedan (^a they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation,

9 If the ^a grape gatherers come to thee, would they not leaue some grapes? if therus come by night, they will destroy till they haue enough.

10 For I haue discovered Esau: I haue vncovered his secrets, and hee shall not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leane thy ^a fatherlesse children, and I will preferre them alius, and let the widowes truit in me.

12 For thus saith the Lord, ^a Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworn by my selfe, sayeth the Lord, that ^a Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassador is sent vnto the heathen, saying, Gather you together, & come against ^a her, and rise vp to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy feare, & the pride of thine heart hath decreed thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldst make thy nest as hie as the eagle, I will bring thee downe from thence saith the Lord.

17 O Also Edom shall be desolate: euery one that goeth by it, shall be astonished, and shall bridle at all the plagues thereof.

18 As in the overthrow of Sodome, and of Gomorah, and the places thereof nere

about, sayeth the Lord: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Behold, ^a he shall come vp like a lyon from the swelling of Iordan vnto the strong dwelling place: for I will make Israel to rest, euen I will make ^a him to hast away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint mee the time? and who is the ^a shephard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that he hath conceived against the inhabitants of Teman: surely the least ^a of the flocke shall draw them out: surely ^a he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come vp, and flee as the eagle, ^a and spread his wings ouer Bozrah, & at that day shall the heart of the strong men of Edom be as the heart of a woman in trauell.

23 O Unto Damascus he saith, Hamath is confounded, & Arpad, for they haue heard rull tidings, and they are faint hearted as one on the tearfull sea that cannot rest.

24 Damascus is discouraged, & turneth her selfe to flight, ^a & feare hath leasid her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious ^a citie not refused, the city of my toy!

26 Therefore her yong men shall fall in her strretes, and all her men of warre shall be cut off in that day, sayeth the Lord of hostes.

27 And I will kindle a fire in the wail of Damascus, which shall consume the palaces of ^a Benhadad.

28 O Unto Kedar and to the kingdoms of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, and goe vp vnto Kidari, and destroy the men of the East.

29 Their tents and their flocks that they take away: yea, they shall take to themselves their ^a curtains, and all their vessels, and their camels, and they shall cry vnto them, Feare is on euery side.

30 Flee, get you farre off (^a they haue conspired to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad nezzar, King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 ^a Arise, and get you vp vnto the weald, thy nation, that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shall be a booty, & the multitude of their cattel a spoyle, and I will scatter them into all windes, & to the utmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

will dwell in your places. f. He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaille them,

q To wit, Nebuchad-nezzar, after he hath ouercome Iudah, which is meant by the swelling of Iordan, shall come: against mount Seir and Edom.

r That is, the Israelites, whom the Edomites kept as prisoners to halt away from thence.

s The captaine and gouernour of the army.

t meaning, Nebuchad-nezzar.

u They shall not be able to resist his petit captaines.

v To wit, the enemye.

x As Chap. 48, 40. was Iud of Moab.

y Which was the chiefe citie of Syria, whereby he meant the whole country. z When shee heard the sudden comming of the enemye.

a Hee speaketh this in the person of the king, and of them of the country, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, i. King.

c 20. 26. and had built these palaces, which were all called the palaces of Benhadad.

d Meaning, the Arabians and their borderers.

e Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

f The enemies of Hazor will

g That is, Persia, so called of Elam the sonne of Shem.
h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.
i I will place Nebuchad-nezzar there. And in these prophecies Ieremiah speaketh of those countreys, which should be subdued vnder the fist of those four monarchies whereof Daniel maketh mention.
k This may be referred to the Empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

22 And Babel shall be a dwelling for dragons, and desolation for ever: there shall no man dwell there, nor the sonnes of men remaine in it.
23 The words of the Lord that came to Ieremiah the Propheet, concerning Elam in the beginning of the reigne of Zedekiah king of Iudah, laying,
24 Thus saith the Lord of hosts, Behold, I will breake the bow of Elam, even the chiefe of their strength.
25 And vpon Elam will I bring the foure winds fro the foure quarters of heauen, and will scatter them towards all these windes, and there shall be no nation whither the fugitiues of Elam shall not come.
26 For I will cause Elam to be afraid before their enemies, and before them that seeke their liues, & will bring vpon them a plague, even the indignation of my wrath, sayth the Lord, and I will send the sword after them till I haue consumed them.
28 And I will set my throne in Elam, and I will destroy both the king & the princes from thence, saith the Lord: but in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

Her prophetes the destruction of Babylon, and the deliurance of Israel, which was in captiuitie.

The word that the Lord spake concerning Babel, and concerning the land of the Caldeans, by the ministry of Ieremiah the Propheet,

1 Declare among the nations, and publish it, and let by a standart, proclaim it and conceal it not: say, Babel is taken, Bel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pices.
2 For out of the North there cometh by a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee and depart, both man & beast.
3 In those dayes, and at that time, sayth the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping shall they go, and seeke the Lord their God.
4 They shall aske the way to Zion, with their faces thitherward, laying, Come, and let vs cleaue to the Lord in a perpetuall covenante that shall not be forgotten.
5 My people hath been as lost sheepe: their shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from a mountaine to hill, and forgotten their resting place.
6 All that found them, haue deuoured them: their enemies said, We offend not because they haue sinned against the Lord, the habitation of iustice, even the Lord the hope of their fathers.
7 I Flew from the midst of Babel, and

depart out of the land of the Caldeans, and be ye as the hee goates before the flocke.
9 For loe, I will raise, and cause to come by against Babel a multitude of mighty nations from the North countrey, and they shall set themselves in aray against her, whereby she shall be taken: their arrows shall be as of a strong man which is expert, for none shall returne in vaine.
10 And Caldea shall be a spoile: all that spoile her, shall bee satisfied, sayeth the Lord.
11 Because ye were glad and reioyced in destroying mine heritage, and because ye are grown fat, as the calves in the grasse, and nedyed like strong horses.
12 Therefore your mother shall be sore confounded, and shee that bare you shall bee ashamed: behold, the vttermoost of the nations shall be a desert, a dry land and a wilderness.
13 Because of the wrath of the Lord, it shall not be inhabited, but shall be wholly desolate: euery one that goeth by Babel, shall be astonied, and shall aske at all her plagues.
14 But your felies in aray against Babel round about: all ye that bend the bow, shote at her, spare no arrows: for she hath sinned against the Lord.
15 Crie against her round about: shee hath giuen her hand: her foundations are fallen, and her wallies are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.
16 Destroy her tower from Babel, and bin that handleth the sicke in the time of haruett: because of the sword of the oppositor they shall turne euery one to his people, and they shall flee euery one to his owne land.
17 Israel is like scattered sheepe: the Lyons haue dispersed them: first the king of Asshur hath deuoured him, and last this Nebuchad-nezzar King of Babel hath broken his bones.
18 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will visite the king of Babel and his land, as I haue visited the king of Asshur.
19 And I will bring Israel againe to his habitation: he shall feed on Carmel and Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilcad.
20 In those dayes, and at that time, saith the Lord, the inquitie of Israel shall be sought for, and there shall be none: and the finnes of Iudah, and they shall not be found: for I will bee mercifull vnto them, whom I reuerie.
21 Goe vp against the land of the rebeles, even against it, and against the inhabitants of it: Pekod: destroy, and lay it waste after them, sayeth the Lord, and doe according to all that I haue commanded thee.
22 A cry of battell is in the land, and of great destruction.
23 How is the hammer of the whole world destroyed and broken: how is Babel become desolate among the nations!

k That is, most forward, and without feare.
l Shall be made rich thereby.
m For ioy of the victory that ye had against my people.
n In signe of contempt and disdain.
o He speakeeth to the enemies the Medes and Persians.
p Though the Lord called the Babylonians his seruants, & their worke his work, in punishing his people, yet because they did it not to glorifie God, but for their owne malice, & to p-office themselves, it is here called sinne.
q Destroy her so that none be left to labour the ground, or to take the fruit thereof.
r Meaning, Tiglath Pilezar, who carried away the ten tribes.
s He carried away the rest, to wit, Iudah and Benjamin.
t That is, Babylon: thus Lord saith vpon Cyrus.
u Nebuchad-nezzar, who had smitten downe all the princes and people of the world.

a After that God hath vied the Babylonians seruite to punish other nations, he sheweth that their turne shall come to be punished.
b There were two of their chiefe idoles.
c To wit, the Medes and the Persians.
d When Cyrus shall take Babel.
e Reads Chap. 31. 9.
f Their gouernors & ministers by their examples haue prouoked them to idollatry.
g They haue committed idollatry in euery place.
h For the Lord dwelt among them in his Temple, and would haue maintained them by his iustice against their enemies.
i When God shall deliuer you by Cyrus.

24 I haue snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hosts in the land of the Caldeans.

26 Come against her * from the utmost border: open her storehouses: tread on her as on sheaves, and destroy her utterly: let nothing of her be left.

27 Destroy all her * bullockes: let them go downe to the slaughter. Woe vnto them, for their day is come, and the time of their visitation.

28 The voyce of them that * flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bend the bow, besiege it round about: let none thereof escape: * recompense her according to her worke, and according to all that she hath done, doe vnto her: for she hath bene proud against the Lord, euen against the holy one of Israel.

30 Therefore shall her young men fall in the streets, and all her men of warre shall be destroyed in that day, saith the Lord.

31 Behold, I come vnto thee, O proud man, saith the Lord God of hosts: for thy day is come, euen the time that I will visite thee.

32 And the proud shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus saith the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong Redeeemer, whose Name is the Lord of hostes, hee shall maintaine their cause, that he may giue rest to the land, * and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, saith the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men,

36 A sword is vpon the * slayers, and they shall dote: a sword is vpon her strong men, and they shall be afraid.

37 A sword is vpon their horses, and vpon their chariots, * vpon all the multitude that are in the mids of her, and they shall be like women: a sword is vpon her treasures, and they shall be spoiled.

38 A * drought is vpon her waters, and they shall be dried vp: for it is the land of graven images, and they dote vpon their idols.

39 Therefore the * Zims with the Zims, shall dwell there, * the * forriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation to generation.

40 As God destroyed * Sodom and Gomorrah with the places thereof nere about,

saith the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Beholde, a people shall come from the North, and a great nation, and many Kings shall be raised vp from the * coasts of the earth.

42 They shall hold the bow and the buckler: they are cruell and vniuersall: their voyce shall roare like the Sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands * ward feeble: sorrow came vpon him, euen sorrow as of a woman in trauaile.

44 Behold, hee * shall come by like a lion from the swelling of Jordan vnto the strong habitation: for I will make Israel to rest, and I will make them to haue away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the * shepheard that will stand before me?

45 Therefore heare the counsell of the Lord that hee hath deuised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flocke shall draw them out: surely he shall make their habitation desolate with them.

46 At the noyse of the twining of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed, 41 The vaine confidence of the Babylonians, 43 The vanity of idolaters. 59 Teruah giueth his booke to Sheraah.

Thus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants * that lift vp their heart against me, a destroying * wind,

2 And will send vnto Babel fanners that shall fanne her, * shall empyre her land: for in the day of trouble they shall be against her on every side.

3 Also to the bender that bendeth his bow, and to him that lieth himseife vp in his brigandine, wil I say, Spare not her young men, but destroy all her host.

4 Thus the flame shall fall in the land of the Caldeans, * they that are thrust through in her streets.

5 For Israel hath bene no * widow, nor Iudah for his God, from the Lord of hosts, though their land was filled with sinne against the holy one of Israel.

6 * I flee out of the mids of Babel, and deliuer euery man his soule: he is not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cup in the * Lords hand, that made all the earth drunken: the nations haue drunke of her wine, therefore doe the nations * rage,

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee could

c Meaning, that the Persians should gather their armie of many nations,

d Which is meant of Belshazzar, Dan. 5. 6 Chap. 49. 19.

e Reade Chap. 49. 19.

|| Or, of the land that riseth up. a The Medes and Persians that shall destroy them as the wind doth the chaffe. b Though they were forsake for a time, yet they were not utterly cast off as though their husband were dead. c He sheweth * there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 6. and 48. 6. d By whom the Lord powred out the drinke of his vengeance to whom it pleased him.

e For the great afflictions * they haue felt by the Babylonians. f See, 21. 9. reuel. 14. 8.

* Ebr. from the end.

* For princes & mighty men.

y Of the fewes which should be deliuered by Cyrus.

Reuel. 18. 6.

* He sheweth that when God executeth his iudgements against his enemies, that his Church shall then haue rest. * Ebr. lyars.

a For Cyrus did cut the riuier Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bin no water: which thing he did by the counsell of two of Belshazzars captaines who conspired against their king, because he had gelded the one of them in despite, and slaine the sonne of the other.

b Reade Isa. 13.

* Ebr. fannes of the forriches, or yong. Gen. 19. 24. ife. 13. 19.

f Thus the people of God exhort one another to go to Zion & praise God.
g In approving our cause and punishing our enemies.
|| *Or, filk, or multiple.*

h For the wrong done to his people, and to his Temple, Chap. 50. 28.

i For the land of Caldea was full of rivers which ran into Euphrates.
|| *Or, measure.*
|| *Ebr. bis fons.*
Amos 6. 8.
Chap. 10. 12.

k Reade Chap. 10. 14.

l When God shall execute his vengeance.
m That is, the true God of Israel is not like to these idols: for hee can helpe when all things are desperate.
n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

could not be healed: forsake her, and let vs goe every one into his own country: for her iudgement is come vp into heauen, and is lifted vp to the cloudes.

10 The Lord hath brought forth our righteousness: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrows: gather the shields: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skoutes: for the Lord hath both deuiled, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine ende is come, even the end of thy conetousnesse.

14 The Lord of hostes hath sworne by himselfe, saying, Surely I will fill thee with men, as with caterpillers, and they shall eat and shout against thee.

15 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 He giveth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascend from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Every man is a beast by his owne knowledge: every founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanity, and the worke of errors: in the tyme of their visitation they shall perish.

19 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes.

21 And by thee will I breake horse and horseman, and by thee will I breake the charret, and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and young, and by thee will I breake the young man, and the mayd.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the Dukes and Princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans, all their euil, that they haue done in Zion, even in your sight, saith the Lord.

25 Behold, I come vnto thee, O destroying mountaine, saith the Lord, which I have destroyed all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe

from the rocks, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt bee destroyed for ever, saith the Lord.

27 Set vp a standard in the land: blow the trumpets among the nations: prepare the nations against her: call vp the Kingdomes of Ararat, Minni, and Aschenaz against her: appoint the prince against her: cause hostes to come vp as the rough caterpillars.

28 Prepare against her the nations which the Kings of the Medes, the Dukes thereof, and the Princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuice of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A poste shall runne to meet the poste, and a messenger to meete the messenger, to shew the king of Babel, that his city is taken on a fide thereof.

32 And that the passages are stopp'd, and the reides burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hostes the God of Israel, The daughter of Babel is like a thredling floure: the tyme of her thredling is come: yet a little while, and the tyme of her harvest shall come.

34 Nabuchad-nezzar the king of Babel hath deuoured mee, and destroyed mee: he hath made me an empty vessell: he swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The spoile of me, and that which was left of me, is brought vnto Babel, saith the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold, I will maintaine thee cause, and take vengeance for thee, and I will dye by the sea, and die by her springs.

37 And Babel shall be as heapes, a dwelling place for dragons, an astonishment, and an hissing, and without an inhabitant.

38 They shall roare together like Lyons, and yell as the Lyons whelpes.

39 In their heate I will make them feare, and I will make them drunken that they may sleepe, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rammes and goates.

41 How is y Gethach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come vp vpon Babel: she is covered with the multitude of the waues thereof.

p From thy strong holds and fortresses.

q By these three nations, he meaneth Armenia the higher and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nations.

r By turning the course of the river, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria and Gabbatha Belshazzars captaines.
s When the shall bee cut vp and threded.

t This is spoken in the person of the Iewes, bewailing their state, and the cruelty of the Babylonians.

u Thus the Lord esteemeth the iniurie done to his Church as done to himselfe, because their cause is his.

x When they are inflamed with fury setting and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

y Meaning, Babel, as Chua. 2. 3. 26

z The great army of the Medes and Persians.

a That is, his gifts & preſents which he had receiued as part of other nations, and which the idolaters brought vnto him from all countries.

b Meaning, that Babylon ſhould not be deſtroyed all at once, but by little and little ſhould be brought to nothing: for the firſt yere came the tidings, the next yere the ſiege, and in the third yere it was taken, yet this is north that horrible deſtruction which the Prophets threatened in many places: for that was after this when they rebelled, and Darius ouercame them by the policy of Zopyrus, and hanged three thouſand gentlemen beſides the common people.

c All creatures in heauen and earth ſhall reioyce and praiſe God for the deſtruction of Babylon the great enemye of his Church.

d Babylon did not only deſtroy Iſrael, but many other nations.

e Ye that are now captiues in Babylon.

f He ſheweth how they ſhould remember Ieruſalem by lamenting the miſerable affliction thereof.

g For the walls were two hundred foot high.

h I will ſo aſtoniſh them by afflictions that they ſhall not know which way to turne them.

43 Her cities are deſolate: the land is dry and a wildeſſe, a land wherein no man dwelleth, neither doeth the ſonne of man paſſe thereby.

44 I will alſo viſite Bel in Babel, and I will bring out of his mouth, that which he hath ſwallowed vp, and the nations ſhall runne no more vnto him, and the wall of Babel ſhall fall.

45 My people, goe out of the mids of her, and deliuer ye every man his ſoule from the fierce wrath of the Lord,

46 Lett your heart euen faint, & ye feare the rumor that ſhall be heard in the land: the rumor ſhall come this yere, and after that in the other yere ſhall come a rumor, and crueltie in the land, and ruler againſt ruler.

47 Therefore behold, the dayes come, that I will viſite the images of Babel, and the whole land ſhall be confounded, and all her ſtaine ſhall fall in the mids of her.

48 Then the heauen and the earth, and all that is therein, ſhall reioyce for Babel: for the deſtroyers ſhall come vnto her from the North, ſaith the Lord.

49 As Babel cauſed the ſtaine of Iſrael to fall, ſo by Babel the ſtaine of all the earth did fall.

50 Ye that haue eſcaped the ſword, goe away, ſtand not ſtill: remember the Lord aſtarte off, and let Ieruſalem come into your mind.

51 We are ſo confounded becauſe we haue heard reproch: ſhame hath covered our faces, for ſtrangers are come into the Sanctuaries of the Lords houſe.

52 Wherefore behold, the dayes come, ſaith the Lord, that I will viſite her grauen images, and through all her land the wounded ſhall grone.

53 Though Babel ſhould mount vp to ſheauen, and though he ſhould defend her ſtrength on high, yet from me ſhall her deſtroyers come, ſaith the Lord.

54 A ſound of a cry cometh from Babel, and great deſtruction from the land of the Caldeans.

55 Becauſe the Lord hath laid Babel waite, & deſtroyed from her the great voyce, and her waues ſhall roare like great waters, and a ſound was made by their noiſe.

56 Becauſe the deſtroyer is come vpon her, euen vpon Babel, and her ſtrong men are taken, their bowes are broken: for the Lord God that recompenſeth, ſhall ſurely recompenſe.

57 And I will make drunke her Princes, and her wife men, her dukes and her nobles, and her ſtrong men: and they ſhall ſleepe aſleep, and not wake, ſaith the Lord, whole name is the Lord of hoſtes.

58 Thus ſaith the Lord of hoſtes, The thicke wal of Babel ſhall be broken, and her high gates ſhall be burſt with fire, and the people ſhall labour in vaine, and the ſolke in the fire, for they ſhall be wearie.

59 The word which Ieremiah the Prophet commaunded Serraiah the ſon of Ne-

ritah, the ſonne of Hananiah, when he went with Zedekiah the king of Iudah into Babel, in the fourth yere of his reigne: and this Serraiah was a peacefull prince.

60 So Ieremiah wrote in a booke all the euill that ſhould come vpon Babel: euen, all theſe things that are written againſt Babel.

61 And Ieremiah ſaid to Serraiah, When thou commiſt vnto Babel and ſhalt ſee, and ſhalt reade all theſe wordes,

62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place to deſtroy it, that none ſhould remaine in it, neither man nor beaſt, but that it ſhould be deſolate for euer.

63 And when thou haſt made an ende of reading this booke, thou ſhalt binde a ſtone to it, and caſt it in the midſt of Euphrates,

64 And ſhalt ſay, Thus ſhall Babel be drowned and ſhall not riſe from the euill, that I will bring vpon her, & they ſhall be weary. Thus ſaith the Lord.

They ſhall not be able to reſiſt, but ſhall labour in vaine.

CHAP. LIJ.

4 Ieruſalem is taken. 10 Zedekiahs ſonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Ichabachin wrought ſcurth of priſon and ſed like a King.

Zedekiah was one and twentie yere old when he began to reigne, and he reigned eleven yeres in Ieruſalem, and his mothers name was Ibanuſſah, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord according to all that Iehoiakim had done.

3 Doubtleſſe becauſe the wrath of the Lord was againſt Ieruſalem and Iudah, till he had cau them out from his preſence, therefore Zedekiah rebelled againſt the king of Babel.

4 But in the ninth yere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad nezzar king of Babel, he and all his hoſt againſt Ieruſalem, and pitched againſt it, and built ſozes againſt it round about.

5 So the citie was beſieged vnto the eleuenth yere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was ſore in the citie, ſo that there was no more bread for the people of the land.

7 Then the citie was broken vp, and all the men of warre fled, and went out of the citie by night, by the way of the gate betwene the two walles, which was by the kings garden: (now the Caldeans were by the citie round about) and they went by the way of the wildeſſe.

8 But the army of the Caldeans purſued after the king, and toke Zedekiah in the deſert of Iericho, and all his hoſt was ſcattered from him.

9 Then he toke the king, and carped him by vnto the king of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel ſlew the ſonnes of Zedekiah before his eyes: he ſlew alſo all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

2. King. 24. 18.
2. chron. 36. 12

a So the Lord puniſhed ſinne by ſinne, and gaue him vp to his rebellious heart, till he had brought the enemy vpon him to leade him away and his people.

2. King. 25. 1.
and chap. 39. 8

b Reade, Chap. 39. 4.

c Read 2. King. 25. 6. and Chap. 39. 5.

d In the 2. Kin. 25. 8. it is called the seventh day, because the fire began then, and so continued to the tenth.

e That is, which was his servant, as 2. King. 25. 8.

f Of these pillars, reade 1. King. 7. 15.

g Which were also made of brass, as 1. King. 7. 45.

h It was so much in quantitie.

and the king of Babel bound him in chaines and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fifth moneth, in the tenth day of the moneth, which was the nineteenth yeere of the King Nebuchad-nezzar King of Babel, came Nebuzar-adan chiefe steward which stood before the king of Babel in Jerusalem.

13 And burnt the house of the Lord, & the Kings house, & all the houses of Jerusalem, and all the great houses burnt he with fire.

14 And all the army of the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, & fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to disse the vines, and to till the land.

17 Also the pillars of brass that were in the house of the Lord, and the bales, & the brasen sea that was in the house of the Lord, the Caldeans brake, and caried al the brass of them to Babel.

18 The pots also and the besoms, and the instruments of musicke, and the basins, & the incense dishes, and all the vessels of brass wherewith they ministered, toke they away.

19 And the bowels, and the ashpans, and the basins, and the pots, & the candlestickes, and the incense dishes, and the cups, and all that was of gold, & that was of silver, toke the chiefe steward away.

20 Also the two pillars, one Sea, and twelue brasen bails, that were vnder the bases, which King Salomon had made in the house of the Lord: the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eightheen cubites, and a third of twelue cubits did compass it, and the thicknes thereof was foure fingers: it was hollow.

22 And a chapter of brass was vpon it: and the height of one chapter was five cubites with networke, and pomegranates vpon the chapters round about, all of brass, the second pillar also, and the pomegranates

were like vnto these.

23 And there wereninety and six pomegranates on a side: and all the pomegranates vpon the net worke were an hundred round about.

24 And the chiefe steward toke Sheraiah the chiefe Priest, and Sephaniah the second Priest, and the three keepers of the doore.

25 He toke also out of the citie an eunuch which had the oversight of the men of warre, and seven men that were in the Kings presence which were found in the citie, and Sapher capitaine of the host who mustered the people of the land, and threescore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe steward toke them, and brought them to the King of Babel to Riblah.

27 And the King of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue in the seventh yeere, even three thousand Iewes and three and twenty.

29 In the eighteenth yeere of Nebuchad-nezzar he caried away captiue from Jerusalem eight hundred thirty and two persons.

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seven hundred forty and five persons: all the persons were foure thousand and six hundred.

31 And in the seven and thirtieth yeere of the captiuitie of Jehoiachin King of Iudah in the twelfth moneth, in the five and twentieth day of the moneth, Evil-merodach King of Babel in the first yeere of his reigne, lifted vp the head of Jehoiachin King of Iudah, and brought him out of prison.

32 And spake kindly vnto him, and set his throne about the throne of the kings, that were with him in Babel.

33 And changed his prison garments, and he did continually eat bread before him al the dayes of his life.

34 His portion was a continuall portion giuen him of the King of Babel, euery day a certaine, all the dayes of his life, vntill he died.

i But because of the roundnes no more could be scene but ninety, and sixe.

k Which serued in the hie Priests stead, if he had any necessary impediment.

l In the 2. King. 25. 19. is reade but of five, the se were the most excellent, and the other two which were not so noble, are not there mentioned with them.

m Which was the latter end of the seventh yeer of his reigne, and the beginning of the eight.

n In the latter end also of that yeere and the beginning of the nineteenth, 1 Ebr. Janes.

o That is. restored him to libertie and honour

p And gaue him princely apparel.

q That is, he had allowance in the Court, and thus at length he had rest & quietnesse because he obeyed Ieremiah the Prophet,

wheras the other were cruelly ordered, that would not obey him.

Lamentations.

CHAP. I.

1 The Prophet bewaileth the miserable estate of Ierusalem, 5 and sheweth that they are plagued because of their finnes. The first and second Chapter begin euery verse according to the letters of the Hebrew Alphabet. The third hath three verses for euery letter, and the fourth in as the first.

How doth the citie remaine solitarie that was full of people. She is as a widow: she that was great among the nations, and she that was full of people, to bee now destroyed and desolate.

among the nations, and prince among the prouinces, is made tributary

2 Shee weepeth continually in might, and her teares runne downe by her cheekes: among all her louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, and are her enemies.

3 Iudah is caried away captiue because of affliction, and because of great feruente: she dwelleth among the heathen, and findeth no rest: all her persecuters take her in the traits.

4 The wayes of Zion lament, because

b Which had chiefe rule over

c So that shee taken no rest.

d Meaning the Egyptians and Assyrians which promised helpe.

e For her cruelty toward the poore and oppression of seruants, Ier. 34. 11.

a The Prophet wondereth at the great judgement of God, seeing Ierusalem, which was so strong and so full of people, to bee now destroyed and desolate.

f As they vfed
to come vp with
mirth and ioy,
Pfal. 43. 4.
f Ebr. bitterneffe.
g That is, haue
rule ouer her,
Deut. 32. 44.

no man commeth to the ſolemne feaſts: all
her gates are deſolate: her Diſcipls ſigh: her
virgins are diſcomfited, and ſhee is in ¶ heau-
iuelſe.

5 Her aduerſaries are the chiefe, and her
enemies prosper: for the Lord hath afflicted
her for the multitude of her tranſgreſſions,
and her children are gone into captiuitie be-
fore the enemy.

6 And from the daughter of Zion all her
beautie is departed: her Princes are be-
come ¶ like harts that find no paſture: and
they are gone without ſtrength before the
pursuer.

7 Ieruſalem remembered the dayes of her
affliction, and of her rebellion, and all her
pleaſant things that ſhee had in times paſt,
when her people ¶ fell into the hand of the
enemy, and none did helpe her: the aduer-
ſaries ſaw her, and did mocke at her ¶ Sab-
baths.

8 Ieruſalem hath grievouſly ſinned,
therefore ſhe is in ¶ deſolation: all that honou-
red her, deſpiſe her, becauſe they haue ſeene
her filthineſſe: yea, ſhee ſightly and turneth
backward.

9 ¶ Her filthineſſe is in her ſkirts: ſhe re-
membered not her laſt end, therefore ſhe came
downe wonderfully: ſhe had no comforter:
O Lord, behold mine affliction: for the ene-
mie ¶ is proud.

10 The enemy hath ſtretched out his
hand vpon all her pleaſant things: for
ſhee hath ſeene the heathen enter into her
Sanctuary, whom ¶ thou didſt com-
maund, that they ſhould not enter into thy
Church.

11 Al her people ſigh and ſeeke their bread:
they haue giuen their pleaſant things for
meat to reſreſh the ſoule: ſer, O Lord, and
conſider: for I am become vile.

12 Haue ye no regard, all ye that paſſe by
this way: chold, and ſer, if there be any ¶ ſor-
row like vnto my ſorrow, which is done vnto
me, wherewith the Lord hath afflicted me in
the day of his fierce wrath.

13 From aboue hath ¶ he ſent fire into my
boner, which preuaileth againſt them: hee
hath ſpied a net for my feet, and turned me
backe: hee hath made me deſolate, and daſt
in heauineſſe.

14 The ¶ yoke of my tranſgreſſions is
bound vpon his hand: they are wrappes,
and come vp vpon my necke, hee hath made
my ſtrength to fall: the Lord hath deliuered
me into their hands, neither am I able to riſe
from my ſin.

15 The Lord hath troden vnder ſote all
my valiant men in the mids of me: he hath
called an aſſembly againſt me to deſtroy my
young men: the Lord hath troden ¶ the
wine preſſe vpon the virgin the daughter of
Iudah.

16 ¶ For theſe things I weep: mine eye,
euen mine eye caſteth out water, becauſe the
Comforter that ſhould reſreſh my ſoule, is
farre from me: my children are deſolate, be-
cauſe the enemy preuaileth.

17 Zion ſtretched out her handes, and
there is none to comfort her: the Lord hath
appointed the enemies of Iacob round a-

bout him, Ieruſalem is ¶ as a menſtruous ¶ Which
woman in the mids of them. cauſe of her pol-
lution was ſepa-
rated from her
huſband, Leuit.
15. 19. and was
abhorred for the
time.

18 The Lord is righteous: for I haue re-
belleſt againſt his ¶ commandment: heare,
I pray you all people, and behold my ſorrows:
my virgins and my yong men are gone into
captiuitie.

19 I called for my louers, but they deci-
tued me: my Diſcipls and mine Elders peri-
ſhed in the citie, while they ¶ ſought their
be-meet to reſreſh their ſoules.

20 Behold, O Lord, how I am trou-
bled my bowels ¶ ſwell: mine heart is tur-
ned within me: for I am full of heauineſſe:
the ſword ¶ ſpoyleth abroad, as death doeth at
home.

21 They haue heard that I mourne, but
there is none to comfort mee: all mine ene-
mies haue heard of my trouble, and are glad,
that thou haſt done it: thou wilt bring the
day that thou haſt ¶ promoued, and they ſhal
be like vnto me.

22 ¶ Et all their wickednes come before
thee: ¶ Doe vnto them, as thou haſt done vnto
me, for all my tranſgreſſions: for my ſighs
are many, and mine heart is heauie.

C H A P. I I.

H ow hath the Lord ¶ darkened y daugh-
ter of Zion in his wrath: and hath caſt
downe from ¶ heauen vnto the earth the
beautie of Iſrael, and remembered not his
¶ footſtoole in the day of his wrath!

2 The Lord hath deſtroyed all the habi-
tations of Iacob, and not ſpared: he hath
throwen downe in his wrath the ſtrong
holds of the daughter of Iudah: he hath caſt
them downe to the ground: he hath polluted
the kingdom and the princes thereof.

3 Hee hath cut off in his fierce wrath all
the ¶ hope of Iſrael: he hath drawen backe
his ¶ right hand from before the enemy, and
there was kindled in Iacob like a flame of
fire, which deuoured round about.

4 Hee hath ¶ bent his bow like an ene-
mie: his right hand was ſtretched vp as an
aduerſarie, and ſlew all that was pleaſant to
the eye in the Tabernacle of the daughter of
Zion: he powred out his wrath like fire.

5 The Lord was as an enemy: he hath
deuoured Iſrael, and conſumed all his pala-
ces: he hath deſtroyed his ſtrong holds, and
hath increaſed in the daughter of Iudah la-
mentation and in-urning.

6 For he hath deſtroyed his Tabernacle,
as a garden he hath deſtroyed his congrega-
tion: the Lord hath cauſed the ſtalles and
Sabbaths to be forgotten in Zion, and hath
deſpiſed in the indignation of his wrath the
King and the Prielt.

7 The Lord hath forſaken his altar: he
hath abhorred his Sanctuary: he hath gi-
uen into the hand of the enemy the wailes
of her palaces: they haue made a noiſe in
the houſe of the Lord, as in the day of ſolcin-
niſte.

8 The Lord hath determined to deſtroy
the wall of the daughter of Zion: hee ſtretched
out a line: he hath not withdrawen his
hand from deſtroying: therefore hee made
crying.

h This is a figurative speech, as that was when he said the wayes did lament, chap. 1.4. meaning, that this sorow was so great, that the insensible things had their part thereof.
Or, find.

the rampart and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: her harch destroyed and broken her barres: her king and her Princes are among the Gentiles: the lawe is no more, neither can her Prophets receiue any vision from the Lord.

10 The elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast by dust vpon their heades: they haue girded themselves with sackcloth: the virgins of Ierusalem hang down their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liver is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings I sawe in the streets of the citie.

12 They haue sayd to their mothers, Where is β bread and drinke? when they swooned, as the wounded in the streets of the citie, and when they β gaue by the ghost in their mothers bosome.

13 What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like the sea: who can heale thee?

14 The Prophets haue looked out vaine and foolish things for thee, and they haue not discerned thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clappe thir hands at thee: they hisse and wagge thir head vpon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the toy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: we haue found and seene it.

17 * The Lord hath done that which hee hath purposed: he hath fulfilled his word that he had determined of old time, he hath thrown downe, and not spared: hee hath caused thine enemy to reioyce ouer thee, and set vpon the borne of thine aduersaries.

18 Their heart β cryed vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuer. Day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powde out thine heart like water before the face of the Lord: lift up thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streets.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women eate their fruit, and children of a β spanne long: shall the Priest and the Prophet be saint in the Sanctuary of the Lord?

21 The yong & the old lie on the ground in the streets: my virgins and my yong

men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my terrors round about: so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemy consumed.

Or, enemies whom I feared.

CHAP. III.

I Am the man that hath seene affliction in the rod of his indignation.

2 He hath led mee, and brought me into darkenes, but not to light.

3 Surely he is turned against mee, hee turneth his hand against me all the day.

4 My flesh and my kinne hath he caused to waie old, and he hath broken my bones.

5 He hath builded against me, and compassed me with gall and labour.

6 He hath led me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I cannot get out: he hath made my chaines heauie.

8 Also when I crie and shout, he shutteth out my prayer.

9 He hath stopped by my wayes with heuen stone, and turne d away my paths.

10 He was vnto mee as a beare lying in wait, and as a Lyon in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and made mee a marke for the arrow.

13 He caused β the arrows of his quiver to enter into my reines.

14 I was a derision to all my people, and thir long all the day.

15 He hath filled me with bitterness, and made me drunken with wormewood.

16 Hee hath also broken my teeth with stones, and hath covered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie.

18 And I sayde, My strength and mine hopes is perished from the Lord,

19 Remembering mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that wee are not consumed, because his compassions faile not.

23 They are renewed β euery morning: great is thy faithfulness.

24 The Lord is my portion, sayth my soule: therefore will I hope in him.

25 The Lord is good vnto them that

a The Prophet complaineth of the punishments and afflictions that he endured by the false Prophets and hypocrites, when he declared the destruction of Ierusalem, as Ier. 20.2
b He speaketh this as one that felt Gods heauie iudgements, which he greatly feared, and therefore fettereth them out with this diuersitie of words.
c This is a great veneration to the godly, when they see not the fruit of their prayers, & cauech them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly, and the oftner.
d And keepeth me in hold as a prisoner.
e He hath no pitie on me.
f Ebr. Iannes.
g With great anguish and sorow he hath made me to lose my sense.
h Thus with paine he was driuen to & fro between hope and despair, as the godly oft times are, yet in the end the spirit getteth the victorie.
i Hee sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselves, and feele his mercies.
k We feele thy benedictions daily.
l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal. 16.5.

Or, faint.

Ebr. wheate and wine.

Ebr. powred out the soule.

i Meaning, that her calamity was so euident, that it need no witness.

k Because the false prophets called themselves Seers, as the other were called, therefore hee sheweth, that they saw amisse, because they did not reprocue the peoples faults, but flattered them in their finnes, which was the cause of their destruction.
Or, burden.

Lewit. 26. 15, 25.

deut. 28. 15, 25.

Jerem. 14. 17.

chap. 1. 16.

Or, brought up in their owne hands.

m He sheweth that we can neuer begin too timely to bee exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe, as they that fall downe with their face to the ground, and so with patience waiteth for succour.

p Heraketh no pleasure in it, but doeth it of necessitie for our amendment when he suffreth the wicked to oppresse the poore.

† Ebr. with his heart.

q He doeth not delight therein.

r He sheweth that nothing is done without Gods providence.

1 That is, aduersitie and prosperitie, Amos 3 6.

t When God afflicteth him.

u That is, both hearts & hands: for else to lift vp the hands is but hypocrisie.

1. Cor. 4 13.

x I am ouercome with fore weeping for all my people.

y Reade Ierem. 37. 16 how hee was in the myrie dungeon.

z Meaning, the cause wherefore his life was in danger.

trust in him, & to the soule that seeketh him.

26 It is good both to trust and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his^m youtie.

28 He suffereth alone, and keepeth silence, because he hath borne it vpon him.

29 He putteth his^m mouth in the dust, if there may be hope.

30 He giueth his cheek to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for euer.

32 But though he lend affliction, yet wil he haue compassion according to the multitude of his mercies.

33 For he doth not punish willingly, nor afflict the children of men.

34 In stamping vnder his fete all the prisoners of the earth.

35 In overthrowing the right of a man before the face of the most High.

36 In tribuering a man in his cause: the Lord is techy it not.

37 Who is he then that saith, and it cometh to passe, and the Lord^c commandeth it not?

38 Out of the mouth of the most High proceedeth not euill and good?

39 Wherefore then is the lining man sorrowfull: man suffereth for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp^c our hearts with our hands vnto God in the heauens.

42 Wee haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine and not spared.

44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.

45 Thou hast made vs as the^c offcoursing and refuse in the mids of the people.

46 All our enemies haue opened their mouth against vs.

47 Fears, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not.

50 Till the Lord looke downe, and behold him in heauen.

51 Mine eye^x breaketh mine heart because of all the daughters of my city.

52 Mine enemies chaled mee fore like a bird without cause.

53 They haue shut vp my life^x in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce: stop not thine eare from my sigh and from my cry.

57 Thou dwelt nere in the day that I called vpon thee: thou saydest, feare not.

58 O Lord, thou hast maintained the cause of my^z soule, & hast redeemed my life.

59 O Lord, thou hast scene my wrong, iudge thou my cause.

60 Thou hast scene all their vengeance, and all their deuices against me.

61 Thou hast heard their reproch, O Lord, & all their imaginations against me.

62 The lips also of those that rose against me, and their whispering against me continually.

63 Behold their sitting downe and their rising vp, how I am their ing.

64 Give them a recompence, O Lord, Psal. 134. according to the worke of their hands.

65 Give them^{||} sorrow of heart, euen thy^{||} Orsay obstinate heart.

66 Persecute with wrath and desiryp them from vnder the heauen, O Lord.

CHAP. III.

H^o is the^a golde become so^{||} dimme! the most fine golde is changed, and the stones of the Sanctuary are scattered in the corner of euery streete.

2 The noble^{||} men of Zion comparable to fine golde, how are they esteemed as earthen^b pitchers, euen the worke of the hands of the potter!

3 Euen the dragons^c draw out the breasts, and giue sucke to their yong, but the daughter of my people is become cruell like the^d ostriches in the wilderness.

4 The tongue of the sucking child cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man bread keth it vnto them.

5 They that did feede delicately, perish in the streetes: they that were brought vp in scarlet, embrace the dung.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodome, that was^e destroyed as in a moment, and^f none pitched campes against her.

7 Her^g Bazarites were purer then the snow, and whiter then the milke: they were more ruddy in body, then the red precious stones: they were like polished saphir.

8 Now their^h visage is blacker then a cole: they cannot know them in the streets: their skinne cleaueth to their bones: it is withered like a stocke.

9 They that be slaine with the sword are better then they that are killed with hunger: for they fade away as they were thicken through for theⁱ fruits of the field.

10 The hands of the pitifull women haue foode they pine sodden with their owne chylidren, which were their away and comfort in the destruction of the daughter of sume.

11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue believed that the aduersary the enemy should haue entred into the gates of Ierusalem: and therefore, con-

12 For the sinnes of her prophets, and the therefore, con-
fingures of her priests. that haue shed the blood of the iust in the midst of^{||} her.

Dq 4

14 They

a By the gold he meaneth the Princes, as by the stones hee understandeth the Priests.

b Or, hid.

c Or, snakes.

d Which are of small estimation, and haue none honour.

e Though the dragons be cruell, yet they pitie their yong, and nourish them, which thing Ierusalem doeth not.

f The women dore forsake their children as the ostrich doth her eggs, Iob 39. 17.

g Or, no strength was against her.

h Numb 6. 2.

i They that were before most in Gods fauour, are now in greatest abomination vnto him.

j For lacke of

g He meaneth that these things are come to passe are come to passe expectations.

h Some referre this to the blind men, which as they went, stumbled on the blood, whereof the city was full. **i** Meaning, the heathen which came to destroy them, could not abide them. **j** Or, face. **k** That is, the enemies. **l** He sheweth two principall causes of their destruction, their cruelty and their vaine confidence in man: for they trusted in the helpe of the Egyptians. **m** Our King Iosiah, in whom stood our hope of Gods fauour, and on whom depended our state & life, was slaine, whom he calleth anointed, because he was a figure of Christ. **n** This is spoken by derision. **o** He comforteth the church by that after seventy yeeres their sorowes shall haue an end, whereas the wicked should be tormented for ever.

14 They haue wandred as blind men^h in the streets, and they were polluted with blood, so thatⁱ they would not touch their garments.

15 But they cryed vnto them, Depart yee polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue laid among the heathen, They shall no more dwell there.

16 The anger of the Lord hath scattered them, he wil no more regard them: they reuerenced not the face of the Priestes, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for^l a nation that could not saue vs.

18 They hunt our steps that wee cannot goe in our streets: our end is nere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaynes, and laid waite for vs in the wilderness.

20 The breath of our nostrils, the Anointed of the Lord was taken in their nets, of whome wee sayde, Under his shadow wee shall bee preserved alinc among the heathen.

21 Reioyce and bee glad, O daughter Edom, that dwellest in the land of Uz, the cup also shall passe through vnto thee: thou shalt be drunken // and vomit.

22 Thy punishment is accomplished, O daughter Zion, hee will no more carie thee away into captiuitie, but he will visite thine iniquitie, O daughter Edom, he will discover thy finnes.

o He comforteth the church by that after seventy yeeres their sorowes shall haue an end, whereas the wicked should be tormented for ever.

CHAP. V.

The prayer of Ieremiah.

Remember, O Lord, what is come vpon vs: consider and behold our reproch.

2 Our inheritance is turned to the strangers, our houses to the aliens.

3 Wee are fatherlesse, euen without father, and our mothers are as widowes.

4 We haue drunken our water for nothing, and our wood is sold vnto vs.

5 Our necks are vnder persecution: wee are weary, and haue no rest.

6 We haue giuen our hands to the Egyptians, and to Asshur, to be sacrificed with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the perill of our liues, because of the sword of the wilderness.

10 Our skin was blacke like as an ouen, because of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vpon their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder the wood.

14 The Elders haue ceased from the gate, and the yong men from their songs.

15 The top of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wee now vnto vs that we haue sinned.

17 Therefore our heart is heavy for these things, our eyes are dimme,

18 Because of the mountaine of Zion, which is desolate: the fores run vpon it.

19 But thou, O Lord, remayne not for ever: thy thron is from generation to generation.

20 Therefore dost thou forget vs for ever, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of olde.

22 But thou hast bitterly relected vs: thou art exceedingly angry against vs.

1 Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him, Jerem. 31. 18.

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14 The Elders haue ceased from the gate, and the yong men from their songs.

15 The top of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wee now vnto vs that we haue sinned.

17 Therefore our heart is heavy for these things, our eyes are dimme,

18 Because of the mountaine of Zion, which is desolate: the fores run vpon it.

19 But thou, O Lord, remayne not for ever: thy thron is from generation to generation.

20 Therefore dost thou forget vs for ever, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of olde.

22 But thou hast bitterly relected vs: thou art exceedingly angry against vs.

b Meaning, their extreme seruitude and bondage.

c We are ioyned in league and amitie with them, or haue submitted our selues vnto them.

d As our Fathers haue bene punished for their finnes, so we that are culpable of the same finnes, are punished.

e Because of the enemie that came from the wilderness, and would no suffer vs to goe and seeke our necessary foode.

f That is, by the enemies hand.

g Their seruie was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

1 Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him, Jerem. 31. 18.

2 Our inheritance is turned to the strangers, our houses to the aliens.

3 Wee are fatherlesse, euen without father, and our mothers are as widowes.

4 We haue drunken our water for nothing, and our wood is sold vnto vs.

5 Our necks are vnder persecution: wee are weary, and haue no rest.

6 We haue giuen our hands to the Egyptians, and to Asshur, to be sacrificed with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the perill of our liues, because of the sword of the wilderness.

10 Our skin was blacke like as an ouen, because of the terrible famine.

11 They defiled the women in Zion, and the maides in the cities of Iudah.

12 The princes are hanged vpon their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder the wood.

14 The Elders haue ceased from the gate, and the yong men from their songs.

15 The top of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wee now vnto vs that we haue sinned.

17 Therefore our heart is heavy for these things, our eyes are dimme,

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19 But thou, O Lord, remayne not for ever: thy thron is from generation to generation.

20 Therefore dost thou forget vs for ever, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, and we shall be turned: renew our dayes as of olde.

22 But thou hast bitterly relected vs: thou art exceedingly angry against vs.

Ezekiel.

THE ARGVMENT.

A Fear that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchad-nezzar, and so went into captiuitie with his mother and diuers of his Princes, and of the people, certaine began to repent and murmur that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe: and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the city should most certainly be destroyed, and the people grievously tormented by Gods plagues, insomuch that they that remained should bee brought into cruel bondage. And lest the godly should despaire in these great troubles, he assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

C H A P. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 He kindred. 5 The vision of the four beasts. 26 The vision of the throne.

a After that the booke of the law was found, which was f eighteenth yere of the reigne of Iosiah, so that fene and twentie yeeres after this booke was found, Iecouiah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions.

b Which was a part of Euphrates fo called.

c That is, notable and excellent visions, so that it might be known, it was no natural dreame, but came of God.

d That is, the spirit of propheticie, as Chap. 3. 22. and 37. 1.

e By this diuersitie of words hee signifieth f fearefull iudgement of God, and the great affliction that should come vpon Ierusalem.

f Or, pale yellow. f Which were the four Cherubims that represented the glory of God, as Chap. 3. 23.

g The wing of the one touched the wing of the other.

h Euerie Cherubim had four faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side.

i Ebr. whither their spirit, or will was to goe.

i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

k The Ebrew word is Tarshish, meaning, that the colour was like the Cilician Sea, or a precious stone so called.

E Came to passe in the 2 thirty yere, in the fourth moneth, and in the first day of the moneth (as I was among the captiues by the riuer ^b Chebar) that the heavens were opened, and I saw visions of God.

2 In the first day of the moneth (which was the first yere of king Ioiachins captiuitie.)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the 4 hand of the Lord was vpon him.

4 And I looked, and behold, a 5 whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightnes was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likeness of amber.

5 Alld out of the mids thereof came the likenesse of four 6 faces, and this was their forme: they had the appearance of a man,

6 And euerie one had four faces, and euerie one had four wings.

7 And their feet were straight feete, and the sole of their feete was like the sole of a calves foot, and they sparkled like the appearance of bright brasle.

8 And the hands of a man came out from vnder their wings in the foreparts of them, and they four had their faces, and their wings.

9 They were s ioyned by their wings one to another, and when they went forth, they returned not, but euerie one went straight forward.

10 And the similitude of their faces was as 11 the face of man: and they four had the face of a lion on the right side, and they four had the face of a bullocke on the left side: they four also had the face of an Eagle.

11 Thus were their faces: but their wings were spread out aboue: two wings of euerie one were ioyned one to another, and two covered their bodies.

12 And euerie one went straight forward: they went whither their 13 spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire ranne among the beastes, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and 15 returned like vnto lightning.

15 I Now as I beheld the beastes, behold, a whele appeared vpon the earth by the beastes, hauing four faces.

16 The fashion of the wheeles and their worke was like vnto 17 a chrysolite: and they

soure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their four sides, and they returned not when they went.

18 They had also 19 rings, and height, and were fearefull to beheld, and their rings were full of eyes round about them four.

19 And when the beastes went, the wheeles went with them: and when the beastes were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beastes was in the wheeles.

21 When the beastes went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beastes was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderful, like vnto chrystal, spread ouer their heads aboue.

23 And vnder the firmament were their wings straight, the one toward the other: euerie one had two, which covered them, and euerie one had two which covered their bodies.

24 And when they went forth, I heard the noise of their 25 wings, like the noise of great waters, and as the voyce of the Almighty, even the voyce of speech, as the noise of an holte: and when they stood, they 26 let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the fashion of a throne like vnto a sapphire stone, and vpon the similitude of the throne was by appearance, as the similitude of man aboue vpon it.

27 And I saw as the appearance of amber, and as the similitude of fire 28 round about within it to looke to, euen from his loynes upward: and to looke to, euen from his loynes downward, I saw as a likeness of fire, and brightnesse round about it.

28 As the likenesse of the bow, that is in the cloud in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell 30 vpon my face, and I heard a voyce of one that spake.

C H A P. II.

The Prophet is sent to call the people from their sloumy.

AND he sayd vnto me, b Sonne of man, a stand by vpon thy feet, and I will speake vnto thee.

h and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.

Or, the strength.

1 Which declared the swiftnesse, and the fearefulness of the iudgements.

m Which signified that they had no power of themselves, but only waited to execute Gods commandement.

n Whereby was signified a terrible iudgement toward the earth.

o Considering the Maiestie of God, and the weaknes of flesh.

c So that hee could not abide Gods presence till Gods spirit did enter into him.

2 And the spirit entered into mee, when he had spoken unto me, and set me upon my feet, so that I heard him that spake unto mee.

3 And he said unto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers have rebelled against me, even unto this very day.

4 For they are **stiffhearted children**, and **stiffhearted**: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.

5 But surely they will not heare, neither will they cease: for they are a rebellious house: yet shall they know that there hath been a Prophet among them.

6 And thou sonne of man, **fear them not**, neither be afraid of their words, although they rebel, and thynce be with thee, and thou remainest with scorpions: **fear not** their words, nor be afraid at their looks, for they are a rebellious house.

7 Therefore thou shalt speak my words unto them: but surely they will not heare, neither will they indeed cease: for they are rebellious.

8 But thou sonne of man, heare what I say unto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eat that I give thee.

9 And when I looked up, beholde, an hand was sent unto mee, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, Lamentations, and mourning, and woe.

11 And he said unto mee, Sonne of man, I have made thee a watchman unto the house of Israel: therefore heare the word at my mouth, and give them warning from me.

12 When I shall say unto the wicked, Thou shalt surely die, and thou givest him warning, no; speakest to admonish the wicked of his wicked way, that he may live, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

13 Yet if thou warn the wicked, and he turne not from his wickednes, nor from his wicked way, he shall die in his iniquitie, but thou shalt deliver thy soule.

14 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I will lay a stumbling block before him, and he shall die, because thou hast not given him warning: he shall die in his sinne, and his righteous deedes, which he hath done, shall not be remembered: but his blood will I require at thine hand.

15 Neuertheless, if thou admonish the righteous man, that the righteous sinne not, and that he doeth not sinne, he shall live: because hee is admonished: also thou shalt deliver thy soule.

16 And the hand of the Lord was there upon mee, and he said unto mee, Arise, and go, and enter into the house of Israel, and declare them my words.

17 For thou art not sent to a people of an unknown tongue, or of an hard language, whose words thou canst not understand: yet if I should send thee to them, they would obey thee.

18 But the house of Israel will not obey thee: for they will not obey mee: yea, all

the house of Israel are impudent and stiffhearted.

19 Behold, I have made thy face strong against their faces, and thy forehead hard against their foreheads.

20 I have made thy forehead as the adamant, and harder then the flint: **fear them not** therefore, neither bee afraid at their looks: for they are a rebellious house.

21 He said moreover unto mee, Sonne of man, receive in thine heart all my words that I speake unto thee, and heare them with thine eares.

22 And go and enter to them that are led away captives, unto the children of thy people, and speake unto them, and tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeed cease.

23 When the spirit rooke mee up, and I heard behind mee a noyse of a great rushing, saying, Blessed be the glory of the Lord out of his place.

24 I heard also the noyse of the wings of the beasts that touched one another, and the rattling of the wheeles that were by them, even a noyse of a great rushing.

25 So the spirit lift me up, and I tooke meat away, and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong upon me.

26 Then I came to them that were led away captives to Tel-abib, that dwelt by the river Chebar, and I sat where they sat, and remained there astonished among them seven dayes.

27 And at the ende of seven dayes, the word of the Lord came againe unto me, saying,

28 Sonne of man, I have made thee a watchman unto the house of Israel: therefore heare the word at my mouth, and give them warning from me.

29 When I shall say unto the wicked, Thou shalt surely die, and thou givest him warning, no; speakest to admonish the wicked of his wicked way, that he may live, the same wicked man shall die in his iniquitie: but his blood will I require at thine hand.

30 Yet if thou warn the wicked, and he turne not from his wickednes, nor from his wicked way, he shall die in his iniquitie, but thou shalt deliver thy soule.

31 Likewise if a righteous man turne from his righteousness, and commit iniquitie, I will lay a stumbling block before him, and he shall die, because thou hast not given him warning: he shall die in his sinne, and his righteous deedes, which he hath done, shall not be remembered: but his blood will I require at thine hand.

32 Neuertheless, if thou admonish the righteous man, that the righteous sinne not, and that he doeth not sinne, he shall live: because hee is admonished: also thou shalt deliver thy soule.

33 And the hand of the Lord was there upon mee, and he said unto mee, Arise, and go, and enter into the house of Israel, and declare them my words.

34 For thou art not sent to a people of an unknown tongue, or of an hard language, whose words thou canst not understand: yet if I should send thee to them, they would obey thee.

b God promisseth his assistance to his ministers, and that hee will give them boldnesse and confidence in their vocation, Isa. 50.

v. 1. 18. micah 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may

speake nothing as of themselves, but that onely which they have received of the Lord.

d Whereby hee signifieth, that Gods glory should not bee diminished, although hee departed out of his Temple: for this declared that the city and Temple should bee destroyed.

e This sheweth that there is euer an infirmite of the flesh which can neuer be ready to render full obedience to God, and also

Gods grace, who euer assisteth his rebellious affections.

f Which was a place by Euphrates, where Jewes were prisoners.

g Declaring hereby, that Gods ministers must with aduise-ment and deliberation utter his iudgements.

h Of this reade Chap 33. 2.

i Ife that hath bene instructed in the right way, turne backe.

k I wil giue him vp into a reprobate mind, Rom.

1. 28. 1 Which seemed to haue beene done in faith, and were not

CHAP. III.

1 The Prophet being fed with the word of God, and with the constant boldnesse of the spirit, is sent unto the people that were in captivity. 17 The office of true ministers.

MOREouer hee said unto mee, Sonne of man, eate that thou findest: **eat this roule, and give, and speake unto the house of Israel.**

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And hee said unto mee, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I give thee. Then did I eate it, and it was in my mouth as sweet as honey.

4 And hee said unto me, Sonne of man, go, and enter into the house of Israel, and declare them my words.

5 For thou art not sent to a people of an unknown tongue, or of an hard language, whose words thou canst not understand: yet if I should send thee to them, they would obey thee.

6 But the house of Israel will not obey thee: for they will not obey mee: yea, all

a Whereby is meant that none is meet to bee Gods messenger, before hee haue received the word of God in his heart, as verse 10. and haue a zeale thereunto, and delight therein, as here. 15. 16. reuel. 10. 10.

b Ebr, deepe lips.

|| Or, valley.
v Meaning, the
vision of the
Cherubims, and
the wheels.
o Reade Chap.
2. 2.

p Signifying,
that not only he
should not pro-
fite, but they
should grievous-
ly trouble and
afflict him.

q Which decla-
reth the terrible
plague of the
Lord, when God
stoppeh the
mouthes of his
ministers, and
that all such are
the rods of his
vengeance that
doe it.

Reuel. 22. 11.

goe into the || siele, and I will there talke
with thee.

23 So when I had risen by, and gone
forth into the field, behold, the glory of the
Lord stood there, as the glory which I saw
by the river Chebar, and I fell downe upon
my face.

24 Then the spirit entred into me, which
o let me by upon my feet, and spake unto me,
and saide to me, Come, and shut thy selfe
within thine house.

25 But thou, o sonne of man, behold,
they shall put bandes upon thee: and shall
binde thee with them, and thou shalt not go
out among them.

26 And I will make thy tongue a cleave
to the rooſe of thy mouth, and thou shalt
be dumbe, and shalt not bee to them as a
man that rebuketh, for they are a rebellious
house.

27 But when I shall haue spoken unto
thee, I will open thy mouth, and thou shalt
say unto them, Thus saith the Lord God, he
that heareth, let him heare, and he that lea-
ueth off, let him leaue: for they are a rebel-
lions house.

CHAP. IIII.

- 1 The besieging of the city of Ierusalem is signified.
9 The long continuance of the captiuitie of Iſrael
16 A hunger is prophesied to come.

Thou also sonne of man, take thee a brick,
and lay it before thee, and puttray vpon
it the cite, euen Ierusalem.

2 And lay siege against it, and builde a
fort against it, and cast a mount against it:
let the campe also against it, and lay engines
of warre against it round about.

3 Moreover, take an ypon painne, and
set it for a wall of yron betweene thee and
the cite, and direct thy face toward it, and
it shall be besieged, and thou shalt lay siege
against it: thus shall be a signe vnto the house
of Iſrael.

4 Sleepe thou also vpon thy left side, and
lay the iniquitie of the house of Iſrael up-
on it, according to the number of the dayes
that thou shalt sleepe vpon it, thou shalt
beare their iniquity.

5 For I haue laid vpon thee the yeres
of their iniquity, according to the number of
the dayes: euen three hundredth and ninetie
dayes: so shalt thou beare the iniquity of the
house of Iſrael.

6 And when thou shalt accomplished
them, sleepe againe vpon thy right side,
and thou shalt beare the iniquitie of the
house of Iudah fourtie dayes: I haue ap-
pointed thee a day for a yere, euen a day for
a yere.

7 Therefore thou shalt direct thy face
toward the siege of Ierusalem, and thine
arme shall be vncouered, and thou shalt pro-
phesie against it.

8 And behold, I will lay y bands vpon
thee, and thou shalt not turne thee from one
side to another til thou hast ended the dayes
of thy siege.

9 Thou shalt take also vnto thee wheate,
and barley, and beanes, and lentiles, & mil-

let, and fitches, and put them in one vessell,
and make thee bread thereof according to the
number of the dayes, that thou shalt sleepe
vpon thy side: euen three hundredth and ninety
dayes shalt thou eate thereof.

10 And the meate whereof thou shalt
eate, shall be by weight, euen twenty shekels
a day: and from time to time thou shalt eate
thereof.

11 Thou shalt drinke also water by mea-
sure, euen the first part of an hin: from time
to time thou shalt drinke.

12 And thou shalt eate it as barley cakes,
and thou shalt bake it in the dung that cometh
out of man in their sight.

13 And the Lord said, So shall the chil-
dren of Iſrael eate their defiled bread among
the Gentiles whither I will cast them.

14 Then said I, Ah, Lord God, behold,
my soule hath not bene polluted: for from
my youth by, euen vnto this house, I haue
not eaten of a thing dead, or come in pieces,
neither came there any vncleane flesh in my
mouth.

15 Then he sayd vnto mee, Loe, I haue
given thee bullocks dung for mans dung,
and thou shalt prepare thy bread therewith.

16 Moreover hee layd vnto mee, Sonne
of man, behold, I will breake the staffe of
bread in Ierusalem, and they shall eat bread
by weight, and with care, and they shall
drinke water by measure, and with astonish-
ment.

17 Because that bread and water shall
faile, they shall be altonied one with another,
and shall consume away for their iniquity.

CHAP. V.

The signe of the haire, whereby is signified the de-
struction of the people.

And thou sonne of man, take thee a sharp
knife, or take thee a barboours razor, and
cutt it: to passe vpon thine head, and vpon a
thy beard: then take thee ballances to weigh
head and thy beard.

2 Thou shalt burne with fire the third
part in the middes of the cite, when the city which
hee dayes of the siege are fulfilled, and thou shalt
take the other third part, and smite about vpon
the bricke, it with a knife, and the last third part
thou shalt scatter in the winde, and I will draw
out a sword after them.

3 Thou shalt also take thereof a few in
famine, where- with one part per-

4 Then take of them againe, and cast
rissell, during them into the middes of the fire, and
burne the siege of Ne- them in the fire: for thereof shall a fire come
forth into all the house of Iſrael.

5 Thus saith the Lord God, This is Ie-
rusalem: I haue set it in the mids of the na-
tions and countreys, that are round about
her, and those that were carried away captive.

6 And he hath changed my iudgements
terring into the winde, those that fled into
Egypt: & into other parts after the cite was
taken, which the Lord would perseuer among
all these formes, but not without troubles
and triall. One that fire which thou
kindlest, shall a fire come, which shall
signifie the destruction of Iſrael. My word
and law into idolatry and superstitions.

a Which signi-
fied the stubborn-
nesse & hardnes
of their heart.

b Hereby here-
presented the
idolatory & sinne
of the ten tribes,
(for Samaria was
on his left hand
from Babylon)

c Which decla-
red Iudah who
had now from
the time of Iosi-
ah slept in their
finnes fourtie
yeres.

d In token of
a speedy venge-
ance.

e The people
should so straitly
be besieged, that
they should not
be able to turne
them.

f Meaning, that
y famine should
be so great, that
they should be
glad to eate
whatsoeuer they
could get.

g Which were
fourteene mo-
neths that the
cite was besie-
ged, and this was
as many dayes
as Iſrael sinned
yeres.

h Which make
a pound.

i Reade Exod.
29. 40.
k Signifying
herely the great
scarcity of fewel
and matter to
burne.

l Much lesse such
vile correction.

m To be as fire
to bake thy
bread with.

n That is, the
force & strength
wherewith it
should nourish
ment.

Isa. 31. chap. 5.
17. and 14 13.

a To shauethine
head and thy
beard.

b To wit, of that
part in the middes
of the cite, when
the city which hee
dayes of the siege
are fulfilled, and
thou shalt had
puttrayed take
the other third
part, and smite
about vpon the
bricke, it with a
knife, and the last
third part thou
shalt scatter in the
winde, and I will
draw out a sword
after them.

c Meaning, that
very few should
bee left, which the
Lord would perse-
uer among all these
formes, but not
without troubles
and triall.

d One that fire
which thou kind-
lest, shall a fire
come, which shall
signifie the destruc-
tion of Iſrael.

e And by the scat-
tering into the
winde, those that
fled into Egypt:
& into other parts
after the cite was
taken.

into wickednesse more then the nations, and my statutes more then the countries that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements; no, ye haue not done according to the iudgements of the nations that are round about you,

8 Therefore thus saith the Lord God, Behold, I euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will I doe any more the like, because of all thine abominations.

10 For in the mides of thee, the farchers shall eat their sonnes, and the sounes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore as I liue, sayth the Lord God, Surely, because thou hast defiled my Sanctuary with all thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shall mine eyes spare thee, neither will I haue any pittie.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the mids of thee: and another third part shall fall by the sword round about thee; and I will scatter the last third part into all winds, and I will draw out a sword after them.

13 Thus shall mine anger bee accomplished, and I will cause my wrath to cease in them, and I will bee comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste and aboyred among the nations that are round about thee, and in the sight of all that pass by.

15 So thou shalt bee a reproch and shame a chastisement and an astonishment unto the nations that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in thine rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the arrowes of famine, which shall bee for their destruction: and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 So will I send vpon you famine, and euill beasts, and they shall spoile thee, and pestilence, and blood shall passe thorow thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP. VI.

1 He sheweth that Ierusalem shall be destroyed for their idolatry. 8 He prophesieth the repentance of the remnant of the people, and their deliuerance.

A Gainie the word of the Lord came vnto me, saying,

2 Sonne of man, let thy face towards

the mountains of Israel, and prophesie as Chap. 36. 1.

3 And say, Ye mountains of Israel, heare the word of the Lord God: thus saith the Lord God to the mountains, to the hills, to the rivers, and to the balleyes, Behold, I, euen I will bring a sword vpon you, and I will destroy your hie places:

4 And your Altars shall be desolate, and your images of the Sunne shall be broken: and I will cast downe your staine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones round about your Altars.

6 In all your dwelling places the cities shall be desolate, and the high places shall be laid waste, so that your altars shall be made waste and desolate, and your idoles shall bee broken and cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.

7 And the staine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreyes.

9 And they that escape of you shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whozing after their idoles, and they shall be displeased in themselves for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not layd in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, I smite with thine hand, and stretch forth with thine foot and say, Alas, for all the wicked abominations of the house of Israel: for they it all fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is nere, shall fall by the sword, and he that remaineth is besieged, shall die by the famine, thus will I accomplish my wrath vpon them.

13 Then ye shall know that I am the Lord, when their staine men shall bee among their idoles round about their altars, vpon every high hill in all the tops of the mountaines, and vnder every greene tree, and vnder every thicke oake, which is the place where they did offer sweet saour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste and desolate from the wilderness vnto Diblath in all their habitations, and they shall know, that I am the Lord.

CHAP. VII.

The ende of all the land of Israel shall suddenly come.

Moreouer the word of the Lord came vnto me, saying,

2 Also

f Because your idoles are in greater number, and your superstitions more then among the professed idolaters, read Isa. 65. 11, or see condemneth their ingratitude in relp. of his benedictus.

Leuit. 26. 29, deut. 28. 53, 2. king. 6. 29, Iamen. 4. 10, barnuch. y. 2.

g That is, I will not be pacified, till I be reuenged, Isa. 10. 24.

h Or, dangerous Which were the grasshoppers, mildew, & whatsoever were occasions of famine.

Chap. 14. 13.

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, threatening them destruction.

b Reade 2. King. 23. 11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselves, 2. King. 23. 10.

d He sheweth that in all dangers God will preferre a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall bee ashamed to see, that their hope in idols was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations, when you shall see my iudgements.

Chap. 5. 14. h Some reade more desolate then the wilderness of Diblath, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Diblath, which was North: meaning the whole countrey.

a I will punish thee as thou hast desired for thine idolatry.

For, behold, euill commeth after euill.

b He sheweth that the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

c The beginning of his punishments is already come.

d Which was a voyce of ioy and mirth.

e The scourge is in a readinesse.

f That is, the proud tyrant Nebuchad-nezzar hath gathered his force and is ready.

g This cruell enemie shall be a sharpe scourge for their wickednesse.

h Their own affliction shall be so great, that they shall haue no regard to lament for others.

i For the present profit.

k For he shall looke nothing.

l In the yeere of the iubile, meaning, that none should enioy the priuiledge of the law, *Leuit. 25. 13*

for they should all be caried away captiues.

m This vision signified that all should be caried away, and none should returne for the iubile.

n No man for all this endeuoureth himself, for taketh heart to repent for his euill life.

Some reade, for none shall be strengthened in his iniquity of his life: meaning, that they should gaine nothing by flattering themselves in euill. o The Israelites made a brag, but their hearts failed them.

Isa. 13. 3. ierem. 6. 24. I. sa. 15. 3. ierem. 48. 37.

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the four corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all chine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitié: but I will lay thy wayes vpon thee: and chine abomination shall bee in the mids of thee, and yee shall know that I am the Lord.

5 Thus layeth the Lord God, Behold, one euill, euen one euill is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, and not the founding againe of the mountaines.

8 Now I will shortly poyse out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all chine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitié, but I will lay vpon thee according to thy wayes, and chine abominations shall bee in the mids of thee, and yee shall know that I am the Lord that smiteth.

10 Behold, the day, behold, it is come: the morning is gone sooth, the rod flourisheth: pride hath budded.

11 Cruelty is risen vnto a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth nere, let not the buyer reioyce, nor let him that selleth, mourn: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not returne to that which is sold, although they were yet alive: for the vision was vnto all the multitude thereof, and they returned not, neither doeth any encrease himselfe in the punishment of his life.

14 They haue blowne the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shall die with the sword, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall bee in the mountaines, like the doues of the valleys, all they shall mourne, euerie one for his iniquitie.

17 All hands shall be weak, all knees shall fall away as water.

18 They shall also gird themselves with sackcloth, and feare shall couer them, and

shame shall be vpon all faces, and baldnesse vpon their heads.

19 They shall cast their silver in the streets, and their gold shall be cast farre off: their silver and their gold cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.

20 He had also set the beautie of his ornament in maiestie: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my secret place: for the destroyers shall enter into it, and defile it.

23 Make a chaine: for the land is full of the iudgement of blood, and the citie is full of crueltie.

24 Therefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and their holy places shall be defiled.

25 When destruction commeth, they shall seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsel from the Ancient.

27 The king shall mourne, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

2 An appearance of the similitude of God, 3 Ezekiel is brought to Jerusalem in the spirit, 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

And in the first yeere, in the sixth moneth, and in the fifth day of the moneth, as I sat in mine house, and the Elders of Iudah sat before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, there was a likeness, as the appearance of fire to looke to, from his loynes downeward, and from his loynes upward, as the appearance of brightness, and like vnto amber.

3 And he stretched out the likeness of an hand, and tooke mee by an hayrie locke of mine head, and the Spirit lift mee vp betwene the eares of the heauen, and brought me by a divine vision to Jerusalem, into the entrie of the inner gate that lieth toward the North, where remained the idole of indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw in the field.

5 Then said he vnto me, Some of man,

Prout. 11. 4. 2eph. 1. 18. Eccles. 5. 8.

p Meaning, the Sanctuary.

q That is, of the Babylonians.

r Which signifieth the most holy place, whereinto none might enter but the high Priest.

f Signifying, that they should be bound and led away captiues.

t That is, of sinnes that deserue death.

u Which was the Temple that was diuided into three parts, *Plal. 68. 35.*

a Of the captivity of Ieconiah, b Which contained part of August, and part of September.

c As chap. 1. 27. d Ebr. in the vision of God.

d Meaning, that he was thus caried in spirit, and not in body.

e Which was the porch or court where the people assembled.

f So called, because it prouoked Gods indignation, which was the idole of Baal.

g Read chap. 3. 22.

lift up thine eyes now toward the North.
So I lift up mine eyes toward the North,
and behold, Northward at the gate of the
altar, this idle of indignation was in the
entry.

6 He said furthermore vnto me, Sonne
of man, seest thou not what they doe? even the
great abominations that the house of Israel
commiteth here to cause me to depart from
my Sanctuary? but yet turne thee and thou
shalt see greater abominations.

7 And he caused me to enter at the gate
of the court: and when I looked, behold, an
hole was in the wall.

8 Then said he vnto me, Sonne of man,
dig now in the wall. And when I had dig-
ged in the wall, behold, there was a doore.

9 And he laid vnto mee, Go in, and be-
hold the wicked abominations that they doe
here.

10 So I went in, and saw, and behold,
there was every similitude of creeping things
and ^k abominable beasts, and all the idoles
of the house of Israel painted vpon the wall
round about.

11 And there stood before them scienti-
fic men of the Ancients of the house of Israel,
and in the mids of them stood Jaazaniah, the
sonne of Shaphan, with every man his cen-
sers in his hand, and the vapour of the incense
went vp like ^m a cloude.

12 Then said he vnto me, Sonne of man,
hast thou seene what the Ancients of the
house of Israel ⁿ doe in the darke, every one
in the chamber of his imaginie: for they say,
The Lord seeth vs not, the Lord hath forsak-
en the earth.

13 Again he said also vnto me, Turne
thee againe, and thou shalt see greater abo-
minations that they doe.

14 And he caused me to enter into the en-
try of the gate of the Lords house, which was
toward the North: and behold, there late
women mourning for ^o Tammuz.

15 Then said he vnto me, Hast thou seene
this, O sonne of man? Turne thee againe,
and thou shalt see greater abominations then
these.

16 And he caused me to enter into the in-
ner court of the Lords house, and behold at
the doore of the Temple of the Lord, be-
twene the porch and the altar were about
five and twenty men with their backs to-
ward the Temple of the Lord, and their fa-
ces toward the East, and they worshipped
the sunne toward the East.

17 Then he said vnto me, Hast thou seene
this, O sonne of man? As it a small thing to
the house of Iudah to commit these abomi-
nations which they doe here? for they haue
filled the land with cruelty, and haue retur-
ned to provoke mee: and loe, they haue cast
out ^p mine before their noses.

18 Therefore will I also execute my
wrath: mine eye shall not spare them, neither
will I haue pitty, and ^q though they cry in
mine eares with a loud voice, yet will I not
heare them.

be saved, are marked. 8 A complaint of the Prophet
for the destruction of the people.

He cryed also with a loud voyce in mine
heares, saying, The visitations of ^a the ci-
tie draw nere, and every man hath a wea-
pon in his hand to destroy it.

2 And behold, fire ^b men came by the
way of the hie gate, which lyeth toward the
North, and every man a weapon in his
hand to destroy it: and one man among
them was clothed with linen, with a writers
inkhorne by his side, and they went in and
stood beside the brazen altar.

3 And the glory of the God of Israel
was ^c gone up from the Cherub, whereupon
he was, and stood on the ^d deore of the
house, and he called to the man clothed with
linen, which had the writers inkehorne by
his side.

4 And the Lord said vnto him, Goe thro-
row the mids of the citie, even thro row
the mids of Ierusalem, and ^e set a marke vpon
the foreheads of them that ^f mourne and cry
for all the abominations that be done in the
mids thereof.

5 And to the other he said, that I might
heare, Goe yee after him through the citie,
and siter: let your eye spare none, neither
haue pitty.

6 Destroy utterly the old, and the yong,
and the maidens, and the children, and the
women, but touch no man vpon whom is the
marke, and begin at my Sanctuary. Then
they began at the ^g Ancient men, which were
before the house.

7 And he said vnto them, Defile the
house, and fill the courts with the slaine, then
goe forth: and they went out, and slew them
in the citie.

8 Now when they had slaine them, and
I had escaped, I fell downe vpon my face,
and cryed, saying, ^h Ah Lord God, wilt thou
destroy all the residue of Israel, in powring
out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquitie
of the house of Israel, and Iudah is excee-
ding great, so that the land is full ⁱ of blood,
and the citie full of corrupt iudgement: for,
they say, The Lord hath forsaken the earth
and the Lord seeth vs not.

10 As touching mee also, mine eye shall
not spare them, neither will I haue pitty, but
will recompense their wayes vpon their
heads.

11 And behold, the man clothed with li-
nen which had the inkehorne by his side,
made report, and said, Lord, I haue done as
thou hast commanded me.

the chiefe occasion of all these evils, as Chap. 8. 11. i This de-
clareth that the seruants of God haue a compassion, when they see
his iudgements executed. ^k That is, with all kinde of wicked-
nesse, reade Isa. 1. 15.

CHAP. X.

1 Of the man that tooke his burning coales out of
the middle of the wheeles of the Cherubim. 8 A re-
hear fall of the vision of the wheeles, of the beasts, and
of the Cherubim.

And

a The time to
take vengeance.
b Which were
Angels in the si-
militude of men.
c Signifying,
that the Baby-
lonians should
come from the
North to destroy
the citie and the
Temple.
d To marke
them that should
be saved.
e Which declar-
ed that he was
not bound there-
unto, neither
would remaine
any longer, then
there was hope
that they would
returne from
their wicked-
nesse, and wor-
ship him aright.
f Or, sheweth
what is the man-
ner of Gods chil-
dren, whom he
marketh to sal-
uation: to wit, to
mourne and cry
out against the
wickednesse
which they see
committed a-
gainst Gods
glory.
g Thus in all his
plagues the Lord
preferueth his
small number,
which he mar-
keth, as Exod. 12.
2. 2. reuel. 7. 3. but
the chiefe marke
is the Spirit of
adoption, where-
with the heart is
sealed vp to life
euellasting.
h Which were

b That is, in the
court where the
people had made
an altar to Baal.

i For God will
not be where
idoles are.

k Which were
forbidden in the
Law, Leuit. 11. 4.

l Thus they that
should haue kept
all the rest in the
seare and true
seruice of God,
were the ring-
leaders to all a-
bomination, and
by their exam-
ple pulled others
from God.

m It was in such
abundance.

n For besides
their common
idolatrie, they
had particular
seruice, which
they had in se-
crete chambers.

o The Iewes
write, that this
was a prophet of
the idoles, who
after his death
was once a yeere
mourned for in
the night.

p Declaring that
the censings and
seruice of the i-
dolaters are but
infection and
villanie before
God.

q. Pro. 1. 28. 14. 46.
7. iere. 11. 11.
micah 3. 4.

CHAP. IX.

1 The destruction of the citie. 4 They that shall

Chap. 1. 22.

a Which in the first Chapter, verse 5. he called the foure beasts.

b This signified that the ciue should be burnt.

c Meaning, that the glory of God should depart from the Temple.

d Reade Chap. 1. 24.

e Reade Chap. 1. 16.

f Vntill they had executed Gods iudgements.

g Or, trent.

Chap. 1. 5.

As as I looked, behold, in the firmament that was above the head of the Cherubims, there appeared vpon them like vnto the similitude of a chym, as it were a Saphire stone.

2 And he spake vnto the man clothed with linnen, and said, Goe in betwene the wheelles, euen vnder the Cherub, and fil thine hands with coales of fire from betwene the Cherubims, and scatter them ouer the city. And he went in my sight.

3 Now the Cherubims stood vpon the right side of the house when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord went by from the Cherub, and stood ouer the doore of the house, and the house was filled with the cloud, & the court was filled with the brightness of the Lords glory.

5 And the sound of Cherubims wings was heard into the vetter court, as the voyce of the Almighty God when he speaketh.

6 And when he had commanded the man clothed with linnen, saying, Take fire from betwene the wheelles, and from betwene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched forth his hand from betwene the Cherubims vnto the fire, that was betwene the Cherubims, and tooke thereof, and put it into the hands of him that was clothed with linnen: who took it and went out.

8 And there appeared in the Cherubims the likenesse of a mans hand vnder their wings.

9 And when I looked by, behold, foure wheelles were beside the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheelles was as the colour of a Chalycolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body, & their I rings, and their handes and their wings, and the wheelles were full of eyes round about, euen in the same foure wheelles.

13 And the Cherub cryed to these wheelles in mine hearing, saying, W heele.

14 And eueri beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, & the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted by: this is the beast that I saw at the riuer Chebar.

16 And when the Cherubims went, the wheelles went by them: and when the Cherubims lift by their wings to mount by from the earth, the same wheelles also turned not from beside them.

17 Ethen the Cherubims stood, they stood: and when they were lifted by, they lifted

themselves by also: for the spirit of the beast was in them.

18 Then the glory of the Lord departed from above the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift by their wings, & mounted by from the earth in my sight: when they went out, the wheelles also were beside them: and eueri one stood at the entrie of the gate of the Lords house, at the East side, and the glory of the God of Israel was vpon them on high.

20 This is the beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

21 Eueri one had foure faces, and eueri one foure wings, and the likenesse of mans handes was vnder their wings.

22 And the likenesse of their faces was the selfe same faces which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, and they went eueri one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel, Against these hee prophesied, shewing them how they shalbe dispersed abroad. 19 The renewing of the heart cometh of God. 21 I desire earnestly that I leane vnto their owne counsels.

Moreover, the spirit lift me by, & brought mee vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate were fine and twentie men: among whom I saw Jaazaniah the sonne of Azur, & Delatiah the sonne of Benaiah, the princes of the people.

2 Then said be vnto me, Sonne of man, these are the men that imagine mischief, and devise wicked counsell in this citie.

3 For they say, It is not neere, let vs build houses: this citie is the caldron, and we be the flesh.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lord fell vpon me, and said vnto mee, Speake, Thus saith the Lord, O ye house of Israel, this haue ye sayd, and I know that which I will do by your mindes.

6 Many haue ye murdered in this citie, and yee haue filled the streets thereof with the flaine.

7 Therefore thus sayeth the Lord God, They that yee haue slaine, and haue layd in the mids of it, they are the flesh, and this citie is the caldron, but I will bring you forth of the mids of it.

8 Yee haue feared the sword, and I will bring a sword vpon you, saith the Lord God.

9 And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgments among you.

10 Yee shall fall by the sword, and I will iudge you in the border of Israel, and yee shall know that I am the Lord.

11 This citie shall not be your caldron, neither shall yee be the flesh in the mids thereof, but I will iudge you in the border of Israel.

There was one consent between the Cherubims and the wheelles. h Reade Chap. 9. 3.

Chap. 1. 15. i That is, the whole body of the foure beasts, or Cherubims.

a Thus the wicked derided the Prophets, as though they preached but errors, and therefore gaue themselves still to their pleasures. b Wee shall not be pulled out of Ierusalem, till the hour of our death come, as the flesh is not taken out of the caldron till it be sodde.

c Contrary to their vaine confidence, he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron. d That is, of the Caldeans. e That is, in Riblah, reade 2. King. 25. 6.

12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my iudgements, but have done after the manners of the heathen, that are round about you.

13 ¶ And when I prophesied, Belatiah the sonne of Benaiah died: then fell I downe vpon my face, and cried with a loud voyce, and sayd, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Again the word of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem have said, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them in among the countreys, yet will I bee to them as a little ¶ Sanctuary in the countreys where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 ¶ And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stonie heart out of their bodies, and I will giue them an heart of flesh,

20 That they may walke in my statutes, and keep my iudgements, and execute them: and they shall bee my people, and I will bee their God.

21 But vpon them whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads, sayeth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheelles beside them, and the glory of the God of Israel was vpon them on high.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit toke me vp, and brought me in a vision by the Spirit of God into Caldea, to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the distress of hunger and thirst is signified.

The word of the Lord also came vnto me, saying,

2 Son of man, thou dwellest in the mids of a rebellious house, which haue eyes to see,

and see: not: they haue eares to heare and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie, & go forth by day in their sight, and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and shalt thou goe forth at euening in their sight, as they that goe forth into captiuitie.

5 Digge thou thorow the wall in their sight, and carry out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and carry it forth in the darke: thou shalt couer thy face, that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged thorow the wal with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house sayd vnto thee, What dost thou?

10 But lay thou vnto them, Thus saith the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them, they shall goe into bondage and captiuitie.

12 And the chiefe that is among them, shall beare vpon his shoulder in the darke, and shall goe forth: they shall digge thorow the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon him, and hee shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward euery wind, all that are about him to helpe him, and all his garrison, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know that I am the Lord.

17 ¶ Moreover the worde of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefulnesse.

19 And say vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with care.

a That is, they receiue not the fruit of that which they see and heare.
 1 Ebr. make thee vessels to goe into captiuitie.

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they decide thy doings?
 11 Or, prophesie.

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap 17. 20. and 32. 3.

e Which should beare his Name, and should be his Church, read Chap. 11. 16.

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgment of God toward the rest of the people.

g They that remained still at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off, and forsaken of God.

h They shall be yet a litle church, shewing that the Lord will euer haue some to call vpon his Name, who he will preferue and restore, though they be for a time afflicted.

Iere. 33. 39. chap. 36. 26.

i Meaning, the heart, whereunto nothing can enter, and regenerate them anew, so that their heart may be soft and ready to receiue my glances.

k When Iecoziah was led away captiue.

carefulnesse, and drinke their water with desolation: for the land shall bee desolate from her abundance because of the cruelty of them that dwell therein.

20 And the cities that are inhabited, shall be left voyd, and the land shall bee desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Some of man, what is that prouerbe that you haue in the land of Israel, saying, The dayes are prolonged, and all visions shall faile?

23 Tell them therefore, Thus saith the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of euery vision.

24 For no vision shall bee any more in vaine, neither shall there be any flattering diuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall bee no more prolonged: for in your dayes, O rebellious house, wil I say the thing, and will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Some of man, behold, they of the house of Israel say, The vision that he seeth is for many dayes to come, and hee prophesieth of the times that are farre off.

28 Therefore say vnto them, Thus saith the Lord God. All my words shall no longer be delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIII.

2 The word of the Lord against false Prophets, which teach the people the counsell of their owne hearts.

And the word of the Lord came vnto me, saying,

2 Some of man, prophesie against the prophets of Israel, that prophesie, and say thou vnto them, that prophesie out of their owne hearts, heare the word of the Lord.

3 Thus saith the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy prophets are like the foxes in the waste places.

5 ¶ We haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: & they haue made others to hope that they would confirme the word of their prophesie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? ¶ ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanity, and haue seene lies, therefore behold, I am against you, saith the Lord God,

9 And mine hand shall be vpon the Pro-

phets that see vanitie, and diuine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

10 And therefore, because they haue deceived my people, saying, Peace, and there was no peace: and one build vp a wall, and behold, the others daubed it with vntempered morter.

11 Say vnto them which daubed it with vntempered morter, that it shall fall: for there shall come a great floude: and I will send hailestones, which shall cause it to fall, and a stormie winde shall breake it.

12 For, when the wall is fallen, shall it not be ad vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great floude shall bee in mine anger, and hailestones in mine indignation to consume it.

14 So I wil destroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shall be discouered, and it shall fall, and ye shall be consumed in the mids thereof, and ye shall know that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto the women that sowe pillows vnder all arme-holes, and make bales vpon the head of euery one that standeth vp, to hunt soules: wil ye hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And wil ye pollute mee among my people for handfulls of barley, and for pieces of bread to slay the soules of them that should not die, and to giue life to the soules that should not liue, in lying to my people, that haue you lies?

20 Therefore thus saith the Lord God, Beholde, I will haue to doe with your pillows, wherewith ye hunt the soules to make them to sle, and I will teare them from your armes, and will let the soules goe, euen the soules, that ye hunt to make them to sle.

21 Your bales also will I teare, and destroy my people out of your hand, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies ye haue made the heart of the righteous sad, whome I they should depart from the body. n By threatening them that were godly, and vpholding the wicked.

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Ierem. 6. 14.

g Whereas the true Prophets prophesied the destruction of the city to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) another false prophet would affirme though he had neither occasion nor good ground to beare him. h Wherby is meant what soeuer man of himselfe stretcheth forth vnder the authority of Gods word.

i These superstitious women for lucre would prophesie, and sell euery man his fortune giuing them pillows to leane vpon, and kerchiefes to cover their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These forcerers made the people beleue that they could preterme life, or destroy it, & that it should come to euery one according as they prophesied.

m That is, to cause them to perish, and that

f Because they did not immediately see the prophecies accomplished, they contemned them, as though they should neuer be fulfilled. || Or, take none effect.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14. 9.

a After their owne fantasie, and not ha- uing the reuelation of the Lord. Ier. 23. 16 b Watching to destroy the vineyard. c He speaketh to the gouernours and true ministers, that should haue resisted them.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest that ye are false prophets.

haue not made sadde, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.

23 Therefore ye shall see no more vanity, nor diuine diminutions: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false prophets for the ingratitude of the people. 23 He reserveth a small portion for his Church.

a He sheweth the hypocrisie of the Idolaters, who will dissemble to heare the Prophets of God though in their heart they follow nothing left: then their aduocations, and also how by one meanes or other, God doeth discover them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which leade them in blindness and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Iere. 10. 15.

c To enquire of things which the Lord hath appointed to come to passe d As his abomination hath deserved: that is he shall be deliued with lies, according as he delighted therein, 2. Thess. 2. 10.

e That is, convince them by their owne conscience. f Or, by my selfe. g The Prophet declareth that God for mans

ingratitude raiseth vp false prophets to seduce them that delight in lies rather than in the truth of God, and thus he punisheth him by sinne, 1 King. 22. 20, 22. and destroyeth as well those profane as that people. g Thus Gods iudgements against the wicked are admonitions to the godly to cleaue vnto the Lord, and not to defile themselves with like abominations.

Trauel came certaine of the Elders of Israel vnto me, and sate before me.

24 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set by their idoles in their heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Eury man of the house of Israel that setteth by his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the c^o Prophet, I the Lord will answer him that commeth, according to the multitude^d of his idoles:

5 That I may take the house of Israel in their owne heart, because they are all departed from me though their idoles.

6 Therefore lay vnto the house of Israel, Thus layeth the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth by his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to enquire of him for me, I the Lord will answer him for my selfe.

8 And I will set my face against that man and will make him an example and prouerbe, and I will cut him off from the mids of my people, and ye shall know that I am the Lord.

9 And if the prophet be^e deceived, when he hath spoken a thing, I the Lord haue deceived that prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they shall beare their punishment: the punishment of the prophet shall bee euens as the punishment of him that alkeeth,

11 That the house of Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord come againe

vnto me, saying,

13 Sonne of man, when the land sinneeth against me, by committing a trespass, then will I stretch out mine hand vpon it, and will breake the stafe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men, i Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their^k righteousness, saith the Lord God.

15 If I bring no yome beastes into the land, and they people, so that it be desolate, that no man may passe thorow, because of beastes,

16 Though these three men were in the mids thereof, as I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shall be waste.

17 ¶ If I bring a sword vpon this land, and say, Sword, gorthow the land, so that I destroy man and beast out of it,

18 Though these three men were in the mids thereof, as I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.

19 ¶ If I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel, and Iob were in the mids of it, as I liue, sayth the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousness.

21 For thus sayth the Lord God, How much more when I send my^{*} foure sore iudgements vpon Ierusalem, even the sword, and famine, and the noisome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shall be left a remnant of them that shall be caried away both sonnes & daughters: behold, they shall come forth vnto you, and ye shall see their way, and their enterpises: and ye shall be comforted, concerning the euill that I haue brought vpon Ierusalem, euens concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterpises, and ye will knowe that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

A the unprofitable wood of the vine tree is cast in to the fire, so Ierusalem shall be burnt.

And the word of the Lord come vnto me, saying,

2 Sonne of man, what commeth of the vine tree about all other trees? and of the vine branch which is among the^e trees of the forest?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessel thereon?

4 Behold, it is cast in the fire to bee consumed: the fire consumeth both the endes of it, and the mids of it is burnt. Is it meet for any worke?

5 Behold, when it was whole, it was more

h Reade Chap. 4. 16, and 5. 7. Isa. 3. 1.

i Though Noah & Iob were now aliuie, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and to these three together should pray for this wicked people, yet would I not heare them, reade Iere. 15. 1. k Meaning, that a very fewe (which he calleth the remnant, Verse 22) should escape these plagues, whom God hath sanctified and made righteous, so that this righteousness is a signe that they are the Church of God, whom he would preserve for his owne sake, Chap. 5. 17. l Reade Chap. 5. 3.

a Which bringeth forth no fruit no more then the other trees of the forest doe: meaning, that if Ierusalem which bare the name of his Church did not bring forth fruit, it should be utterly destroyed.

meete for no worke; how much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lord God. As the vine tree that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will let my face against them: they shall goe out from one fire, and another fire shall consume them: and ye shall know that I am the Lord, when I let my face against them.

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their unkindnesse. 46 Heiustifieth the wickednesse of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations into which the Sodomites fell. 60 Mercy is promised to the repentant.

A Gain the word of the Lord came vnto me, saying,

2 Some of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation, & thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativity when thou wast borne, thy nauill was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in cloths.

5 None eye pittied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open field, to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine own blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiply, as the bud of the field, and thou hast increased and warren great, and thou hast gotten excellent ornaments: thy breastes are fashioned, thine haire is grownen, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of lone, and I spread my skirts ouer thee, and covered thy filthinesse: yea, I sware vnto thee, and entered into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anoynted thee with oyle.

10 I clothed thee also with broydered worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I covered thee with silke.

11 And when I received thee to mercie, and covered their shame. e That thou shouldst be a chaste wife vnto me, and that I should maintaine thee and endure thee with all graces. f I washed away thy finnes. g I sanctified thee with mine holy Spirit.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earrings in thine eares, and a beaurifull crowne vpon thine head.

13 Thus wast thou deckt with gold and silver, and thy raiment was of fine linnen and silke and broydered worke: thou diddest eate fine flowre, and hony and oyle, and thou wast very beaurifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beauty: for it was perfect through my beauritie, which I had set vpon thee, saith the Lord God.

15 Now thou didst trust in thine owne beauritie, and playedst the harlot, because of thy renowne, and hast powdered out thy fornications on euery one that passed by, thy desire was to him,

16 And thou diddest take thy garments, and deckedst thine high places with diuers colours, and playedst the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire Jewels made of my gold and of my silver, which I had giuen thee, and madest to thy selfe images of men, and diddest commit whoredome with them.

18 And tookst thy broydered garments and coueredst them: and thou hast set mine oyle and my perfume before thee.

19 My meate also which I gaue thee, as fine flowre, oyle & hony wherewith I fed thee, thou hast euil let it before thee for a sweete sauour: thus it was, saith the Lord God.

20 Whoreouer, thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to be deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe thorow fire for them.

22 And in all thine abominations and whoredomes, thou hast not remembered the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe, woe vnto thee, saith the Lord God.)

24 Thou hast also built vnto thee an high place, and hast made thee an high place in euery street.

25 Thou hast built thine high place at euery corner of the way, and hast made thy beauritie to be abhorred: thou hast opened thy fete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the Egyptians thy neighbours which haue great members, and hast increased thy whoredome to promouke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, even to the daughters of the Philistines, which are ashamed of thy wicked way.

28 Thou hast played the whore also with

h Hereby hee sheweth how hee saved his church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignity of Ierusalem stood, to wit, in that that the Lord gaue them of his beauritie, and excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisdom and dignitie, which were the occasions of thine idolatry.

l There was none idolatry so vile, wherewith thou didst not pollute thy selfe.

m This declarereth how the idolaters put their chiefe delight in those things which please the eyes and outward senses.

n Thou hast converted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, reades Leuit. 18. 21. 2. King. 23. 10.

p Or, he ad.

p He noteth the great impietie of this people, who first falling from God to seeke helpe at strange nations, did also at length embrace their idolatry, thinking thereby to make their amitie more strong. || Or, cities.

the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication from the Land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, euen the worke of a || presumptuous whorish woman?

31 In that thou buildest thine high place in the corner of every way, and makest thine high place in every street, and hast not been as an harlot: that despiseth a reward,

32 But as a wife that playeth the harlot and taketh others for her husband.

33 They giue gifts to all other whores, but thou giuest gifts vnto al thy louers, and rewardest them, that they may come vnto thee on every side for thy fornication.

34 And the contrary is in thee from other women, in thy fornications, neither the like fornication shall bee after thee: for in that thou giuest a reward, and no reward is giuen vnto thee, therefore thou art contrarye.

35 Therefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy || shame was powued out, and thy filthinesse discovered through thy fornications with thy louers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer vnto them,

37 Beholde, therefore I will gather all thy louers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will euen gather them round about against thee, and will discover thy filthinesse vnto them, that they may see all thy filthynesse.

38 And I will iudge thee after the maner of them that are || harlots, and of them that shed blood, and I will giue thee the blood of wrath and ielousie.

39 I will also giue thee into their hands, and they shall destroy thine high place, and shall breake downe thine high places: they shall strip thee also out of thy clothes, & shall take thy faire lewds, and leaue thee naked and bare.

40 They shall also bring by a company against thee, and they shall stone thee with stones, and thrust thee thorow with their swords.

41 And they shall burne by thine houses with fire, and execute iudgements vpon thee in the sight of many women: & I will cause thee to cease from playing the harlot, & thou shalt giue no reward any more.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease and be no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast prouoked mee with all these things, beholde, therefore I also haue brought thy way vpon thine head, saith the Lord God: yet hast

not thou had consideration of all thine abominations.

44 Beholde, all that vse proverbs, shall vse this proverbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, and her daughters that dwell at thy left hand, and thy younger sister that dwelleth at thy right hand is Sodom, and her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither shee nor her daughters as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, pride, fulnesse of bread, and abundance of idleness was in her, and in her daughters: neither did she strengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before mee: therefore I toke them away, as pleased me.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them.

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shalt returne to your former state.

56 For thy sister Sodom was not heard of by thy report in the day of thy pride.

57 Before thy wickednesse was discovered, as in that same time of the reproch of the daughters of Aram, and of al the daughters of the Ishlittims round about her which despise thee on all sides.

punishment to mind when thou wast aloof, to learne by her example to feare my iudgements. i That is, till thou wast brought vnder by the Syrians and Philistims. 2 Chron. 28. 19. k Which ioy- ned with the Syrians, or Compassed about: Jerusalem.

x As were the Canaanites and the Hittites, and others your predecessors, so are you their successours. y That is, of Samaria and Sodom. x That is, her cities.

18 br, thy sister, younger then thou. a But done farre worse.

b He allegeth these foure vices, pride, excess, idleness, and contempt of the poore, as foure principall causes of such abomination,

wherefore they were so horribly punished, Gene. 19. 34.

c Which worshipped the calves in Bethel and Dan.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

e This he speaketh in comparison, saying,

that he would restore Ierusalem, when Sodom should bee restored, that is,

newer: and this is meant of the greater part of the Iewes,

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning that it shuld neuer come to passe.

18 br. was not a summer in thy month.

h Thou wouldest not call her

by her example to feare my iudgements. i That is, till thou wast brought vnder by the Syrians and Philistims. 2 Chron. 28. 19. k Which ioy- ned with the Syrians, or Compassed about: Jerusalem.

Or, that will beare rule.

q Meaning, that some harlots contemne smal rewards but no louers gaine a reward to Israel, but they came to all others signifying that the idolaters bestow al their substance which they receive of God for his glory. R I serue their vile abominations. R Or, neither party.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9. f I will iudge thee to death, as the adulterers and murderers.

3. King. 25. 9.

i I will utterly destroy thee, and so my ielousie shall cease. u I haue punished thy faults, but thou wouldest not repent.

I When thou
brakest the cove-
nant, which was
made betwene
thee and me, as
verse 8.

m That is, of
mercy and love I
will pierce thee, &
so stand to my
covenant, though
thou hast deser-
ued the contrary.
n Whereby he
sheweth that a-
mong the most
wicked he had
euer some seeds
of his Church,
which he would
cause to fructifie
in due time: and
here he declareth
how he will call the
Gentiles. o But of
my free mercy. p
This declareth what
fruits Gods mercies
worke in his,
to wit, sorrow,
and repentance of
their former life.

58 Thou hast borne therefore thy wicked-
ness, and thine abomination saith the Lord.

59 For thus saith the Lord God, I might
euen seale with thee, as thou hast done,
when thou diddest despise the oath, in brea-
king the covenant.

60 Neuertheless, I will remember my
covenant made with thee in the dayes of thy
youth, and I will confirme vnto thee an e-
uerlasting covenant.

61 When thou shalt remember thy waies,
and bee ashamed, when thou shalt receiue
thy filters, both thy elder and thy yonger,
and I will giue them vnto thee for daugh-
ters, but not by thy covenant.

62 And I will establish my covenant
with thee, and thou shalt know that I am
the Lord.

63 That thou mayest remember, and bee
ashamed, and neuer open thy mouth any
more: because of thy shame when I am paci-
fied toward thee, for all that thou hast done,
saith the Lord God.

64 And I will call the Gentiles. o But of my free
mercy. p This declareth what fruits Gods mercies
worke in his, to wit, sorrow, and repentance of
their former life.

CHAP. XVII.

The parable of the two Eagles.

And the word of the Lord came vnto me,
saying,

2 Sonne of man, put forth a parable, and
speake a prouerbe vnto the house of Israel.

3 And say, Thus sayth the Lord God,
The great Eagle with great wings, and
long wings, and full of feathers, which had
diuers colours, came vnto Lebanon, and
tooke the highest branch of the cedar,

4 And brake off the top of his twigge, and
caried it into the land of merchants, and set
it in a citie of merchants.

5 We tooke also of the seed of the land, &
planted it in a fruitful ground: he placed it
by great waters, and let it as a willow tree.

6 And it budded up, & was like a sprea-
ding vine of low stature, whose branches
turned toward it, and the roots thereof were
vnder it: so it became a vine, and it brought
forth branches, and shot forth buds.

7 There was also another great Eagle
with great wings, and many feathers, and
behold, this vine did turne her roots toward
it, and spread forth her branches toward it,
that she might water it by the trenches of her
plantation.

8 It was planted in a good soyle by
great waters, that it should bring forth
branches, and beare fruit, and be an excel-
lent vine.

9 Say thou, Thus saith the Lord God,
Shall it prosper? Shall hee not pull vp the
roots thereof, and destroy the fruit thereof,
and cause them to die? all the leaues of
her bud shall wither without great power,
or many people to plucke it vp by the roots
thereof.

10 Beholde, it was planted: but shall it

prosper? Shall it not be dried vp, and wither?
when the East wind shall touch it, it shall
wither in the trenches where it grew.

11 Whereupon the word of the Lord came
vnto me, saying,

12 Say now to this rebellious house,
Know ye not what these things meane? tell
them, Behold, the King of Babel is come to
Jerusalem, and hath taken the King there-
of, and the princes thereof, and led them with
him to Babel,

13 And hath taken one of the kings seed,
and made a covenant with him, and hath ta-
ken an oath of him: hee hath also taken the
princes of the land,

14 That the kingdome might bee in sub-
jection, and not lift it selfe vp, but keepe their
covenant, and stand to it.

15 But he rebelled against him, and sent
his Ambassadors vnto Egypt, that they
might giue him horses, and much people:
shall he prosper? shall he escape, that doth such
things? or shall he breake the covenant, and
be delinquent?

16 As I live, saith the Lord God, he shall
die in the midst of Babel, in the place of the
King, that had made him King, whose oath
he despised: and whose covenant made with
him, he brake.

17 Neither shall Ibaraah with his migh-
ty host, and great multitude of people, main-
taine him in the war, when they haue cast vp
mounds, and builded ramparts to destroy
many persons.

18 For he hath despised the oath and bro-
ken the covenant: (yet so, he had giuen his
hand) because he hath done all these things,
he shall not escape.

19 Therefore thus saith the Lord God,
As I live, I will surely bring mine oath that
hee hath despised, and my covenant that he
hath broken, vpon his owne head.

20 And I will spread my net vpon him,
and he shall be taken in my net, and I will
bring him to Babel, & will enter into iug-
ment with him there for the trespass that he
hath committed against me.

21 And all that flee from him with all his
hoi, shall fall by the sword, and they that
remain, shall bee scattered toward all the
windes: and ye shall knowe that I the Lord
haue spoken it.

22 Thus saith the Lord God, I will also
take of the top of this high cedar, and will
let it, and cut off the top of the tender plant
thereof, and I will plant it vpon an high
mountaine and great.

23 Euen in the high mountaine of Israel
will I plant it: and it shall bring forth boughs
and beare fruit, and bee an excellent cedar,
and vnder it shall remaine all birds, and e-
uery foule shall dwell in the shadow of the
branches thereof.

24 And all the trees of the felds shall
know that I the Lord haue brought downe
the high tree, and exalted the low tree: that I
haue dried vp the Greene tree, and made the
drie tree to flourish: I the Lord haue spoken
it, and haue done it.

CHAP. XVIII.

1 Hee sheweth that euerie man shall beare his owne
sinne.

i By this dry
wind he mea-
neth the Babylo-
nians.

k That is, Ieco-
niah, 2. King. 24.
15.

l For his subie-
ction and obe-
dience.

AND

27

11

m Because he
tooke the Name
of God in vaine
and brake his
oath which he had
confirmed by gi-
uing his hand,
therefore the
Prophet decla-
reth that God
would not suffer
such periurie and
infidelitie to e-
scape punishment.
Chap. 12. 13.
and 32. 3.

n This promise
is made to the
Church which
shall be as a small
remnant, and as
the top of a tree.
o I will crimme
it and dreffe it.
p Both the Iewes
and Gentiles that
be gathered into
it.

q All the world
shall know that
I haue plucked
downe the proud
enemies, and set
vp my Church
which was low
and condemned
sinne.

a That is, Nebu-
chad nezzar,
who hath great
power, riches, &
many countreys
vnder him shall
come to Ierusa-
lem, and take
away Iecooniah
the king, as ver.
12.

b Meaning to
Babylon.
c That is, Zede-
kiah, who was
of the kings
blood, and was
left at Ierusalem,
and made king
in stead of Ieco-
niah, 2. king.
24. 17. Iere.

d This was Zede-
kiah's kingdom.

e That is, might
not haue power
to rebell against
Babylon as
verse 14.

f Meaning, the
king of Egypt,
of whom Zede-
kiah sought suc-
cour against Nebuchad-nezzar. g They thought to be moysted
by the waters of Nilus. h Shall not Nebuchad-nezzar destroy it?

sinne. 21 To him that amendeth, is saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

The worde of the Lord came vnto mee againe, saying,

2 What meane yee that yee speake this prouerbe, concerning the land of Israel saying, The fathers haue eaten sowre grapes, and the children thereof are let on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull and right,

6 And hath not eaten ^b vpon the mountaines, neither hath liſt vp his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath ſpoken with a ^c menſtruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtor: he that hath ſpoyled none by violence, ^d but hath giuen his bread to the hungry, and hath covered the naked with a garment,

8 And hath not giuen ſooth ^e vpon vsurie, neither hath taken any increase, but hath withdrawen his hande from iniquitie, and hath executed true iudgment betwene man and man,

9 And hath walked in my ſtatutes, and hath kept my iudgments to deale truly, he is iust, he shall surely live, saith the Lord God.

10 ¶ If he beget a sonne, that is a thicke, or a slender of blood, if he do any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath ſpoyled by violence, or hath not restored the pledge, or hath liſt vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen ſooth vpon vsurie, or hath taken increase, shall he live he shall not live: seeing he hath done all these abominations, he shall die the death, and his blood shall be vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers finnes, which he hath done, and feareth, neither doeth like,

15 What hath not eaten vpon the mountaines, neither hath liſt vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withhelden the pledge, neither hath ſpoyled by violence, but hath giuen his bread to the hungry, and hath covered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor received vsurie nor increase, but hath executed my iudgments, and hath walked in my ſtatutes, he shall not die in the iniquitie of his father, but he shall surely live.

18 His father, because hee cruelly oppressed

sed and ſpoyled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, Therefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgment and iustice, and hath kept all my ſtatutes, and done them, he shall surely live.

20 ¶ The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall be vpon him, and the wickedness of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his finnes that hee hath committed, and keepe all my ^d ſtatutes, and doe that which is lawfull and right, he shall surely live, and shall not die,

22 All his transgressions that hee hath committed, they shall not be mentioned vnto him, but in his ^e righteousness that hee hath done, he shall live.

23 ¶ Have I any desire that the wicked should die, saith the Lord God: or shall hee not live, if hee returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquitie, ready to pardon and doe according to all the abominations, then to punish, that the wicked man doeth, shall hee live? as his long suffering, all his righteousness that hee hath done, shall not be mentioned: but in his transgression that hee hath committed, and in his iniquitie that hee hath sinned, in them shall hee die.

25 Yet yee say, The way of the Lord is not equal: heare now, O house of Israel. Is not my way equal? or are not your waies unequal?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, hee shall euen die for the same, he shall euen die for his iniquitie that hee hath done.

27 Again, when the wicked turneth away from his wickednes that hee hath committed, and doeth that which is lawfull and right, he shall save his soule alive.

28 Because hee considereth, and turneth away from all his transgressions that hee hath committed, he shall surely live, and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes unequal?

30 Therefore I will iudge you, O house of Israel, euerie one according to his wayes, saith the Lord God: returne therefore & cause others to turne away from all your transgressions: so iniquity shall not be your destruction.

31 Cast away from you all your transgressions, whereby yee haue transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue yee.

CHAP. XIX.

1 The captivity of the kings of Iudah signified by the

Dent. 24. 16.

2. King. 14. 6.

2. chron. 25. 4.

d Heioyneth

the obseruation

of the comman-

dements with re-

pentance: for

none can repent

in deed, except

he labour to

keepe the law.

¶ Or, not laid to

his charge.

c That is, in the

fruits of his faith

which declare

that God doeth

accept him.

f Hee ſpeake:h

this to commend

Gods mercy to

poore ſinners,

who rather is

ready to pardon

then to punish.

as his long ſuffer-

ing declareth,

Chap. 33. 11.

Albeit God in his

eternall counsell

appointed the

death and dam-

nation of the re-

probate, yet the

end of his coun-

sell was neither

death onely, but

chiefly his owne

glory. And also

because he doth

not approve ſin,

therefore it is here

said y he would

have them to

turne away from

it, that they

might liue.

¶ Or, rather that he

may returne from

his wayes and liue.

g That is, false

opinion that the

hypocrites haue

of their righte-

ousnesse.

h In punishing

the father with

the children.

i He ſheweth that

man cannot for-

sake his wicked-

nes till his heart

be changed, which

is onely the

worke of God,

a The people

murmured at the

chastisings of the

Lord, and there-

fore vied this

prouerbe, mean-

ing that their

fathers had sin-

ned, & their chil-

dren were puni-

shed for their

transgressions,

read Iere. 31. 29.

b If he hath not

eaten of the flesh

that hath bene

offered vp to

idoles to honour

them thereby.

Leuit. 18. 20.

1 Ebr. come nere.

Leuit. 20. 18.

Iſa. 58. 7.

matth. 25. 35.

Exod. 22. 15.

Leuit. 25. 37.

deut. 23. 19.

psal. 15. 5.

¶ Or, a cruel man.

a That is, Iehohaz, and Iehoiakim Iosiah's sons, who for their pride and cruelty are compared unto lions, b To wit, Iehohaz mother, or Ierusalem. c By Pharaoh Necho, king of Egypt, 2 King. 23. 33. d Which was Iehoiakim.

e He slew of the Prophets, and them that feared God, & ravished their wives. f Nebuchadnezzar with his great armie, which was gathered of diuers nations.

g He speaketh this in the reproch of this wicked King, in whose blood, is in therace of his predecessors, Ierusalem should haue bene blessed, according to Gods promise, & flourished as a fruitfull vine.

h Meaning, that the Caldeans should destroy them as the East winde doeth the fruite of the vine. i Destruction is come by Zedekiah, who was the occasion of this rebellion.

the lions whelpes and by the lion. x. The prosperitie of the cite of Ierusalem that is past, and the miserie thereof that is present.

T Thou also, take by a lamentation for the princes of Israel,

2 And say, Wherefore lay thy mother as a lionesse among the lions: she nourished her pong ones among the lions whelpes.

3 And she brought vp one of her whelpes, and it became a lion, and it learned to catch the pray, and it denoured men.

4 The nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when shee saw that he had waited, and her hope was lost, sheooke another of her whelpes, and made him a lion.

6 Which went among the lions and became a lion, and learned to catch the pray, and he denoured men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the nations set against him on euery side of the countreyes, and layd their nets for him, so he was taken in their pit.

9 And they put him in yssion, and in chaines, and brought him to the king of Babel, and they put him in helos, that his voice should no more be heard vpon the mountaynes of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters.

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her sight with the multitude of her branches.

12 But she was plucked by in wrath: shee was cast downe to the ground, & the East winde dryed by her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a drye and thiristie ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruit, so that she hath no strong rod to be a scepter to rule: this is a lamentation, and shall bee for a lamentation.

CHAP. XX.

3 The Lord demeth that hee will answere them when they pray, because of their unkindnesse. 33 He promisth that his people shall returne from captiuitie. 46 By the forrest that should bee burnt, is signified the burning of Ierusalem.

A dd in the twentieth yeere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel and say vnto them, Thus saith the Lord God. Are ye come to enquire of me? as I liue, sayth the Lord God, when I am asked, I will not answere you.

4 Althou iudge them sonne of man,

wilt thou iudge them? cause them to understand the abominations of their fathers,

5 And say vnto them, Thus saith the Lord God, In the day when I chose Israel, and I lift vp mine hand vnto the seede of the house of Iacob, and made my selfe knowne vnto them in the land of Egypt, when I lift vp mine hand vnto them, and said, I am the Lord your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the land of Egypt, into a land that I had promised for them, flowing with milke and hony, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eyes, and desile not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the middelt of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen among whom they were, and in whose sight I made my selfe knowne vnto them in bringing them forth of the land of Egypt.

10 Now I caried them out of the land of Egypt, and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, which if a man doe, he shall liue in them.

12 Moreover, I gaue them also my Sabbathes, to be a signe betweene me and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, and my Sabbathes haue they greatly polluted: then I thought to powre out mine indignation vpon them in the wilderness to consume them,

14 But I had respect to my Name, that it should not be polluted before the heathen in whose sight I brought them out.

15 Perceuerthelesse I lift vp mine hand vnto them in the wilderness, that I would not bring them into the land, which I had promised them, flowing with milke and hony, which was pleasant above all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbathes: for their heart went after their idoles.

17 Neuerthelesse mine eye spared them, and I would not destroy them, neither would I consume them in the wilderness.

18 But I sayd vnto their children in the wilderness, Make ye not in the ordinances

b This declareth the great lenitie and patience of God, which calleth sinners to repentance before hee condemne them.

c I sware that I would bee their God, which manner of othe was obserued from antiquitie where they vied to lift vp their hands toward heauen, acknowledging God to be the author of truth and the defender thereof, and also the Iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be truthe.

d God had forbidden them to make mention of the idoles, Exod. 23. 1. plal. 16. 4.

e Which thing declareth the wickednes of mans heart, which iudge Gods seruice by their eyes and outward semes. f God had euer this respect to his glorie, that he would not haue his Name euill spoken of among the Gentiles for the punishment thereof.

g. Who might thereby take an occasion to blaspheme my Name, and to accuse me of lacke of ability, or els that I had sought a meane to destroy them more commodiously.

h That is, my true religion, which I had commanded them, and gaue themselves to serue me according to their owne fantasies.

i Whereby the holy Ghost con-
fureth them that
say that they will
follow the reli-
gion & example
of their fathers,
and not measure
their doings by
Gods word,
whether they be
approuable
thereby or no.

of your fathers, neither obserue their man-
ners, nor defile your selues with their idoles.
19 I am the Lord your God: walke in
my statutes, and keepe my iudgements and
doe then,
20 And sanctifie my Sabbaths, and they
shall be a signe betwene me and you, that ye
may know that I am the Lord your God.

21 Notwithstanding the children rebel-
led against mee: they walked not in my sta-
tutes, nor kept my iudgements to doe them,
whiche if a man doe he shall live in them, but
they polluted my Sabbaths: then I thought
to powre out mine indignation vpon them,
and to accomplish my wrath against them in
the wilderness.

22 Neuertheles, I withheld mine hand,
and had respect to my Name, that it should
not be polluted before the heathen, in whose
sight I brought them forth.

23 Yet I lift vp mine hand vnto them in
the wilderness, that I would scatter them
among the heathen, & disperse them throughe
the countries,

24 Because they had not executed my
iudgements, but had cast away my statutes,
and had polluted my Sabbaths, and their
eyes were^k after their fathers idoles.

25 Wherefore I gaue them also statutes,
that were not good, and iudgements, where-
in they should not liue.

26 And I polluted them in their owne
gifts, in that they caused to passe by the fire
at that first opened the wombe, that I might
destroy them, to the ende that they might
know that I am the Lord.

27 Therefore some of man, speake vnto
the house of Israel, and say vnto them, Thus
sayth the Lord God, Yet in this your fathers
haue blasphemed me, though they had before
graciously transgressed against me.

28^a For when I had brought them into
the land, for^b which I lifted vp mine hand
to giue it to them, then they saw euery high
hill, and all the thicke trees, and they offered
there their sacrifices, and there they presen-
ted their offering of pronunciation: there also
they made their sweet sauour, and powred
out there their drinke offerings.

29 Then I said vnto them, What is the
high place wherunto ye goe? And the name
thereof was called^c *Bamab* vnto this day.

30 Wherefore say vnto the house of Isra-
el, Thus sayth the Lord God, Are ye not pol-
luted^d after the manner of your fathers? and
committee not whoredome after their abomi-
nations?

31 For when you offer your gifts, & make
your sonnes to passe through the fire, you
pollute your selues with all your idoles vnto
this day: shall I answer you when I am as-
ked, O house of Israel? As I liue, sayth the
Lord God, I will not answer you when I
am asked.

32 Which signifieth an high place, declaring that they wanted them-
selues of their idolary, and were not ashamed thereof, though God
had commanded them expressly that they should haue no altar lifted
vp on hie by staires, Exo. 20. 26. ^e *Ebr. in the way.* p He sheweth
that the ingratitude of the people deserueth that God should cut
them off, and that they should not haue comfort of his word.

32 Neither shall that bee done that com-
meth into your minde: for ye say, We will be
as the heathen, and as the families of the
countrie, and serue wood and stone.

33 As I liue, sayth the Lord God, I will
surely rule you with a mightie hand, and
with a stretched out arme, and in my wrath
powred out,

34 And will bring you from the people,
and will gather you out of the countreys,
wherin ye are scattered, with a mighty hand
and with a stretched out arme, and in my
wrath powred out.

35 And I will bring you into the wil-
dernes of the people, and there will I pleade
with you face to face.

35 Like as I pleaded with your fathers
in the wilderness of the land of Egypt, so
will I pleade with you, sayth the Lord God.

37 And I will cause you to passe vnder
the rod, and will bring you into the bond of
the covenant.

38 And I will chuse out from among you
the rebels, and them that transgressed against
me: I will bring them out of the land where
they dwell, and they shall not enter into the
land of Israel, and you shall know that I am
the Lord.

39 As for you, O house of Israel, Thus
sayth the Lord God, O you, & I serue eu-
ery one his idole, seeing that ye will not obey
mee, and pollute mine holy Name no more
with your gifts and with your idoles.

40 For in mine holy mountaine, euen in
the high mountaine of Israel, sayth the Lord
God, there shall all the house of Israel, and
all in the land serue me: there will I accept
them, and there will I require your offerings,
and the first fruites of your oblations, with
all your holy things.

41 I will accept your sweet sauour, when
I bring you from the people, and gather you
out of the countreys, wherin ye haue bene
scattered, that I may be sanctified in you be-
fore the heathen.

41 And ye shall know that I am the Lord
when I shall bring you into the land of Is-
rael, into the land, for the which I lifted up
mine hand to giue it to your fathers.

43 And there shall ye remember your
wayes, and all your workes wherein ye haue
bene defiled, and ye^u shall iudge your selues
worthy to be cut off, for all your euils, that ye
haue committed.

44 And ye shall know that I am the Lord,
when I haue respect vnto you for my names
sake, and not after your wicked wayes, nor
according to your corrupt workes, O ye
house of Israel, sayth the Lord God.

45 Whoeuer, the word of the Lord
came vnto me, saying,

46 Sonne of man, set thy face toward
the way of Teman, & drop thy word toward
the South, and prophesie toward the for-
rest of the field of the South.

47 And say to the forest of the South,
Hear the word of the Lord: thus sayth the
Lord God, Behold, I will kindle a fire in
thee, & it shall deuoure all thy greene wood
in thee, and all the drie wood: the continu-
all flame shall not be quenched, and euery
face

^q We declareth
that man of na-
ture is wholly e-
nemie vnto God
and to his owne
saluation, and
therefore God
callethe him to
the right way,
partly by chasti-
sing, but chiefly
by his mercie in
forgiuing his re-
bellion and wic-
kednesse

^r I will bring
you among
strange nations,
as into a wilder-
nesse, and there
will visit you, &
so call you to re-
pentance, & then
bring the godly
home againe,
Isa. 65. 9.

^f Signifying,
that he will not
burne the corne
with the chaffe,
but chuse out the
wicked to pun-
ish them when
he will spare his.
^t This is spoken
to the hypo-
crites,

^u Your owne
consciences shall
conuict you after
that you haue
felt my mercie,

^x For Iudah
stood South
from Babylon.

^y Both strong
and weak in Je-
rusalem.

z The people said y the Prophet spake darkly: therefore he desireth the Lord to giue them a plaine declaration hereof.

face from the South to the North shall bee burnt therein.

48 And all flesh shall see that I the Lord haue kindled it, and it shall not be quenched. Then sayd I, Ah Lord God, they say of me, Doeth not he speake & parables?

CHAP. XXI.

3 He breaseth the sword, and destruction to Ierusalem. 25 He sheweth the fall of King Zedekiah.

28 Hee is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threatneth to destroy Nebuchad-nezzar.

The word of the Lord came to me againe,

a Speake sensibly, that all may vnderstand.

b That is, such which seeme to haue an outward shew of righteousness by observation of the ceremonies of the Law.

c Meaning, through all the land.

d As though thou were in extreme anguish.

e Because of the great noise of the armie of the Caldeans.

f And so cause a feare.

g Meaning, the scepter: shewing that it will not spare the king,

who should be as the Sonne of God, and in his place.

h That is, the rest of the people

i To wit, vnto the armie of the Caldeans.

k Reade Ierem. 31. 19.

l Ezekiel moued with compassion, thus complaineth, fearing the destruction of the kingdom, which God had promised to Dauid, and his posteritie by promise: which promise God performed, although here it seemed to mans eye that it should utterly perish.

m That is, encourage y sword.

saying, 2 Sonne of man, let thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel.

3 And say to the land of Israel, Thus sayeth the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword goe out of his sheath against all flesh from the South to the North.

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourn therefore, thou sonne of man, as in the paine of thy reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answer, Because of the hurt: for it cometh, and every heart shall melt, and all hands shall be weak, and all minds shall faint, and all knees shall fall away as water: behold, it cometh, and shall be done, sayeth the Lord God.

8 Again, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, & say, Thus sayeth the Lord God, say, A sword, a sword both sharpe and furbished.

10 It is sharpened to make a sore slaughter, and it is furbished that it may glitter: how shall we reioyce? for it concerneth the rod of my sonne, as all other trees.

11 And he hath giuen it to be furbished, that he may handle it: this sword is sharpe, and is furbished, that he may giue it into the hand of the slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the Princes of Israel: the terrors of the sword shall be vpon my people: I will smite thee vpon thy thigh.

13 For it is a trial, and what shall this be, if the sword condemne euen the rod? It shall be no more, sayeth the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite hand to hand, & let the sword bee doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter entering into their priuy chambers.

15 I haue brought the feare of the sword vnto all their gates to make their heart to faunt, and to multiply their ruines. Ah it is

made bright, and it is dressed for the slaughter.

16 Set thee alone: go to the right hand, or get thy selfe to the left hand, whither euer thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease. I the Lord haue said it.

18 The word of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, that the word of the King of Babel may come: both twaine shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the word may come to Rabbath of the Ammonites, and to Iuday in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrowes bright: he consulted with idols and looked in the liver.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift up their voyce with shouting, to lay engines of warre against the gates, to cast a mound, and to build a fortress.

23 And it shall be vnto them as a false diuination in their sight for the othes made vnto them: but he will call to remembrance their iniquitie, to the intent they should bee taken.

24 Therefore thus sayeth the Lord God, Because pee haue made your iniquity to be remembered, in discovering your rebellion, that in al your wozkes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou Prince of Israel polluted, and wicked, whole day is come, when iniquitie shall haue an end.

26 Thus sayeth the Lord God, I will twene the Iewes take away the diademe, and take off the crowne: this shall bee no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shall bee no more until they come thither whole right it is, and I will giue it him.

28 And thou sonne of man, prophesie, and sayd, Thus sayeth the Lord God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the rebellion of Zedekiah is drawn forth, and furbished to consume, because of the come vpon glittering.

29 Whiles they see vantage vnto thee,

and ise with the Egyptians to make himselfe hie, and able to resist the Babylonians. x Some referre this to the Priests attire: for Iehozadak the Priest went into captiuitie with the King. y That is, vnto the coming of Messiah: for though the Iewes had some signe of government afterward vnder the Persians, Greekes & Romanes, yet this restitution was not till Christs coming, and at length should be accomplished, as was promised, Gen. 49. 10. z Though the Iewes and Ammonites would not beleue, that thou, to wit the sword, shouldst come vpon them, and sayd that the Prophets which threatened, spake lies, yet thou shalt as surely come, as though thou werest already vpon their neckes,

n Provide for thy selfe: for thou shalt see Gods plague of all parts on this countrey.

o This was spoken because that when Nebuchadnezzar came against Iudah, his purpose was also to goe against the Ammonites: but doubting in the way, which enterprise to undertake first, he consulted with his soothsayers, and so went against Iudab. p That is, to the tribe of Iudah, that kept themselves in Ierusalem.

q To know whether he should goe against the Ammonites, or them of Ierusalem.

r He vsed coniuering and sorcerie.

s Because there was a league be-

tween the Iewes and the Babylonians, they of Ierusalem shall

thinke nothing

lesse then that

this thing should

come to passe.

t That is, Nebuchadnezzar will

remember the

rebellion of Zedekiah, and so

the come vpon

them.

u Meaning, Zedekiah, who pra-

ctised with the

and

and prophesied a lie vnto thee to bring thee vpon the necks of the wicked that are slaine, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his shearch? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, and skilful to destroy.

32 Thou shalt be in the fire to be denoured: thy blood shall bee in the mids of the land, and thou shalt bee no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reprobred for cruelty, 25 Of the wicked doctrine of the false prophets and priests, and of their unsatiable comotionnesse. 27 The tyranny of their rulers. 29 The wickednesse of the people.

Whereof the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou iudge, wilt thou iudge this bloody cite? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The cite sheddeth blood in the mids of it, that her name may come, and make theyr idols against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countreies.

5 Those that bee neere, and those that be farre from thee, shall mocke thee, which are vile in name, and foze in affliction.

6 Beholde, the princes of Israel euerie one in thee was ready to his power to shed blood.

7 In thee haue they despised father and mother: in the mids of thee haue they oppressed the stranger: in thee haue they vered the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths,

9 In thee are men that eate tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 In thee haue they discovered their fathers shame: in thee haue they vered her that was polluted in her floures.

11 And euery one hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken usury & the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, sayth the Lord God.

13 Beholde, therefore I haue smitten mine hands vpon thy countenances, that thou

hast vsed, and vpon the blood, which hath bene in the midst of thee.

14 Can thine heart endure, or can thine hands be strong in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreies, and will cause thy filthinesse to cease from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, & thou shalt know that I am the Lord.

17 And the word of the Lord came vnto me, saying,

18 Some of man, The house of Israel is vnto mee as drosse: all they are brass, and tinne, and yron, and lead in the mids of the fornace: they are euen the drosse of siluer.

19 Therefore thus saith the Lord God, Because yee are all as drosse, behold, therefore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brass, and yron, and lead, and tinne into the mids of the fornace, to blow the fire vpon it to melt it, so will I gather you in mine anger, and in my wrath, and will put you there and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall be melted in the mids thereof.

22 As siluer is melted in the mids of the fornace, so shall yee bee melted in the mids thereof, and yee shall know that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Some of man, say vnto her, Thou art the land that is uncleane, and not rained vpon in the day of wrath.

25 There is a conspiracie of her prophets in the mids thereof like a roaring lion, raising the pray: they haue denoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the uncleane, and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the mids thereof, are like wolues, rauenning the pray to shed blood, and to destroy soules for their owne concetuous lucre.

28 And her prophets haue dawbed them with vntempered morter, seeing vanities and diuining lies vnto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vered the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them that should make by the hedge, and stand

g That is, able to defend thy selfe?

h I will thus take away the occasion of thy wickednesse, i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby that the godly should be tryed, and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.

n The false prophets haue conspired together to make their doctrine more profitable.

o They haue neglected my seruice, Micah 3. 11. zeph. 3. 3.

p They which should haue reprooued them, flattered them in their vices, and couered their doings with lies, Chap. 13. 10.

q Which would shewe himselfe zealous in my cause by resisting and vice, Isa. 59. 16. and 63. 5. and altho pray vnto mee to withhold my plagues, Psa. 106. 23.

a Artthou ready to execute thy charge, which I commit vnto thee against Ierusalem that murdereth the Prophets and them that are godly? b That is, the time of her destruction. c To her owne vndouing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse, which was not committed in Ierusalem, and therefore the plagues of God should speedely come vpon her. Lewis. 20. 11, 18. here. 5. 8.

f In token of my wrath and vengeance.

in the gappe before me for the land, that I should not destroy it, but I found none.

21 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: there owne waies haue I rendered vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one mother.

3 And they committed fornication^b in Egypt, they committed fornication in their youth: there were their breastes pressed, and there they bruised the teats of their virginities.

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot: when she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blewie silke, both captaynes and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus shee committed her whoredome with them, even with all them that were the men of Asshur, and with all on whom shee hated, and desired her selfe with all their idols.

8 After shee left her her fornications, learned of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginities, and powred their whoredome vpon her.

9 Therefore I deliuered her into the hands of her louers, even into the hands of the Assyrians, vpon whom shee doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and shee had an euill name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, shee marked her selfe with inordinate loue, more then shee, and with her fornications more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaynes and princes clothed with diuers sutes, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that shee was defiled, and that they were both after one sort,

14 And that shee increased her fornications: for when shee saw men painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, and with dyed attyre vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their natiuitie.)

16 Alsoone, I say, as shee saw them, she doted vpon them, & sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they desired her with their fornication, and shee was polluted with them: and her lust departed from them.

18 So shee discouered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she increased her whoredome more, and called to remembrance the dayes of her youth, wherein shee had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou caldest to remembrance the wickednesse of thy youth, when thy teats were bruised by the Egyptians, therefore the paps of thy youth are thus.

22 Therefore, O Aholibah, thus saith the Lord God, Beholde, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on every side.

23 To wit, the Babylonians, and all the Caldeans, the Iudees, and Shoaah, and Roa, and all the Assyrians with them: they were all pleasant yong men, captaynes and princes; all they were valiant and renowned, riding vpon horses.

24 Then these shall come against thee with charrets, wagons & wheeles, and with a multitude of people, which shall set against thee buckler, and shield, and helmet round about: and I will leane the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy nose and thine eares, & thy remnant shall fall by the sword: they shall carrie away thy sonnes and thy daughters, and thy residue shall be deuoured by the fire.

26 They shall also strippe thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make my wickednesse to cease from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Beholde, I will deliuer thee into the hand of them, whom thou hatest: even into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitfully, and shall take away a thy labour, and shall leane thee naked and bare, and the shame of thy fornications shall be discouered, both thy wickednesse and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whooring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister: therefore will I giue her a cup into thine hand.

h These were the names of certaine princes and captaynes vnder Nebuchad nez-zar.

i Ebr. I will giue iudgement before them.

|| Or, lawes.

i They shall destroy thy princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labor.

l All the world shall see thy shamefull forsaking of God, to serue idols.

m I will execute the same iudgements and vengeance against thee, & that with greater severity.

a Meaning Israel & Iudah, which came both out of one family.

b They became idolaters after the manner of the Egyptians.

c Aholah signifieth a mansion or dwelling in herself, meaning Samaria which was the royal city of Israel. And Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

d Ebr. vnder me. When the Israelites were named the people of God, they became idolaters, and forsooke God and put their trust in the Assyrians.

e The holy ghost vseth these termes which seeme strange to chaste eares, to cause this wicked vice of idolatrie so to be abhorred, that vaneth any should abide to heare the name thereof mentioned.

f Meaning, the Assyrians.

g This declareth that no words are able sufficiently to expresse the rage of idolaters, & therefore I holy ghost there compareth thee to those which in their raging loue and filthy lusts dote vpon images & paintings of them after whom they lust.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe & large: thou shalt bee laughed to scorn and had in derision, because it containeth much.

33 Thou shalt bee filled with drunkenness and sorrow, even with the cup of destruction & desolation, with the cup of thy sister Samaria.

34 Thou shalt even drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breastes: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten mee, and cast mee behinde thy backe, therefore thou shalt also beare thy wickednesse and thy whoredome.

36 The Lord said moreover vnto mee, Some of man, wilt thou iudge Aholah, and Aholibah: and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their hands, and with their idols haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their meat.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the same day, and haue prophaned my Sabbathes.

39 For when they had slaine their children to their idols, they came the same day into my Sanctuary to defile it; and so, thus haue they done in the mids of mine house.

40 And how much more is it that they sent for men to come from far, vnto whom a messenger was sent, and loe, they came: for whom thou didst wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments?

41 And latest I vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense, and mine oyle.

42 And a voyce of a multitude being at ease was with her: & with the men to make the company great, were brought men of Saba from the wilderness, which put bracelets vpon their hautes, & beautifull crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, Now hast thou and her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked woman.

45 And the righteous men they shall iudge them, after the manner of harlots, and after the manner of murderers: for they are harlots: and blood is in their hands.

46 Wherefore thus saith the Lord God, I wil bring a multitude vpon them, and wil giue them vnto the tumult, and to the spoile.

47 And the multitude shall stone them with stones, & cut them with their swords: they shall slay their sonnes and their daughters, and burne vpon their houses with fire.

48 Thus wil I cause wickednesse to cease out of the land, that all women may be taught, not to doe after your wickednesse.

49 And they shall say your wickednesse

vpon you, and yee shall beare the sinnes of your idols, and ye shall know that I am the Lord God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

A Gaine in the ninth yere, in the tenth moneth, in the tenth day of the month came the word of the Lord vnto mee, saying,

2 Some of man, write thee the name of the day, even of this same day: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also putwe water into it.

4 Gather the peeces thereof into it, even every good peece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also the bones vnder it, and make it boyle well, and see the bones of it therein.

6 Because the Lord God saith thus, Woe to the bloody cite, even to the pot, whose skumme is therein, and whose skumme is not gone out of it: bring it out peece by peece: let no lot all vpon it.

7 For her blood is in the mids of her: she set it vpon an high rocke, and putwede it not vpon the ground to couer it with dust.

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, Woe to the bloody cite, for I wil make the burning great.

10 I praye on much wood: I kindle the fire, consume the flesh, and cast in lince, and let the bones be burnt.

11 Then set it emptie vpon the coales thereof, that the brasie of it may be hot, and may burne, and that the filthinesse of it may be molten in it, and that the skumme of it may be consumed.

12 She hath wearied her selfe with lies, and her great skumme went not out of her: therefore her skumme shall be consumed with all the world.

13 Thou remainest in thy filthines and wickednesse: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines, till I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I wil doe it: I wil not goe backe, neither wil I spare, neither will I repent: according to thy wayes, and according to thy workes shall they iudge thee, saith the Lord God.

hee would giue the enemies an appetite therunto. 1 The cite hath flattered her selfe in vaine, by sending my Prophets to call thee to repentance, but thou wouldest nor.

a Of Ieconiah captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

b Called Tebeth, which containeth part of December, and part of Ianuarie: in the which moneth & day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem.

d That is, the citizens, and the chiefe men thereof.

e Meaning of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniquities and wicked citizens there yet remaine.

g Signifying, that they should not be destroyed all at once, but by litle and litle.

h Spare none estate or condition.

i The city shewed her crueltie to all the world, and was not ashamed thereof, neither yet hid it.

Nabum. 3. 1. habak. 2. 12.

Or, an heape of wood.

k Meaning, that the city should be utterly destroyed, and that

Or, bottom.

m I laboured by sending my Prophets to call thee to repentance, but thou wouldest nor.

n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

o That is, to be sacrifices to their idols, reade Chap. 16. 20.

p They sent into other countreies to haue such as should teach the seruice of their idols.

q He meaneth the altar that was prepared for the idols.

r Which should teach the manner of worshipping their gods.

f That is, worthy death, reade Chap. 16. 38.

l Meaning, all other cities, and countreies.

o Meaning, his wife in whom he delighted, as ver. 18.

p For in mourning, they went bareheaded and barefooted, and also coured their lips.

q That is, which the neighbours sent to them that mourned.

r Meaning, the morning following.

f By sending the Caldeans to destroy it, as Chap. 7. 22.

t Wherein you boast and delite.

15 ¶ Also the word of the Lord came unto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe.

17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, and put on thy shooes vpon thy feete, and cover not thy lips, and eat & not the bread of men.

18 So I spake vnto the people in the morning, and at euen my wife died: and I did in the morning, as I was commanded.

19 And the people sayd vnto me, Wilt thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto y^e house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuary, euen the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

22 And yee shall doe as I haue done: ye shall not couer your lips, neither shall ye eate the bread of men.

23 And your tyre shal be vpon your heads, and your shooes vpon your feete: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal doe: and when this cometh, ye shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the ioy of their honour, the pleasure of thre eyes, and the desire of their heart, their sonnes and their daughters,

26 That hee that escapeth in that day, shal come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shal thy mouth be opened to him which is escaped, & thou shalt speake and be no more dumbe, and thou shalt see a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, because thou saydest, ^a Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the ^b men of the East for a possession, and

they shall set their palaces in thee, and make their dwellings in thee: they shall eate thy fruit, and they shall drinke thy milke.

5 And I will make ^c Rabbah a dwelling place for camels, and the Ammonites a sheepe coate, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be possid of the heathen, and I will coote thee out from the people, and I will cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the cities ^e of his cities, I say, in his frontiers with the pleasant countrey Berh-ichthoth, Baal-meon, and Kir-hathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations,

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom, by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

1 He prophesieth that Tyrus shall be ouerthrowen because it reioyced at the destruction of Ierusalem.

2 The wondering and astonishment of the merchants for the destruction of Tyrus.

c They shall chase thee away, and take thy gorgeous houses to dwell in.
d Called also Philadelphia, which was the chiefe city of the Ammonites, and full of conduits, 2. Sam. 12. 27.

e So that no power or strength should be able to resist the Babylonians,

f Which were certaine garisons of Philistims, whereby they oftentimes molested the Iewes. Of the Cherethims Dauid also had a guard, 1. Sam. 31. 8.

a Because ye reioyced when the enemy destroyed my citie and Temple.

b That is, to the Baby lonians,

And

^a Either of the captivity of Ierusalem, or of the reign of Zedekiah.

^b That is the famous cite Ierusalem, whereunto all people resorted.

^c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

^d The townes that belonged vnto her.

^e For Tyrus was much built by arte, and by labour of men was worne out of the sea. Some referre this vnto the images of the noble men, which they had erected vp for their glory and renoume.

^f I will make thee so bare that thou shalt haue nothing to compare thee.

^g The gouernours and rulers of other countreys that dwell by the sea, were by the signefith that her destruction should bee so horrible, that all the world should heare thereof, and be afraid.

And in the eleuenth yere, in the first day of the moneth, the word of the Lord came vnto me, saying,
2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be replenished.

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring by many nations against thee, as the Sea moueeth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her daughters which are in the field, shall be slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a king of kings, from the North, with hoxles and with charres, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and hee shall make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 Hee shall let engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his hoxles shall couer thee, for their multitude: thy walles shall shake at the noise of the horsemen, and of the whelles, and of the chares, when hee shall enter into thy gates, as into the entrie of a cite that is broken downe.

11 With the hoxes of his hoxles shall hee tread downe all thy streetes: hee shall slay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more, for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the Isles tremble at the sound of thy fall, and at the cry of the wounded, when they shall be slaine and murdered in the mids of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their broy-

ered garments, and shall clothe themselves with astonishment: they shall sit vpon the ground, and be astonished at every moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the sea men, the renowned cite which was strong in the sea, both thee and her inhabitants, which caused their feare to bee on all that haunt therein!

18 Now that the Isles be astonished in the day of thy fall: yea, the Isles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate cite, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the liuing,

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewyleth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus.

3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart of the people for many Isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty.

4 Thy borders are in the mids of the sea, and thy builders haue made thee of perfect beautie.

5 They haue made all thy ship boards of fire trees of Shenir: they haue brought cedars from Lebanon, to make mallets for thee.

6 Of the okes of Bashan haue they made thine oars: the company of the Assyrians haue made thy banks of purple, brought out of the Isles of Chittim.

7 Fine linnen with broydered worke, brought from Egypt, was spread ouer thee to be thy sail, blue sitke and purple brought from the Isles of Elishah, was thy covering.

8 The inhabitants of Zidon and Aruad were thy mariners, O Tyrus: thy wife men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, of Lud, and of Put were

^h Meaning, merchants, which by their traffike did enrich her wonderfully, and increase her power.

ⁱ Which were dead long agoe.

^k Meaning, in India, when it shall be restored. Or, make thee a terror.

^a Which seruest all the world with thy merchandise.

[†] Ebr. heart.

^b This mountain was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

^c Which is taken for Grecia and Italy.

^{||} Or, shipmasters.

^d Meaning, that they build the walles of the cite, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5. 18.

were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set forth thy beauty.

11 The men of Arad with thine armie were vpon thy walles round about, and the ^e Gammadims were in thy towers: they hanged their shields vpon thy walles round about: they haue made thy beauty perfit.

12 They of Tarshish were thy merchants for the multitude of all riches, for silver, yron, tinne, and leade, which they brought to thy faires.

13 They of ^f Iauan, Tubal and Meshech were thy merchants, & concerning the lines of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of ^g Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many pyles were in thine hands: they brought thee for a present, ^h hogues, teeth, and peacocks.

16 They of Aram were thy merchants for the multitude of thy ⁱ wares: they occupied in thy faires with hemeraudes, puerple, and brofaded worke, and fine linnen, and copall, and pearle.

17 They of Iudah and of the land of ^k Israel were thy merchants: they brought for thy merchandise wheate of ^l Minnith, and Pannag, and hony, and oyle, and balme.

18 They of Damalcus were thy merchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon, and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Redar ^l occupied with thee in lambes, and rammes, and goats: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and gold.

23 They of Yaram and Carmeh, and Eden, the merchants of Sheba, Akhur, and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in raiment of blue silke, and of broyded worke, and in coffers for the rich apparell, which were bound with cordes: chaynes also were among thy merchandise.

25 The ships of Tarshish ^m were thy chiefe in thy merchandise, and thou wast replenished, and made very glorious in the mids of the sea.

26 Thy ⁿ robbers haue brought thee into great waters: the ^o East winde hath broken thee in the mids of the Sea.

27 Thy riches and thy faires, thy merchandise, thy mariners and pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of warre that are in thee, and all thy multitude, which is in the mids

of thee, shall fall in the mids of the sea, in the day of thy ruine.

28 The ^p suburbs shall shake at the sound of the cry of thy pilots.

26 And all that handle the oare, the mariners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land.

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, & wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with a sackcloth, and they shall weep for thee, with lowe of heart and bitter mourning.

32 And in their mourning they shall take by a lamentation for thee, laying, What cities is like Tyrus, so destroyed in the mids of the sea?

33 When thy wares went forth of the seas, thou filledst many people, and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the Isles shall be astonied at thee, and all their kings shall be sore afraid and troubled in their countenance.

36 The merchants among the people shall blee at thee: thou shalt bee a terrour, and neuer shalt be ^q any more.

C H A P. XXVIII.

2 The word of God against the king of Tyrus for his pride. 21 The word of the Lord against Zidon.

25 The Lord promisseth that he will gather together the children of Israel.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, and thou hast said, ^a I am a god, I sit in the seate of God in the mids of the sea, yet thou art but a man and not God, and ^b I thought thou diddest thinke in thine heart that thou wast equall with God,

3 Behold, thou art wiser then ^c Daniel, there is no secret, that they can hide from thee.

4 With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.

5 By thy great wisdom, and by thine occupying, hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers vpon thee, even the terrible nations: and they shall draw their swordes against

m That is, the cities neere about thee, as was Zidon, Arad, and others,

n Whereby is meant a long time: for it was prophesied to be destroyed but leuenty yeeres, as Isa. 23. 15.

a I am safe that none can come to hurt me, as God is in the heauen,

b Thus hee saith for thine heart as the heart of God.

c Thus hee speaketh by derision, for Daniel had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this,

e That is, they of Cappadocia, or Pigmies and dwarfs, which were so called, because that out of the hie towers they seemed little.

f Of Grecia, Italy, and Cappadocia.

g By selling slaves.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

l Or, workes, Or, carbuncle.

o Or, silke.

k Where the best wheate growed.

l Or, tortentine, Or, strickle.

m Or, were merchants, whose merchandise passed thorow thine hands.

n Or, came in company toward thee

o Or, rowers.

l That is, Nebuchad nezzar.

against the beauty of thy wisdom, and they shall destitute thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the midst of the sea.

9 Wilt thou say then before him that slayeth thee, I am a god? but thou shalt bee a man and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 Wherefore, the word of the Lord came vnto me, saying,

12 Some of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus saith the Lord God, Thou sealest vp the fountaine, and art full of wisdom and perfect in beautie,

13 Thou hast bene in Eden the garden of God: eueryprecious stone was in thy garment, the ruby, the topaze, and the diamond, the chrysolite, the onix and the iasper, the saphire, the emerauld, and the carbuncle, and gold: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed Cherub, that covereth, & I haue set thee in honour: thou wast vpon the holy mountaine of God: thou hast walked in the mids of the stones of fire.

15 Thou wast perfect in thy wayes from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise, they haue filled the mids of thee with cruelty, and thou hast sinned: Therefore I will cast thee as profane out of the mountaine of God, and I will destroy thee, & covering Cherub, from the middes of the stones of fire.

17 Thine heart was lifted vp, because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightnesse: I will cast thee to the ground: I will lay thee before kings, that they may behold thee.

18 Thou hast destitute thy sanctification by the multitude of thine iniquities, and by the iniquitie of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be a terror, and neuer shalt thou be any more.

20 Against the word of the Lord came vnto me, saying,

21 Some of man, set thy face against Zion, and prophesie against it.

22 And say, Thus saith the Lord God, Behold, I come against thee, O Zion, and I will be glorified in the mids of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets, and the slaine shall fall in the mids of her: the enimie shall come a-

gainst her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more picking thorne vnto the house of Israel, nor any grievous thorne of all that are round about them, and despoiled them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX,

Hee prophesieth against Pharaoh and Egypt.

The Lord promiseth that he will restore Egypt after foure yeeres. 18 Egypt is the reward of King Nebuchad-nezzar for the labour which hee tooke against Tyre.

1 In the tenth yeere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came vnto me, saying,

2 Some of man, let thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon, that lieth in the middes of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

4 But I will put hookes in thy fawes, and I will cause the fish of thy riuers to sticke vnto thy scales, and I will draw thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beasts of the field and to the fowles of the heauen.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they haue bene a staffe of reede to the house of Israel.

7 When they tooke holde of thee with their hands, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest & madest all their loynes to stand vpright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beast out of thee.

9 And the land of Egypt shall bee desolate, and waste, and they shall know that I am the Lord: because he hath said, The riuer is mine, and I haue made it.

10 Behold, therefore I will come vpon thee, and vpon thy riuers, and I will make the land of Egypt utterly waste and desolate from

n He sheweth for what cause God will assemble his Church, and preserve it still though he destroy his enemies, to wit, that they should praise him, and giue thanks for his great mercies.

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometime standeth after the latter, reade Iere. 27.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa. 5. 9.

c I will send enemies against thee which shall pluck thee & thy people which trust in thee, out of thy sure places.

d Reade 2. King. 18. 21. Isa. 36. 6.

1 Or, shake.

e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete, and put their trust in others.

f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

Like the rest of the heathen and infidels, which are Gods enemies. d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength, and pleasures. Or, iasper. Or, carbuncle. e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof, he compareth to the Cherubims, which couered the Arke, and by this word Anointed, he signifieth the same. f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke. g To wit, among my people Israel which shined as precious stones. h Which was when I first called thee to this dignity. i Thou shalt haue no part among my people. k That is, the honour, whereunto I called them. Or, brought to nothing. l By executing my iudgements against thy wickednesse. m That is, Nebuchad-nezzar.

† Ebr. Cush, or
Ethiopia.

from the tower of Senench. euen vnto the borders of the † blacke Hozes.

11 No foote of man shall passe by it, nor foote of beaſt shall passe by it, neither shall it be inhabited fourty yeres.

12 And I will make the land of Egypt desolate in the middes of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate, for forty yeres: and I will scatter the Egyptians among the nations, and will disperse them thorow the countreys.

1ere. 45. 26.

13 Yet thus saith the Lord God, * At the end of fourtie yeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there as a small kingdome.

15 It shall be the smallest of the kingdoms, neither shall it equal it selfe any more above the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

17 ¶ In the seuen and twentieth yere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar king of Babel caused his arme to serue a great service against Tyus: every head was made balde, and every shoulder was made bare: yet had hee no wages, nor his arme for Tyus: for the service that hee serued against it,

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, & spoile her spoile, and take her pray, and it shall be the wages of his arme.

20 I haue giuen him the land of Egypt for his labour, that hee serued against it, because they wrought for mee, saith the Lord God.

21 In that day will I cause the home of the house of Israel to grow, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

C H A P. XXX.

The destruction of Egypt, and the cities thereof.

¶ The word of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, & say, Thus saith the Lord God, Woulde, and cry, Alas be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the flaine fall in Egypt, when they shall take away her multitude, & when her foundations shall be broken downe.

5 Ethiopia, and Phut, and Lud, and all the common people, and Cub, and the men

of the land, that is in league, shall fall with them by the sword.

6 Thus saith the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of Senench shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the middes of the countreys that are desolate, and her cities shall bee in the middes of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall there messengers goe forth from me in ships, to make the careless Hozes afraid, and feare shall come vpon them as in the day of Egypt: for loe, it cometh.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel.

11 For hee and his people with him, euen the terrible nations, shall bee brought to destroy the land: and they shall draw their swordes against Egypt, and fill the land with the flaine.

12 And I will make the riuers dry, and sell the land into the handes of the wicked, and I will make the land waste, and all that therein is, by the handes of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, & I will cause their idoles to cease out of Memphis, and there shall bee no more a Prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute indgement in No.

15 And I will powre my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of it.

16 And will set fire in Egypt: Sin shall haue great sorow, and No shall be destroyed, and Noth shall haue sorowes dayly.

17 The yong men of Auen, & of Whi- beſeth shall fall by the sword, and these cities shall goe into captiuitie.

18 At Tehaphnehes the day shall re- straine his light, when I shall breake there the barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know, that I am the Lord.

20 ¶ And in the eleuenth yere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto mee, saying,

21 Sonne of man, I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not bee bound up to be healed, neither shall they put a roue to binde it, and so make it strong to hold the sword.

22 Therefore thus saith the Lord God, Behold, I come against Pharaoh King of Egypt, and will breake his arme, that power.

¶

h Which was a strong cite of Egypt, Chap. 29. 10.

¶ Or, Memphis, or, Alkaira,

¶ Or, Tanis,

¶ Or, Pelusium, or, Alexandria,

¶ Or, Heliopolis, or, Pnubium.

e Meaning, that there shall be great sorow and affliction, d Thar is, the strength and force.

e Of the captiuitie of leoniah or of Zedekiahs reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, 1ere. 46. 26.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romanes, and the cause is that the Israelites should no more put their trust in them, but learne to depend on God.

h Left I should by this means punish their finnes,

i Counting from the captiuitie of leoniah,

k He rooke great paines at the siege of Tyrus, and his arme was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profit, by the taking of Tyrus,

¶ Or, in it. ¶ Or, enill against mee.

a By Phut and Lud are meant Africa and Lybia.

was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the King of Babel, & put my sword in his hand, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the King of Babel, & the armes of Pharaoh shall fall downe, and they shall know that I am the Lord, ^b when I shall put my sword into the hand of the King of Babel, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shall know that I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperitie of Pharaoh, with the prosperitie of the Assyrians, 10 He prophesieth a like destruction to them both.

A ^and in the ^a eleventh yeere, in the third moneth, & in the first day of the moneth, the word of the Lord came unto me, saying,

2 Sonne of man, speake unto Pharaoh King of Egypt, & to his multitude, Whom art thou ^b like in thy greatness?

3 Behold, Althurs was like a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shor by very high, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on high, with her rivers running round about his plants, and sent out her ^c little rivers unto all the trees of the ^d field.

5 Therefore his height was exalted above all the trees of the field, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the fowles of the heauen made their nests in his boughs, and vnder his branches did all the beastes of the fildes bring forth their yong, and vnder his shadow dwelt all mighty nations.

7 Thus was hee faire in his greatness, and in the length of his branches: for his root was nere great waters.

8 The cedars in the garden ^a of God could not hide him: no firre tree was like his branches, and the chestrnut trees were not like his boughs: all the trees in the garden of God were not like unto him in his beaultie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden that were in the garden of God, enuid him.

10 Therefore thus saith the Lord God, Because ^e he is lift vp on high, and hath shot by his top among the thicke boughs, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the hands of the ^f mightiest among the heathen: he shall handle him, for I haue cast him

away for his wickednesse.

12 And the strangers haue destroyed him: even the terrible nations, and they haue left him vpon the mountaines, and in all the valleyes his branches are fallen, and his boughes are broken by all the rivers of the land: and all the people of the earth are departed from his shadow, and haue forsaken him.

13 Upon his ruine shall all the fowles of the heauen remaine, and all the beastes of the fildes shall vpon his branches.

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shor by their top among the thicke boughes, neither shall their leaues stand vp in their height, which drinke so much waters: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men, among them that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, and I covered the deep for him, and I did retrain the floods thereof, and the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the fildes fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit, and all the excellent trees of Eden, and the best of Lebanon: even all that are nourished with waters, shall ^b bee comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that be slaine with the sword and his arme, and they that dwell vnder his shadow in the mids of the heathen.

18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth, thou shalt sleepe in the mids of the ^c vncircumcised, with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh King of Egypt, 12 He prophesieth that destruction shall come vnto Egypt through the King of Babylon.

A ^and in the ^a twelfth yeere in the twelfth ^a moneth, & in the first day of the month, the word of the Lord came unto me, saying,

2 Sonne of man, take up a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a ^b lyon of the nations, and art as a dragon in the Sea: thou castest out thy rivers, and troublest the waters with thy feet, and stampedst in their rivers.

3 Thus saith the Lord God, ^c I will therefore spread my net over thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leave thee vpon the land, and I will cast thee vpon the open fildes, redde great art thou to remaine vpon thee, and I will fill

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shall now lament as though they were covered with sackcloth. h To cause this destruction of the King of Assyria to seeme more horrible, he setteth fourth other Kings and princes, which are dead, as though they reioiced at the fall of such a tyrant. i Meaning, that Pharaohs power was nothing so great as his was. k Reade Chap. 38. 10.

h Whereby we see that tyrants haue no power of themselves, neither can doe any more harme then God appointeth, and when he will they must cease.

a Of Zedekiahs raigne, or of Ieremiahs captiuitie.

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion. d Or, countrey.

d Signifying, that there was no greater power in this world then his was.

e Or, thou wast lift vp.

e That is, of Nebuchad-nezzar, who after ward was the monarch and onely ruler of the world.

a Which was the first yeere of the general captiuitie vnder Zedekiah. b Thus the Scriptures compare tyrants to euell and huge beasts, which deuoure all that be weake then they, and such as they may ouercome.

f Or whale. g Thou prepa- redst great armies. Chap. 12. 13. all and 17. 20.

d With heapes
e of thine armie,
e As Nilus over-
flowe h Egypt,
so will I make
the blood of
thine hoste to
ouerflow it,
f The word sig-
nifieth to be put
out as a candle
is put out.

Isa. 13. 10. Joel 2.
31. and 3. 15.
math. 24. 29.

g By this maner
of speech is ment
the great sorow
that shall be for
the slaughter of
the King, and
his people.

h This came to
passe in lesse
then foure yeeres
after this pro-
phesie.

i To wit, of the
Caldeans thine
enemies, which
shall quickly en-
ioy all thy com-
modities.

k That is, pro-
phesie, that they
shall bee cast
downe: thus the
Lord giueth his
Prophets power
both to plant
and to destroy
by his word,
read Iere. 1. 10.
l Haue not other
kingdoms more
beautiful: then
thou, perished?
m That is, Eg-
ypt
n To make the
matter more
sensible, he bring-
eth in Pha-
raoh, whom the
dead shall meete
and marueile at
him, reade Isa.
4. 9.

all thy beasts of the field with thee.

5 And I will lay thy flesh upon the moun-
taines, and fill the valleyes with thine
bright.

6 I will also water with thy blood, the
land wherein thou sittest, even to the
mountaines, and the rivers shall bee full of
thee.

7 And when I shall put thee out, I will
coner the heauen, and make the starres
thereof darke: I will coner the sunne with
a cloud, and the moone shall not giue her
light.

8 All the lights of heauen will I make
darke for thee, and bring darkness upon
thy land, saith the Lord God.

9 I will also trouble the hearts of many
people, when I shall bring thy destruction a-
mong the nations, and upon the countreys
which thou hast not known.

10 Yea, I will make many people ama-
sed at thee, and their kings shall be astonied
with feare for thee, when I shall make my
sword to glitter against their faces, and they
shall be afraid at euery moment: euery man
for his owne life in the day of thy fall.

11 For thus saith the Lord God, The
sword of the king of Babel shall come upon
thee.

12 By the swords of the mighty will I
cause thy multitude to fall: they all shall be
terrible nations, and they shall destroy the
pompe of Egypt, and all the multitude
thereof shall be consumed.

13 I will destroy also all the beasts there-
of from the great water sides, neither shall
the foote of man trouble them any more, nor
the howes of beast trouble them.

14 Then will I make their waters
deepe, and cause their rivers to runne like
oyle, saith the Lord God.

15 When I shall make the land of Egypt
desolate, and the countrey with all that is
therein, shall bee layde waste: when I shall
smite all them which dwell therein, then shall
they know that I am the Lord.

16 This is the mourning wherewith they
shall lament her: the daughters of the na-
tions shall lament her: they shall lament for
Egypt, and for all her multitude, saith the
Lord God.

17 In the twelfth yeere, also in the fif-
teenth day of the month, came the word of
the Lord vnto me, saying,

18 Sonne of man, lament for the mul-
titude of Egypt, and call them downe, even
them and the daughters of the mighty na-
tions vnto the nether parts of the earth, with
them that goe downe into the pit.

19 Whom dost thou passe in beauty? go
downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them
that are slaine by the sword: there is deliue-
red to the sword: draw her downe, and all
her multitude.

21 The most mighty and strong shall
speake to him out of the mids of hell with
them that helpe her: they are gone downe
and sleepe with the vncircumcised that be
slaine by the sword.

22 Alas, is there and all his company:

their graues are about him: all they are
slaine and fallen by the sword.

23 Whose graues are made in the side of
the pit, and his multitude are round about
his graue: all they are slaine and fallen by
the sword, which caused feare to be in the
land of the living.

24 There is Oslam and all his multitude
round about his graue: all they are slaine
and fallen by the sword, which are gone
downe with the vncircumcised into the ne-
ther parts of the earth, which caused them-
selves to be feared in the land of the living,
yet haue they borne their shame with them
that are gone downe to the pit.

25 They haue made his bed in the mids
of the slaine with all his multitude: their
graves are round about him: all these vncir-
cumcised are slaine by the sword: though
they haue caused their feare in the land of
the living, yet haue they borne their shame
with them that goe downe to the pit: they
are laide in the mids of them that be slaine.

26 There is Meshech, Tubal, and all
their multitude: their graves are round a-
bout them: all these vncircumcised were
slaine by the sword, though they caused their
feare to be in the land of the living.

27 And they shall not lie with the valiant
of the vncircumcised, that are fallen, which
are gone downe to the graue, with their wea-
pons of warre, and haue laide their swords
vnder their heads, but their iniquitie shall
be vpon their bones: because they were the
feare of the mighty in the land of the living.

28 Yea, thou shalt be broken in the mids
of the vncircumcised, and lie with them that
are slaine by the sword.

29 There is Edom, his kings, and all his
princes, which with their strength are laide
by them that were slaine by the sword: they
shall sleepe with the vncircumcised, and with
them that goe downe to the pit.

30 There be all the princes of the North,
with all the Sidonians which are gone down
with the slaine, with their feare: they are a-
shamed of their strength, and the vncircum-
cised sleepe with them that be slaine by the
sword, and beare their shame with them that
goe downe to the pit.

31 Pharaoh shall see them, and hee shall be
comforted ouer all his multitude: Pha-
raoh and all his armie shall be slaine by the
sword, saith the Lord God.

32 For I haue caused my feare to be in
the land of the living: and hee shall be laide in
the mids of the vncircumcised with them
that are slaine by the sword, even Pharaoh
and all his multitude, saith the Lord God.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14
Hee strengthneth them that despaire, and boldeneth
them with the promise of mercie. 30 The word of
the Lord against the mockers of the Prophet.

A Gaine the word of the Lord came vnto
me, saying,

2 Sonne of man, speake to the children
of thy people, and say vnto them, When
I

o Meaning, the
Persians.

p Whom in this
life all the world
feared.

q That is, the
Cappadocians
and Italians, or
Spaniards, as Io-
sephus writeth.

r Which died
not by cruell
death, but by the
course of nature,
and are honou-
rably buried
with their coat
armour and
signes of honour.

s The kings of
Babylon.

t As the wicked
reioyce when
they see others
partakers of
their miseries,
u I will make
the Egyptians
afraid of me, as
they caused o-
thers to feare
them.

¶ Or of their
confits.

a He sheweth
that the people
ought to haue
continually go-
uernours and
teachers which
may haue a care
ouer them, and
to warne them
euer of the dan-
gers which are
ar hand.

b Signifying,
that the wicked
shall not elcape
punishment,
though the
watchman be
negligent: but if
the watchman
blow the trum-
pet, and then he
will not obey, he
shall deserue
double punish-
ment.

Chap. 3. 17.

c Which tea-
cheth that he
that receiuerh
not his charge
at the Lords
mouth, is a spie,
and not a true
watchman.

d The watch-
man must an-
swere for the
blood of all that
perish through
his negligence.
e Thus the wic-
ked when they
heare Gods
iudgements for
their finnes, de-
spaire of his mer-
cies, and mur-
mure.

f Reade Chap.
18. 23.

g Reade of this
righteousnesse,
Chap. 18. 22,
24.

h Hereby hee
condemneth all
them of hypo-
crites, which pre-
tend to forsake
wickednesse, and
ye declare not
themselves such
by their fruits,
that is, in obey-
ing Gods Com-
mandements, and
by godly life.

I bring the sword vpon a land, if the people
of the land take a man from among them,
and make him their watchman.

2 If then he seeth the sword come vpon
the land, hee blow the trumpet, and warne
the people.

4 Then he that heareth the sound of the
trumpet, and wil not be warned, if the sword
come, and take him away, his blood shall bee
vpon his owne head.

5 For he heard the sound of the trumpet,
and would not be admonished: therefore his
blood shall be vpon him: but he that receiuerh
warning, shall saue his life.

6 But if the watchman see the sword
come, and blow not the trumpet, and the
people bee not warned: if the sword come,
and take any person from among them, hee
is taken away for his iniquitie, but his
blood will I require at the watchmans
hand.

7 * So thou, O Sonne of man, I haue
made thee a watchman vnto the house of Is-
rael: therefore thou shalt heare the word at my
mouth, and admonish them from me.

8 When I shall say vnto the wicked, O
wicked man, thou shalt die the death, if thou
dost not speake, and admonish the wicked
of his way, that wicked man shall die for his
iniquitie: but his blood will I require at
thine hand.

9 Nevertheless, if thou warne the wic-
ked of his way, to turne from it, if he doe not
turne from his way, hee shall die for his in-
iquitie: but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake
vnto the house of Israel, Thus yee ipeake
and say, If our transgressions & our finnes
be vpon vs, and wee are consumed because of
them, how should we then liue?

11 Say vnto them, As I liue, saith the
Lord God, I desire not the death of the
wicked, but that the wicked turne from his
way and liue: turne you, turne you from your
euill wayes, for why will ye die, O yee house
of Israel?

12 Therefore thou sonne of man, say vn-
to the children of thy people, The righteous-
nesse of the righteous shall not deliuer
him in the day of his transgression, nor the
wickednesse of the wicked shall cause him to
fall therein, in the day that hee returneth from
his wickednesse, neither shall the righteous
liue for his righteousness in the day that hee
sinne.

13 When I shall say vnto the righteous,
that he shall surely liue, if hee trust to his own
righteousnesse, and commit iniquitie, all his
righteousnesse shall bee no more remembered,
but for his iniquitie that he hath committed,
he shall die for the same.

14 Again, when I shall say vnto the wic-
ked, Thou shalt die the death: if hee turne
from his sinne, and do that which is lawfull
and right,

15 To wit, if the wicked restore the pledge,
and giue againe that he had robbed, & walke
in the statutes of life, without committing
iniquitie, he shall surely liue, and not die.

16 None of his finnes that hee hath com-
mitted, shall be mentioend vnto him, because

he hath done that which is lawfull & right,
he shall surely liue.

17 Yet the children of thy people say, * The
way of the Lord is not equall: but their owne
way is vnequall.

18 When the righteous turneth from his
righteousnesse, and committeth iniquitie, he
shall euen die thereby.

19 But if the wicked returne from his
wickednesse, and doe that which is lawfull
and right, he shall liue thereby.

20 Ver ye say, The way of the Lord is not
equall. O yee house of Israel, I will iudge
you euery one after his wayes.

21 Also in the twelfth yeere of our cap-
tiuitie, in the tenth moneth, and in the fift day
of the moneth, one that had escaped out of
Jerusalem, came vnto me, and said, The city
is smitten.

22 Now the hand of the Lord had been
vpon me in the evening afore hee that had es-
caped, came, and had opened my mouth, un-
till he came to me in the morning: and when
hee had opened my mouth, I was no more
dumbe.

23 Again the word of the Lord came vn-
to me, and said,

24 Sonne of man, these that dwell in the
desolate places of the land of Israel, talke
and say, Abraham was but one, and hee
possessed the land: but we are many, therefore
the land shall be giuen vs in possession.

25 Therefore say vnto them, Thus saith
the Lord God, Yee eate with the blood,
and lift vp your eyes toward your idoles,
and shed blood: should yee then possesse the
land?

26 Yee leane vpon your swordes: yee
worke abomination, and ye defile euery one
his neighbours wife: should ye then possesse
the land?

27 Say thus vnto them, Thus saith the
Lord God, As I liue, to surely they that are
in the desolate places, shall fall by the sword:
and him that is in the open field, will I giue
vnto the beastes to be deuoured: and they
that be in the forts and in the caues, shall die
of the pestilence.

28 For I will lay the land desolate and
waste, and the poynte of her strength shall
cease, and the mountaines of Israel shall be
desolate, and none shall passe thorow.

29 Then shall they know that I am the
Lord, when I haue laide the land desolate
and waste because of all their abominations
that they haue committed

30 Also thou sonne of man, the children of
thy people that talke of thee by the walles
and in the doores of houses, and speake one
to another, euery one to his brother, saying,
Come, I pray you, and heare what is the
word that cometh from the Lord.

31 For they come vnto thee, as the people
vnto come: and my people sit before thee,
and heare thy wordes, but they will not doe
them: for with their mouthes they make
vowes, and their heart goeth after their co-
uetousnesse.

32 And loe, thou art vnto them, as a ief-
fing fong of one that hath a pleasant voice,
and can sing well: for they heare thy wordes,
but

Chap. 18. 25.

When the Pro-
phet was led a-
way captiue
with Ieconiah,
I was endued
with the spirit of
prophecie,
Chap 8. 2.

1 Whereby is
signified that the
ministers of God
cannot speake
till God giue
them courage,
and open their
mouthes, Chap.

24. 27. and 29.

21. ephes. 6. 19.

m Thus the wic-
ked think them-
selves more wor-

thy to enioy
Gods promise,

then the Saints
of God, to whom

they were made:

and would binde
God to be sub-

iect to them,
though they

would not be
bound to him.

n Contrary to
the Law, Leuit.

17. 14.

o As they that
are ready still to
shed blood,

Chap. 7. 24. & 24.

21. & 30. 6. 7.

p In derision.

q This decla-
reth that wee
ought to heare
Gods word with

such zeale and
affection, that
we should in all

points obey it,
else we abuse the

word to our
owne condem-

nation, & make
of his ministers

as though they
were iefles to
serue mens foo-

lish fantasies.

¶ Or, pleasant,

and low fong.

but they see them not.

22 And when this cometh to passe (for loe, it will come) then shall they know that a Prophet hath bene among them.

CHAP. XXXIII.

2 Against the shepheards that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 He promyseth the true Shepheard Christ, and wish him peace.

AND the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the shepheards of Israel, prophesie and say vnto them, Thus saith the Lord God vnto the shepheards, * Woe be vnto the shepheards of Israel, that feed themselves: and gather them together. 23 He promyseth the true Shepheard Christ, and wish him peace.

3 Ye eat the fat, and ye clothe you with the wooll: yee kill them that are fed, but yee feed not the sheepe.

4 The weak have ye not strengthened: the sicke have ye not healed, neither have yee bound vp the broken, nor brought again that which was drinen away, neither have yee sought that which was lost, but with cruelty, and with rigour have ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were denoured of all the beasts of the field.

6 Why sheepe wandered thorow all the mountaines, and vpon euery high hill: yea my flock was scattered thorow all the earth, and none did seeke or search after them.

7 Therefore yee shepheards, heare the word of the Lord.

8 As I live, saith the Lord God, surely because my flocke was spoiled, and my sheepe were denoured of all the beasts of the field, hauing no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fed themselves, and fed not my sheepe,

9 Therefore heare yee the word of the Lord, O ye shepheards.

10 Thus saith the Lord God, Behold, I come against the shepheards, and will requyre my sheepe at their handes, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flock, when hee hath bene among his sheepe that are scattered, so will I seeke out my sheepe, and will deliuer them out of all places, where they haue bene scattered in the cloudy and darke day,

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaines of Israel, by the rivers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the high mountaines of Israel shall their folde be: there shall they lie in a good

folde, and in fat pasture shall they feed vpon the mountaines of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was drinen away, and will binde vp that which was broken, and will strengthen the weak, but I will destroy the fat and the strong, and I will feed them with iudgement.

17 And you my sheepe, Thus saith the Lord God, Behold, I iudge betweene sheepe their brethren, and sheepe, betweene the rammes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but ye must tread downe with your feete the residue of your pasture? & to haue drinke of the deepe waters, but ye must trouble the residue with your feet?

19 And my sheepe ate that which yee haue troden with your feet, and drinke that which yee haue troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Behold, I, even I will iudge betweene the fat sheepe and the lean sheepe.

21 Because yee haue thrust with side and with shoulder, and pushed all the weak with your hornes, till yee haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more bee spoiled: and I will iudge betweene sheepe and sheepe.

23 And I will let vp a Shepheard ouer them, and he shall feed them, even my seruant David, he shall feed them, and hee shall be their Shepheard.

24 And I the Lord will be their God, and my seruant David shall be the prince among them, I the Lord haue spoken it.

25 And I will make with them a covenant of peace, and will cause the euill beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will let them, as a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, and there shall be raine of blessing.

27 And the tree of the field shall yeeld her fruit, and the earth shall giue her fruit, and they shall bee safe in their land, and shall know that I am the Lord, when I haue broken the coades of their pike, and deliuered them out of the handes of those that serued themselves of them.

28 And they shall no more bee spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a plant of rodome, and they shall be no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God,

g Meaning, such as lift vp themselves about their brethren, and thinke they haue no need to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.

i By good pasture and deepe waters is meant the pure word of God, and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom David was a figure, Iere. 30. 9. hose. 3. 5.

l This declareth that vnder Christ the flocke should be truly deliuered from sinne, and hell, and so be safely preferred in the Church where they should neuer perishe.

m The fruits of Gods graces shall appeare in great abundance in his Church,

n That is, the rod that shall come out of the root of Ithai, Ithai. 1. 1.

Iere. 23. 1.

a By the shepheards he meaneth the King, the Magistrates, Priests and Prophets.

b Ye seeke to enrich your selues by their commodities, and to spoile their riches and substance.

c He describeth the office and duetie of a good Pastour, who ought to loue and succour his flocke, and not to be cruell toward them.

d For lacke of good gouernement and doctrine they perished.

e By destroying the couetous hirelings, and restoring true Shepheards: whereof we haue a signe, so oft as God sendeth true preachers, who both by doctrine and life, labour to feed his sheepe in the pleasant pastures of his word.

f In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

C H A P. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of the Lord.

M Discover the word of the Lord came unto me, saying,

a Where the Idumeans dwell,

2 Sonne of man, set thy face against mount Seir, and prophesie against it,

3 And say unto it, Thus saith the Lord God, Beholde, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

b When by their punishment I called them from their iniquitie,

5 Because thou hast had a perpetual hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their iniquitie had an ende,

c Except thou repent thy former crueltie,

6 Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: except thou hate blood, even blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out, and him that returneth.

d To wit, to their former estate.

8 And I will fill his mountaines with his flaine men: in thine hills, and in thy valleys, and in all thy rivers shall they fall, that are flaine with the sword.

e Meaning, Israel and Iudah.

9 I will make thee perpetual desolations, and thy cities shall not returne, and ye shall know that I am the Lord.

f And so by fighting against Gods people,

10 Because thou hast said, These two nations, and these two countreys shall be mine, and wee will possessethem (seeing the Lord was there.)

g As thou hast done cruelly, so shalt thou be cruelly handled.

11 Therefore as I live saith the Lord God, I will do even according to thy wrath, and according to thine indignation which thou hast used in thine hatred against them: and I will make my selfe known among them when I have iudged thee.

h Shewing that when God punisheth the enemies, the godly ought to consider that hee hath a care over them, and so praise his Name; and also that the wicked rage as though there were no God till they feeble his hand to their destruction.

12 And thou shalt know, that if the Lord have heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are given vs to be deuoured.

13 Thus with your mouthes yee have boasted against mee, and have multiplied your words against me: I have heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe unto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

C H A P. XXXVI.

8 Her promises to deliver Israel from the Gentiles. 22 The benefits done to the Iewes, are to be ascribed to the mercie of God, and not unto their deservings. 26 God reneweth our hearts, that we may walke in his Commandements.

chap. 6. 2.

Also thou sonne of man, prophesie unto the mountaines of Israel, and say, Ye

mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, even the places of the world are ours in possession,

a That is, the Idumean.
b That is, Jerusalem, which for Gods promises was the chiefest of all the world.
c Ye are made a matter of talke and derision to all the world.

3 Therefore prophesie & say, Thus saith the Lord God, Because that they have made you desolate, and swallowed you up on every side, that yee might bee a possession unto the residue of the heathen, and ye are come unto the lips and tongues of men, and unto the reproch of the people,

4 Therefore yee mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hills, to the rivers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation have I spoken against the residue of the heathen, and against all Idumea which have taken my land for their possession, with the joy of all their heart, and with despitefull minds to cast it out for a pray.

d They appointed with themselves to haue it, and therefore

6 Prophesie therefore vpon the land of Israel, and say unto the mountaines, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God, Behold, I have spoken in mine indignation, & in my wrath, because yee have suffered the shame of the heathen,

e Because you have bene a laughing stocke vnto them.

7 Therefore thus saith the Lord God, I have lifted up mine hand, surely the heathen that are about you, shall beare their shame.

f By making a solemne oath,

8 But you, O mountaines of Israel, yee shall sowe forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

g God declareth his mercies and

9 For behold, I come unto you, and I will turne vnto you, and ye shall be tilled and sown.

h By making a solemne oath,

10 And I will multiply the men vpon you, even all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

i Goodnes toward his Church, who will preserve him, even when he destroyeth his enemies.

11 And I will multiply vpon you man and beast, and they shall increase and bring fruit, and I will cause you to dwell after your olde estate, and I will bestow benefits vpon you more then at the first, and ye shall know that I am the Lord.

k Which was accomplished vnder Christ, to whom all these temporall deliverances did direct them.

12 Vea, I will cause men to walke vpon you, even my people Israel, and they shall possess you, and yee shall be their inheritance, and ye shall no more henceforth despise them of men.

l Or, these.

13 Thus saith the Lord God, Because they say vnto you, Thou land deuoured by men, and hast bene a waste of thy people,

m This the enemies imputed as the reproch of the land, which God did for the sinnes of the people, according to his iust iudgements.

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to beare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 **¶** Moreover, the word of the Lord came unto me, ſaying,

17 **S**onne of man, when the houſe of Iſrael dwelt in their owne land, they defiled it by their owne wayes, and by their deeds: their way was before me as the filthineſſe of the menſtruous.

18 **¶** Therefore I powred my wrath vpon them, for the blood that they had ſhed in the land, and for their idoles, wherewith they had polluted it.

19 **A**nd I ſcattered them among the heathen, and they were diſperſed thow the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 **¶** And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they ſaid of them, Theſe are the people of the Lord, and are gone out of his land.

21 **B**ut I fauoured mine holy Name, which the houſe of Iſrael had polluted among the heathen, whither they went.

22 **¶** Therefore ſay vnto the houſe of Iſrael, Thus ſaith the Lord God, I doe not thiſ for you ſakes, O houſe of Iſrael, but for mine holy Names ſake, which ye polluted among the heathen, whither ye went.

23 **A**nd I will ſanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen ſhall know that I am the Lord, ſaith the Lord God, when I ſhall be ſanctified in you before their eyes.

24 **F**or I will take you from among the heathen, and gather you out of al countreys, and will bring you into your owne land.

25 **T**hen will I powre cleane water vpon you, and ye ſhall be cleane: yea, from all your filthineſſe, and from all your idoles will I cleaſe you.

26 **A** new heart alſo will I giue you, and a new ſpirit will I put with in you, and I will take away the ſtonie heart out of your body, and I will giue you an heart of fleſh.

27 **A**nd I will put my ſpirit with in you, and caule you to walke in my ſtatutes, and ye ſhall keepe my iudgements, and doe them.

28 **A**nd ye ſhall dwell in the land that I gaue to your fathers, and yee ſhall be my people, and I will be your God.

29 **I** will alſo deliuer you from all your filthineſſe, and I will call for you, and will increaſe it, and lay no famine vpon you.

30 **F**or I will multiply the fruit of the trees, and the increaſe of the field, that yee ſhall beare no more the reproch of famine among the heathen.

31 **T**hen ſhall yee remember your owne wicked wayes, and your deedes that were not good, and ſhall iudge your ſelues worthy to haue bene deſtroyed for your iniquities, and for your abominations.

32 **B**ut knowen vnto you that I doe not thiſ for you ſakes, ſaith the Lord God: therefore, O yee houſe of Iſrael, be aſhamed and confounded for your owne wayes.

33 **T**hus ſaith the Lord God, What time as I ſhall haue clenſed you from all your iniquities, I will caule you to dwell in the ci-

ties, and the deſolate places ſhall be builded.

34 **A**nd the deſolate land ſhall be filled, whereas it lay waſte in the ſight of all that paſſed by.

35 **F**or they ſaid, This waſte land was like the garden of Eden, and theſe waſte and deſolate and ruinous cities were ſtrong, and were inhabited.

36 **T**hen the reſidue of the heathen that are left round about you, ſhall know that I the Lord build the ruinous places, & plant the deſolate places: I the Lord haue ſpoken it, and will doe it.

37 **T**hus ſaith the Lord God, I will yet for thiſ be ſought of the houſe of Iſrael, to performe vnto them: I will increaſe them with men like a flocke.

38 **A**s the holy flocke, as the flocke of Ieruſalem in their ſolemne feaſts, ſo ſhall the deſolate cities be filled with flockes of men, and they ſhall know that I am the Lord.

CHAP. XXXVII.

1 **H**e propheteſh the bringing againe of the people being in captiuitie. 16 **H**e ſheweth the ſon of the ſen tribes with the two.

The hand of the Lord was vpon me, and carried mee out in the ſpirit of the Lord, and ſet me downe in the mids of the ſeld, which was full of bones.

2 **A**nd hee ſaid vnto me, ſonne of man, and behold, there were very many in the open ſeld, and loe, they were very drie.

3 **A**nd he ſaid vnto me, Sonne of man, can theſe bones liue? And I answered, O Lord God, thou knoweſt.

4 **A**gain he ſaid vnto me, Prophecie vpon theſe bones, and ſay vnto them, O ye drie bones, heare the word of the Lord.

5 **T**hus ſaith the Lord God vnto theſe bones, Behold, I will caule breath to enter into you, and ye ſhall liue.

6 **A**nd I will lay ſinewes vpon you, and make fleſh grow vpon you, and couer you with ſkin, and put breath in you, that ye may liue, and ye ſhall know that I am the Lord.

7 **S**o I propheteſed as I was commanded: and as I propheteſed, there was a noiſe, and behold, there was a ſhaking, & the bones came together, bone to his bone.

8 **A**nd when I beheld, loe, the ſinewes, and the fleſh grew vpon them, and about the ſkin couered them, but there was no breath in them.

9 **T**hen ſaid he vnto me, Prophecie vnto the winde: prophecie, ſonne of man, and ſay to the winde, Thus ſaith the Lord God, Come from the ſoure winde, O breath, and beateh vpon theſe ſkin, that they may liue.

10 **S**o I propheteſed as he had commanded me: and the breath came into them, and they liued, and ſtood vp vpon their feete, an exceeding great armie.

11 **T**hen he ſaid vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 **T**herefore prophecie, & ſay vnto them, Thus ſaith the Lord God, Behold, my people, I will open your granes, and cauſe

q He declarcth that it ought not to be referred to the ſoile or plentifulneſſe of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues & curſes declare when he maketh it barren.

¶ Or, valley, a Hee ſheweth bp a greater miracle, that God hath power, and alſo will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones and bodies, and raiſe them vp againe.

b Signifying all parts, whereas the Iſraelites were ſcattered: that is, the faithfull ſhall be brought to the ſame vnicie of ſpirit and doctrine, whereſoever they are ſcattered throughout the world.

ſa 52. 5. rom. 2. 34.

I And therefore would not ſuffer my Name to be had in contempt, as the heathen would haue reproched me, if I had ſuffered my church to periſh. m This excluſion from man all dignitie, and meane to deſerue any thing by, ſeeing that God reſerue the whole to himſelfe, and that onely for the glory of his holy Name. ¶ Or, your. n I haue his ſpirit whereby he reformeth the heart, and regenerateth him, ſa 44. 3. Iere. 32. 19. chap. 11. 19.

o Vnder the abundance of temporall benefits, he concludeth the ſpiritual graces.

p Ye ſhall come to true repentance, & thinke your ſelues vnworthy to be of the number of Gods creatures for your ingratitude againſt him.

you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And yee shall know that I am the Lord, when I haue opened your granes, & my people, and brought you vp out of your sepulchres,

14 And I shall put my spirit in you, and yee shall liue, and I shall place you in your owne land: then shall yee know that I the Lord haue spoken it, and performed it, saith the Lord.

15 ¶ The word of the Lord came againe vnto me, saying,

16 Whereouer, thou sonne of man, take thee a peece of wood, and write vpon it, Cinto Iudah, and to the children of Israel his companions: then take ^a another peece of wood, and write vpon it, Cinto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

17 And thou shalt toyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shew vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lord God, Behold, I will take the tree ^c of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, euen with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

20 And the peece of wood whercon thou writest, shall be in thine hand in their sight.

21 And say vnto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land vpon the mountaines of Israel, and one king shall be king to them all: and they shall be no more two peoples, neither be diuided any more henceforth into two kingdoms,

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And Dauid my seruant shall be king ouer them, and they shall all haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them:

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, euen they and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shall be their prince for euer.

26 Whereouer, I will make ^a a covenant of peace with them: it shall be an euertlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary among them for euermore.

27 My Tabernacle also shall bee with them: yea, I will be their God, and they

shall be my people.

28 Thus the heathen shall know, that I the Lord doe lance the Israel when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

2 He prophesieth that Gog and Magog shall fight with great power against the people of God. 21 Their destruction.

And the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against ^a Gog, and against the land of Magog the chiefe prince of Meshech and Tubal, and prophesie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hooks in thy iawes, and I will bring thee forth and all thine hoste, both horses and horsemen, all clothed with al sorts of armour, euen a great multitude with bucklers and shields, all ^b handling swords.

5 They of ^c Paras, of Cush, and Phut with them, euen all they that beare shield and helmet.

6 ^d Gomer and all his bandes, and the house of Togarmah of the North quarters, and all his bandes, and much people with thee.

7 Prepare thy selfe, and ^e make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their safeguard.

8 After many dayes thou shalt be visited: for in the latter yeeres thou shalt come into the land, that hath been destroyed with the sword, and is gathered out of many people, vpon the mountaines of Israel, which haue long lien waste: yet if they haue bene brought out of the people, & they shall dwell all safe.

9 Thou shalt ascend and come by like a tempest, and shalt be like a cloud to couer the land, both thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke ^f euill thoughts.

11 And thou shalt say, I will go by to the land that hath no walled towres: ^g I will goe to them that are at rest, and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

12 Thinking to spoile the pray, and to take a bottie, to turne thine hand vpon the desolate places that are now inhabited, and vpon the people that are gathered out of the nations which haue gotten cattell and goods, and dwell in the mids of the land.

13 Sheba and Dedan, and the merchants of Tarshish, with all the isles thereof shall say vnto thee, ^h Art thou come to

destroy, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the providence and goodnesse of God. h One enimie shall ennie another, because euery one shall thinke to haue the spoile of the Church.

spotle

d Which signifieth the ioyning together of the two houses of Israel and Iudah,

e That is, the house of Israel.

1 Chron. 10. 16.

1/a 40. 11. iere.
23. 5. chap. 34.
23. dan. 9. 24.

f Meaning, that I elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan, Psal. 109. 4.
and 116. 2.

a Which was a people that came of Magog, the sonne of Iaphet, Gen. 10. 2. Magog also here signifieth a certaine countrey, so that by these two countreys, which had the government of Grecia and Italy, he meaneth the principall enemies of the Church, Reuel. 20. 8.

b Meshecheth that the enemies should bend themselves against ^g Church, but it should be to their owne destruction.

c The Persians, Ethiopians, and men of Africa, d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and as thought to be they that inhabit Asia minor.

e Signifying, that all the people of the world should assemble themselves against the Church, and Christ their head.

f Or, it: meaning the land of Israel, f That is, to molest and destroy the Church.

g Meaning, Israel, which had now bene destroyed, and was not yet built againe: declaring hereby the simplicitie of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the providence and goodnesse of God.

h One enimie shall ennie another, because euery one shall thinke to haue the spoile of the Church.

i Shale not thou
spie thine occa-
sions to come
against my
Church when
they suspect no-
thing?

k Meanings, in
the last age, and
from the com-
ming of Christ
vnto the end of
the world.

l Signifying,
that God will be
sanctified by
maintaining his
Church and des-
troying his ene-
mies, as Cha 36.
23 and 37. 28.

m Hereby hee
declareth that
none affliction
can come to the
Church, whereof
they haue not
bene aduertised
aforetime, to
teach them to
endure all things
with more pati-
ence, when they
know that God
hath so orde-
ned.

n All meanes
whereby man
should thinke
to saue himselfe,
shall faile, the af-
fliction in those
dayes shalbe so
great, and the
enemies destru-
ction shall be so
terrible.

o Against the
people of Gog
and Magog.
Chap. 36. 23.
and 37. 28.

spoil the pray: hast thou gathered the mul-
titude to take a bootie: to cary away siluer
and golde, to take away castell and goods,
and to spoile a great pray?

14 Therefore sonne of man, prophesie,
and say vnto Gog, Thus saith the Lord
God, In that day when my people of Israel
dweller safe, shalt thou not know it.

15 And come from thy place out of the
North parts: thou and many people with
thee: all shall ride vpon horses, even a great
multitude and a mighty armie.

16 And thou shalt come vp against my
people of Israel, as a cloude to couer the
land: thou shalt be in the latter dayes, and
I will bring thee vpon my lande, that the
heathen may know me, when I shall be sanc-
tified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art not
thou hee, of whom I haue spoken in olde
time, by the hand of my seruants the Pro-
phets of Israel, which prophesied in those
dayes and yeres, that I would bring thee
vpon them?

18 At the same time also when Gog shall
come against the land of Israel, sayth the
Lord God, my wrath shall arise in mine an-
ger.

19 For in mine indignation and in the
fire of my wrath haue I spoken it: surely at
that time there shall be a great shaking in the
land of Israel.

20 So that the fishes of the Sea, and the
fowles of the heauen, and the beasts of the
felde, and all that mooue and creepe vpon
the earth, and all the men that are vpon the
earth shall tremble at my presence, and the
mountaines shall be overthowen, and the
staires shall fall, and every wall shall fall
to the ground.

21 For I will call for a sword against him
throughout all my mountaines, saith the
Lord God: euery mans sword shall be against
his brother.

22 And I will plead against him with pe-
silence, and with blood, and I will cause
to raine vpon him and vpon his bands, and
vpon the great people, that are with him,
a sore raine, and hailstones, fire, and burn-
stone.

23 Thus will I be magnified, and sanc-
tified, and known in the eyes of many na-
tions, and they shall know that I am the
Lord.

CHAP. XXXIX.

1 He sheweth the destruction of Gog and Magog.
2 The graver of Gog and his hosts. 3 They shall
be deuoured of birds and beasts. 23 Wherefore the
house of Israel is captiue. 24 Their bringing againe
from captiuitie is promised.

Therefore thou sonne of man, prophesie a-
gainst Gog, say, Thus saith the Lord
God, behold, I come against thee, O Gog,
the chief prince of Meshech and Tubal.

2 And I will destroy thee and leaue but
the last part of thee, and will cause thee to
come vp from the North parts, I will bring
thee vpon the mountaines of Israel:

3 And I will smite thy bow out of thy
left hand, and I will cause thine arrowes to
fall out of thy right hand.

4 Thou shalt fall vpon the mountaines
of Israel, and all thy bands, and the people
that is with thee: for I will giue thee vnto
the birds, and to euery feathered fowle and
beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for
I haue spoken it, saith the Lord God.

6 And I will send a fire on Bagdag, and
among them that dwell safely in the cities,
and they shall know that I am the Lord.

7 So will I make mine holy Name
known in the middes of my people Israel,
and I will not suffer them to pollute mine
holy Name any more, and the heathen shall
know that I am the Lord, the holy one of
Israel.

8 Behold, it is come, and it is done,
saith the Lord God: this is the day whereof
I haue spoken.

9 And they that dwell in the cities of Is-
rael, shall goe forth, and shall burne and set
fire vpon the weapons, & on the shields, and
bucklers, vpon the bowes, and vpon the ar-
rowes, & vpon the stauies in their hands, and
vpon the speares, and they shall burne them
with fire leuen yeres.

10 So that they shall bring no wood out
of the field, neither cut downe any out of the
forests: for they shall burne the weapons
with fire, and they shall robbe those that rob-
bed them, and spoile those that spoiled them,
saith the Lord God.

11 And at the same time will I giue vn-
to Gog, a place there for buriall in Israel,
even the valley whereby men goe toward the
East part of the sea: and it shall cause them
that passe by, to stoppe their noses, and
there shall they bury Gog with all his mul-
titude: and they shall call it the valley of
Hamon-Gog.

12 And seuen moneths long shall the
house of Israel be burying of them, that they
may cleanse the land.

13 Yea, all the people of the land shall bur-
ie them, and they shall haue a name when I
shall be glorified, saith the Lord God.

14 And they shall chuse out men to go con-
tinually thorow the lande with them that
trauaile to bury those that remaine vpon the
ground, to cleanse it: they shall search to the
end of seuen moneths.

15 And the travellers that passe thorow
the land, if any see a mans bone, then shall he
set vp a signe by it, till the buriers haue bur-
ied it in the valley of Hamon-Gog.

16 And also the name of the cite shall be
Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus saith the
Lord God, Speake vnto euery feathered
fowle, and to all the beasts of the field, As-
semble your selues, and come: gather your
selues on euery side to my sacrifice, for I doe
sacrifice a great sacrifice for you vpon the
mountaines of Israel, that ye may eate flesh
and drinke blood.

18 Yee shall eate the flesh of the valiant,
and drinke the blood of the Princes of the
earth, of the weathers, of the lambees, and of
the goates, and of bullockes, euen of all fat
beasts of Bashan.

19 And yee shall eate fatted till yee be full,
and

b Meaning, that
by the vertue of
Gods word the
enemie shall be
destroyed where-
soeuer he assai-
leth his Church.

c That is, among
all nations where
the enemies of
my people dwell,
seeme they neuer
to farre separate.

d That is, this
plague is fully
determined in
my counsell, and
cannot be chan-
ged.

e After this des-
truction the
Church shall
haue great peace
and tranquillity,
and burne all
their weapons,

because they shal
no more feare
the enemy: and
this is chiefly
meant of the ac-
complishment of
Christs king-
dome, when by
their head Christ
all enemies shall
be ouercome.

f Which decla-
reth that the ene-
mies shall haue
an horrible fall.

g For the stinke
of the carcases.
|| Or, the multitude
of Gog.

h Meaning, a
long time.

i Partly that the
holy land should
not be polluted,
and partly for
the compassion
that the children
of God haue e-
uen of their
enemies.

|| Or, multitude.

k Whereby he
signifieth the
horrible destru-
ction that should
come vpon the
enemies of his
Church.

and drinke blood, till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus see shall bee filled at my table with horses and chariots, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my indignement that I haue executed, and mine hand, which I haue layd vpon them.

22 So the house of Israel shal know, that I am the Lord their God from that day and to forth.

23 And the heathen shall know, that the house of Israel went into captivity for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleannes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now will I bring againe the captiuitie of Iakob, & haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations,

28 Then shall they know, that I am the Lord their God, which caused them to be ledde into captivity among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

CHAP. XL.

The restoring of the Citie, and the Temple.

In the five and twentieth yeere of our being in captiuitie, in the beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfsame day, the hand of the Lord was vpon mee, and brought mee thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very high mountaine, whereupon was as the building of a citie toward the South.

3 And he brought mee thither, & behold, there was a man, whose similitude was to looke to, like brasse, with a linnen chield in his hand, and a reede to measure with: and he stood at the gate.

4 And the man said vnto me, Some of man, behold with thine eyes, and heare with thine eares, and let thine heart vpon all that I shall shew thee: for to the intent that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I saw a wall on the one side of the house round about: and in the mans hand was a reede to measure with, of five cubites long by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reed.

6 Then came hee vnto the gate, which looketh towards the East, and went by the staires thereof, and measured the || poste of the gate, which was one reede broad, and || the other poste of the gate, which was one reede broad.

*|| Or, threshold.
|| Or, upper poste.*

7 And every chamber was one reed long, and one reed broad, and betweene the chambers were five cubites: and the poste of the gate by the porch of the gate within was one reede.

8 We measured also the porch of the gate within with one reede.

9 Then measured hee the porch of the gate of eight cubites, and the || postes thereof, of two cubites, and the porch of the gate was inward.

|| Or, pentists.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

12 The space also before the chambers, was one cubite on this side, and the space was one cubite on that side, and the chambers were five cubites on this side, and five cubites on that side.

13 Hee measured then the gate from the roote of a chamber to the top of the gate: the breadth was five and twentie cubites, done against done.

14 Wee made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were fittie cubites.

16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise in the arches: and the windowes went round about within: and vpon the postes were palme trees.

17 Then brought he me into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirty chambers were vpon the pavement.

18 And the pavement was by the side of the gates ouer against the length of the gates, and the pavement was beneath.

19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches there-

of

I The heathen shall know that they ouercame not my people by their strength, neither yet by the weakenesse of mine arme, but that this was for my peoples finnes.

* Chap. 36. 23.

a The Iewes counted the beginning of the yeeres after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

|| Or, visions of God.

b Which was an Angel in forme of a man, that came to measure out this building.

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes and their arches with their palme trees, were after the measure of the gate that looketh toward y^e East, and the going by vnto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubites.

24 After that he brought me toward the South, and loe there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about like these windowes: the height was fiftie cubites, and the breadth five and twentie cubites.

26 And there were seven steps to goe by to it, & the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the postes thereof.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, and hee measured the South gate according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubits long, and five and twentie cubits broad.

30 And the arches round about were five and twentie cubites long, and five cubites broad.

31 And the arches thereof were toward the utter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steps.

32 ¶ Again he brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof were toward the utter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After he brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the utter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And every chamber, and the entrie,

thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables, wherupon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubit and an halfe long, and a cubite and an halfe broad, and one cubite hie, wherupon also they laide the instruments wherewith they slewe the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables lay the flesh of the offering.

44 And without the inner gate, were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me, This chamber whose prospect is toward the South, is for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Levi, which may come nere to the Lord to minister vnto him.

47 So he measured the court an hundred cubites long, and an hundred cubits broad, euen foure square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleven cubites, and he brought me by the steps wherby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

1 The disposition and order of the building of the Temple, and the other things thereto belonging.

A fterward he brought mee to the Temple, and measured the postes, five cubites broad on the one side, and five cubits broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and hee measured the length thereof foure cubits, and the breadth twentie cubites.

3 Then went hee in, and measured the postes

postes of the entry two cubites, and the entry five cubites, and the breadth of the entry seven cubites.

4 So he measured the length thereof twenty cubites, and the breadth twenty cubites before the Temple. And he said unto me, This is the most holy place.

5 After, he measured the wall of the house, five cubites, and the breadth of every chamber four cubites round about the house on every side.

6 And the chambers were chamber upon chamber, three and thirtie fore high, and they entered into the wall made for the chambers which was round about the house, that the posts might be fastened therein, and not be fastened in the wall of the house.

7 And it was large, and went round mounting upward to the chambers, for the staire of the house was mounting upward round about the house: therefore the house was larger upward: so they went up from the lowest chamber to y^e highest by the mids.

8 I saw also the house vie round about: the foundations of the chambers were a full reed of five great cubits.

9 The thickness of the wall which was for the chamber without was five cubits, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wideness of twenty cubites round about the house on every side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, was five cubites round about.

12 Now the building that was before the separate place towards the West corner, was seven cubites broad, and the wall of the building was five cubites thicke, round about, and the length ninetie cubits.

13 So he measured the house an hundred cubites long, and the separate place, and the building with the walls thereof were an hundred cubites long.

14 Also the breadth of the forefront of the house, and of the separate place toward the East was an hundred cubites.

15 And hee measured the length of the building ouer against the separate place, which was behind it, and the chambers on the one side, and on the other side an hundred cubites with the Temple within, and the arches of the court.

16 The postes & the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the ground up to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, for that a palme tree was betweene a Cherub and a Cherub: and every Cherub had two faces,

19 So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made thorow all the house round about,

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto, was the similitude and forme of the Sanctuary.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the sides thereof were of wood. And he said unto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuary had two doores.

24 And the doores had to wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims, and palme trees, like as was made vpon the walles, and there were thicke planks vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side by the sides of the porch, and vpon the sides of the house, and thicke planks.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

Then brought hee me into the better court by the way toward the North, and hee brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubites was the North doore, and it was fiftie cubits broad.

3 Ouer against the twenty cubits which were for the inner court, and ouer against the pavement, which was for the better court, was chamber against chamber in three rows.

4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their doores toward the North.

5 Now the chambers aboue were narrower: for those chambers seemed to eate by these, to wit, the lower, and those that were in the mids of the building.

6 For they were in three rows, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, toward the better court on the forefront of the chambers, was fiftie cubits long.

8 For the length of the chambers that were in the better court, was fiftie cubites: and loe, before the Temple were an hundred cubits.

9 And under these chambers was the entrie on the East side, as one goeth into them from the outward court.

10 The chambers were in the thicknesse of the wall of the court toward the East ouer against the separate place, and ouer against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entrie were like, both according to their fashions, and according to their doores.

12 And according to the doozes of the chambers that were toward the South, was a dooze in the corner of the way, even the way directly before the wall toward the East, as one entereth.

13 Then said hee vnto me, The North chambers, and the South chambers which are before the separate place, they be holy chambers, wherein the Priests that appoach vnto the Lorde shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the vnder court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall appoach to those things which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 We measured the East side with the measuring rodde, five hundred reedes, euen with the measuring reed round about.

17 We measured also the North side, five hundred reedes, euen with the measuring reed round about.

18 And he measured the South side, five hundred reedes with the measuring reed.

19 He turned about also to the West side, and measured five hundred reedes with the measuring reed.

20 He measured it by the foure sides: it had a wall round about, five hundred reedes long, and five hundred reedes broad to make a separation betweene the Sanctuarie and the profane place.

CHAP. XLIII.

2 He seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatry of the children of Israel, for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

Afterward hee brought mee to the gate, euen the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voice was like a noyse of great waters, and the earth was made light with his glory.

3 And the vision which I saw was like the vision, euen as the vision that I saw when I came to destroy the citie: and the

visions were like the vision that I saw by the river Chebar: and I fell vpon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp, & brought me into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking vnto me, out of the house: and there stood a man by me,

7 Which sayd vnto me, Sonne of man, this place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, and the house of Israel shall no more defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeiles of their kings in their high places.

8 Albeit they set their thresholds by my thresholds, and their posts by my postes (for there was but a wall between me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeiles of their kings farre from me, and I will dwell among them for euer.

10 Thou sonne of man, shew this house to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the coming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the description of the house, It shall bee vpon the toppe of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubites: the cubite is a cubite and an handbreadth, euen the bottome shalbe a cubite, and the breadth a cubite, and the border thereof by the edge thereof, round about shalbe a pinnace: and this shalbe the height of the Altar.

14 And from the bottome which toucheth the ground to the lower piece shalbe two cubites, and the breadth one cubite, and from the little piece to the great piece shalbe foure cubites, and the breadth one cubite.

15 So the altar shalbe foure cubites, and from the altar upward shalbe foure hoynes.

16 And the altar shalbe twelue cubits long, and twelue broad, and foure square in the foure corners thereof.

17 And the frame shalbe foureene cubites long, and foureene broad in the foure square corners thereof, and the border about it shalbe halfe a cubite, and the bottome thereof shalbe a cubite about, and the steps thereof shall be turned toward the East.

18 And

b Which was departed afore, Chap. 10. 4. and 11. 2. 2.

c By their idolatries. d Healludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

† Elz. law.

Chap. 9. 3.

a When I prophesied the destruction of the citie by the Caldeans.

18 And he said unto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to the Levites, that be of the tribe of Zadok, which approach unto me, to minister unto me saith the Lord God, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the four corners of it, and on the four corners of the frame, and upon the border round about: thus shalt thou cleanse it and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the Altar, as they did cleanse it with the bullocke.

23 When thou shalt make an end of cleansing it, thou shalt offer a young bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt upon them, and they shall offer them for a burnt offering unto the Lord.

25 Seven dayes shalt thou prepare every day an hee goat for a sinne offering: they shall also prepare a young bullocke and a ram out of the flocke without blemish.

26 Thus shall they seven dayes purifie the altar, and cleanse it, and I will consecrate it.

27 And when these dayes are expired, upon the eighth day and so forth, the Priests shall make your burnt offerings upon the altar, and your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

He reprooveth the people for their offence. 7 The uncircumcised in heart and in the flesh. 9 Who are to be admitted to the service of the Temple, and who to be refused.

When hee brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord unto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 It appertaineth to the prince: the prince himselfe shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 Then brought hee me toward the North gate before the house: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell upon my face.

5 And the Lord said unto me, Sonne of man, I marke well, and behold with thine eyes, and heare with thine eares, all that I say unto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entering in of the

house with every going forth of the Sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O house of Israel, ye have enough of all your abominations,

7 Seeing that ye have brought into my Sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, even fat and blood: and they have broken my covenant, because of all your abominations.

8 For ye have not kept the ordinances of mine holy things: but you your selves have let other to take the charge of my Sanctuary.

9 Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel,

10 Neither yet the Levites that are gone backe from me, when Israel went astray, which went astray from me after their idols, but they shall beare their iniquitie

11 And they shall serve in my Sanctuary, and keepe the gates of the house, and minister in the house: they shall lay the burnt offering and the sacrifice for the people, and they shall stand before them to serve them.

12 Because they served before their idols, and caused the house of Israel to fall into iniquitie: therefore have I lift up mine hand against them, saith the Lord God, and they shall beare their iniquitie,

13 And they shall not come neere unto me to do the office of the Priest unto me, neither shall they come neere unto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they have committed.

14 And I will make them keepers of the watch of the house, for all the service thereof, and for all that shal be done therein.

15 But the Priests of the Levites, the sonnes of Zadok, that keepe the charge of my Sanctuary, when the children of Israel went astray from me, they shall come neere to me to serve me, and they shall stand before me to offer mee the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuary, and shall come neere to my table to serve me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wooll shall come upon them, while they serve in the gates of the inner court, and within.

18 They shall have linnen bonnets upon their heads, and shall have linnen breeches upon their loynes: they shall not gird themselves in the wearing places.

19 But when they goe forth into the utter court, even to the utter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people

b For they had brought idolaters, which were of other countries, to teach them their idolatrie, Chap.

c Yee have not offered unto me according to my Law.

d The Levites which had committed idolatry, were put from their dignity,

and could not be received into the Priests office, although they had bin of the house

of Aaron, but must serve the inferior officers, as to watch and to keepe the doores, reade

a. King. 23. 9.

e Which observed the Law of God, and fell not to idolatrie.

a Meaning, from the common people, but not from the Priests nor the prince, reade Chap. 46. 8, 9.

b Ebr. set thine hearts.

f As did the infidels and heathens.

Leuit. 10. 9.

Leuit. 21. 13.

Leuit. 21. 1, 2, 11

g They may be at their buriall, which was a defiling.

Deut. 18. 1.
numb. 10. 30.

Exod. 13. 2.
and 23. 29.
and 34. 19.
numb. 3. 13.

Exod. 13. 31.
deut. 22. 8.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince.

pl with their garments.

20 They shall not also shane their heads, nor suffer their lockes to growe long, but round their heads.

21 Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their wives a widow, or her that is diuorced, but they shall take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betwene the holy and profane, and cause them to discern betwene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 * And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother, or sister, that hath had yet none husband: in these may they be defiled.

26 And when he is cleansed, they shall reckon vnto him seven dayes.

27 And when he goeth into the Sanctuary vnto the inner court to minister in the Sanctuary, hee shall offer his sinne offering, saith the Lord God.

28 * And the Priesthood shall bee their inheritance, yea, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the trespass offering, and euerie dedicate thing in Israel, shall bee theirs.

30 * And all the first of all the first borne, and euerie oblation, even all of euerie sort of your oblations shall be the Priests. Ye shall also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing that is dead, or toyme, whether it be soule or beast.

CHAP. XLV.

1 Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the citie, the fourth to the Prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights, and measures. 13 Of the first fruits, &c.

M EASURE, when ye shall diuide the land for inheritance, ye shall offer an oblation vnto the Lord, an oblation of the land, five and twenty thousand cubits long, and ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary five hundred in length, with five hundred in breadth, all square round about, and fiftie cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shall be the Priests, which minister in the Sanctuary, which come nere to serue the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the five and twentie thousand of length, and the ten thousand of breadth, shall the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also ye shall appoint the position of the citie five thousand broad, and five and twentie thousand long out against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, even before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they giue to the house of Israel according to their tribes.

9 Thus saith the Lord God, Let it suffice you, O princes of Israel: leave off cruelty and oppression, and execute iudgement and iustice: take away your reactions from my people, saith the Lord God.

10 Ye shall haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shall be after the Homer.

12 * And the Shekel shall be twenty gerahs, and twenty shekels, and a she and twenty shekels, and fiftene shekels shall be your Maneh.

13 This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheat, and ye shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor, (tenne Baths are an Homer, for ten Baths fill an Homer)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering, & for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall giue this oblation for the prince in Israel.

17 And it shall be the princes part to giue burnt offerings, and meate offerings, and drinke offerings in the Solemne feasts, and in the new moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 Thus saith the Lord God, In the first month, in the first day of the month, thou shalt

b The Prophet sheweth that the heads must be first reformed, afore any good order can be established among the people.

c Ephah and Bath were both of one quantity, saue that Ephah contained in dry things 3 which Bath did in liquor, Leuit. 5. 11

1. king. 5. 11. Exod. 30. 13. Leuit. 2. 7. 25. numb. 3. 47.

d That is, threescore shekels make a weight called Mina: for he weigheth these three parts to a Mina.

e Which was Nisan or beginning part of March.

f Of A

shall take a yong bullocke without blemish, and cleanse the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, & put it upon the posts of the house, and upon the foure corners of the frame of the altar, and upon the posts of the gate of the inner court.

20 And so shalt thou doe the seventh day of the moneth, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 * In the first moneth in the fourteenth day of the moneth, ye shall haue the Pasche: once a feate of seven dayes, and ye shall eat unleavened bread.

22 And upon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feate, he shall make a burnt offering to the Lord, even of seven bullocks, and seven rammes without blemish, dayly for seven dayes, and an hee goat daily for a sinne offering.

24 And he shall prepare a meat offering of an Ephah for a bullocke, an Ephah for a ramme, and an ^h Vin of oyle for an Ephah.

25 In the seventh moneth, in the fifteenth day of the moneth, shall he doe the like in the feate for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meat offering, and according to the oyle.

CHAP. XLVI.

ⁱ The sacrifices of the Sabbath and of the newe Moones. 8 Thow which doores they must go in, or come out of the Temple, &c.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the six working dayes: but on the Sabbath it shall bee opened, and in the day of the new moone it shall bee opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and hee shall worship at the threshold of the gate, after hee shall goe forth, but the gate shall not bee shut till the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the newe Moones.

4 And the burnt offering that the prince shall offer vnto the Lord on the Sabbath day shall be six lambs without blemish, and a ramme without blemish.

5 And the meat offering shall be an Ephah for a ramme: and the meate offering for the lambes: a gift of his hand, and an ^h Vin of oyle for an Ephah.

6 And in the day of the new moone it shall be a yong bullocke without blemish, and six lambs and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering even an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes: according as his hand shall bring, and an ^h Vin of oyle for an Ephah.

8 And when the prince shall enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solenne feasts, hee that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entreth by the way of the South gate, shall goe forth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in: but they shall goe forth ouer against it.

10 And the prince shall be in the mids of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feasts, and in the solemnities, the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hand, and an ^h Vin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering of peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering, and his peace offerings as he did on the Sabbath day: after, he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thon shalt dayly make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it every morning.

14 And thou shalt prepare a meat offering for it every morning, the first part of an Ephah, and the third part of an ^h Vin of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetuall ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle every morning, for a continuall burnt offering.

16 Thus saith the Lord God, If the Prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the yeere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

18 Moreover, the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 After, he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them.

20 Then sayd he vnto me, This is the place where the Priests shall keepe the trespass offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the vtter court, to sanctifie the people.

21 Then he brought me forth into the vtter court, and caused me to goe by the foure corners

c Which was at the Iubile, Leuit. 25.9.

d But be content with that portion that God hath assigned him, as Chap. 45. 8.

e That the people should not haue to do with those things they shall appeare to the Lord, & thinke it lawful for them to eate them.

h Or, comers.

Exod. 12. 18.

Leuit. 23. 5.

f Reade Exod. 29. 40.

a That is, as much as he will.

b Meaning, as he shall thinke good.

corners of the court: and behold, in every corner of the court, there was a court.

22 In the foure corners of the court there were courts foynded of forty cubites long, and thirty broad: these foure corners were of one measure.

23 And there went a wall about them, even about these foure, and kitchins were made vnder the wallis round about.

24 Then said he vnto mee, This is the kitchin where the ministers of the house shall see the sacrifice of the people.

CHAP. XLVII.

1 The vision of the waters, that came out of the Temple. 13 The coasts of the land of promise, and the diuision thereof by tribes.

Afterward he brought me vnto the dore of the house: and behold, waters issued out from vnder the threshold of the house Eastward: for the fount out of the house stood toward the East, and the waters ran down from vnder the right side of the house, at the South side of the Altar.

2 Then brought he me out toward the North gate, and led mee about by the way without vnto the vnter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters: the waters were to the knees: again he measured a thousand, and brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a river that I could not passe over: for the waters were risen, and the waters did flow as a river that could not be passed over:

6 And he said vnto me, Son of man, hast thou seene this? Then he brought me, & caused me to returne to the brinke of the river.

7 Now when I returned, behold, at the brinke of the river were very many trees on the one side, and on the other.

8 Then said he vnto mee, These waters issue out toward the East countrey, and run downe into the plaine, and shall goe into one sea: they shall runne into another sea, and the waters shall be wholesome.

9 And every thing that liueth, which moueth wheresouer the rivers shall come, shall liue, and there shall bee a very great multitude of fish, because these waters shall come thither: for they shall bee wholesome, and every thing shall liue, whither the river cometh.

10 And then the fishers shall stand vpon it, and from En-gedi euē vnto En-eglain, they shall spread out their nets: for their fish shall bee according to their kinds, as the fish of the maine sea, exceeding many.

11 But the myrie places thereof, and the marishes thereof shall not be wholesome: they shall be made salt pits.

12 And by this river vpon the brinke thereof on this side, and on that side shall grow all fruitfull trees, whose lease shall not fade, neither shall the fruit thereof faile: it shall bring forth new fruit according to his moneths, because their waters runne out of the Sanctuary: and the fruit thereof shall bee meate, and the lease thereof shall bee for medicine.

13 Thus saith the Lord God, This shall be the border, whereby ye shall inherit the land according to the twelue tribes of Israel: Joseph shall haue two portions.

14 And yee shall inherit it, one as well as another: * concerning the which I lift by mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border of the land toward the North side, from the maine Sea toward Herhlon as men goe to Zedadah:

16 Hamath, Berothah, Shbaim, which is betwene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the Sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall bee the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, and from the border vnto the East sea: and so shall be the East part.

19 And the South side shall bee toward Teman from Tamar to the waters of Heriboth in Kadesh, and the river to the maine sea: so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you as borne in the countrey among the children of Israel: they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall yee giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

1 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the citie, and of the Prince are rehearsed.

Now these are the names of the tribes: a From the North side, to the coast toward Herhlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward the coast of Hamath, euen from the East side to the West shall bee a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Aser.

3 And by the border of Aser from the East part euen vnto the West part, a portion for Naphtali.

a Where y are meant the spirituall graces that should be giuen to the Church vnder the kingdom of Christ, b Signifying, that the graces of God should neuer decrease, but ever abound in his Church. c Meaning, the multitude of them that should be refreshed by the spirituall waters. d Shewing that the abundance of these graces should be so great, that all the world should be full thereof which is here meant by the Persian sea, or Genezareth, and the sea called Mediterraneum. Zech. 14. 8. e The waters which of nature are salt and vnholefome, shall be made sweet and comfortable. f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many. g Which were cities at the corners of the salt or dead sea. h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred. i That is, the wicked and reprobate.

Or, trees for meate.

Or, for bruises and sores.

Gen. 48. 22.

Gen. 12. 7. & 13. 15. & 15. 18. and 26. 4. deut. 34. 4.

k By the land of promise he signifieth the spirituall land, whereof this was a figure.

Or, brife.

1 Meaning, that in this spirituall Kingdom there should be no difference betwene Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.

4 And by the border of Naphtali from the East quarter unto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side unto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part even unto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter, unto the West quarter, a portion for Judah.

8 And by the border of Judah, from the East part unto the West part ^b shall bee the offering which they shall offer of fine and twenty thousand reedes broad, and of length as one of the other parts, from the East side unto the West side, and the Sanctuary shall be in the mids of it.

9 The oblation that ye shall offer unto the Lord, shall bee of fine and twentie thousand long, and of ten thousand the breadth.

10 And for them, even for the Priests, shall be this holy oblation, toward the North fine and twenty thousand long, and toward the West tenne thousand broad, and toward the East tenne thousand broad, and toward the South fine and twentie thousand long, and the Sanctuary of the Lord shall be in the mids thereof.

11 It shall be for the Priests, that are sanctified of the sonnes of Zadok, which have kept my charge, which went not astray, when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered, shall be thine, as a thing most holy by the border of the Levites.

13 And over against the border of the Priests, the Levites shall have fine and twenty thousand long, and ten thousand broad: all the length shall be fine and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy unto the Lord.

15 And the fine thousand that are left in the breadth over against the fine and twenty thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the city shall be in the mids thereof.

16 And these shall be the measures thereof, the North part fine hundredeth and foure thousand, and the South part fine hundredeth and foure thousand, and the East part fine hundredeth and foure thousand, and the West part fine hundredeth and foure thousand.

17 And the suburbs of the city shall be toward the North two hundred and fiftie, and toward the South two hundred and fiftie, and toward the East two hundred and fiftie, and toward the West two hundred and fiftie.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand Eastward, and tenne thousand Westward, and it shall be over against the oblation of the holy portion, and the increase thereof shall be for food unto them that serve in the city.

19 And they that serve in the citie, shall bee of all the tribes of Israel that shall serve therein.

20 All the oblation shall be fine and twenty thousand with ^c fine and twenty thousand: you shall offer this oblation foure square for the Sanctuary, and for the possession of the citie.

21 And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the city, over against the fine and twenty thousand of the oblation toward the East border, and Westward over against the fine and twenty thousand toward the West border, over against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the mids thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the mids shall be the Princes: betweene the border ^d of Judah, and betweene the border of Benjamin shall be the Princes.

23 And the rest of the tribes shall be thus: from the East part unto the West part, Benjamin shall be a portion.

24 And by the border of Benjamin, from the East side unto the West side, Simeon a portion.

25 And by the border of Simeon from the East part unto the West part, Issachar a portion.

26 And by the border of Issachar from the East side unto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part unto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward ^e Temach, the border shall be even from ^f Tamar unto the waters of Ribbath in Kadesh, and to the ^g river that runneth into the maine Sea.

29 This is the land, which ye shall distribute unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the bounds of the citie, on the North side fine hundredeth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, and one gate of Levi.

32 And at the East side five hundred and foure thousand, and three gates, and one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredeth and foure thousand measures, ^h three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side five hundredeth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eightene thousand measures, and the name of the citie from that day, shall be, ⁱ The Lord is there,

^d Every way it shall be fine and twentie thousand.

^e So that Judah was on the North side of the Princes and Levites portions, & Benjamin on the South side.

^f Which is here taken for Idumea.

^g Which was Jericho, the city of Palme trees.

^h Meaning, Nilus, that runneth into the sea called Mediterraneum.

^b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be divided into three parts: for the Priests, for the Prince, and for the citie.

Ezek. 44:13.

^c Meaning, that it should be square.

ⁱ Ebr. Tehomah-shammah.

¶ Daniel.

Daniel.

THE ARGVMENT.

THe great providence of God, and his singular mercy toward his Church are most liuely here set forth, who neuer leaueh his destitute, but now in their greatest miseries and afflictions giueh them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, and to the general resurrection, as of the foure monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romans. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover, he sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euermlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, hee will kill leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

C H A P. I.

1 The captiuitie of Iehoiakim King of Iudah. **4** The King chuseth certaine young men of the Iewes to learne his law. **5** They haue the Kings ordinarie appointed, **8** but they abstaine from it.

a Reade. 2. King.
24. 1. and Iere.
25. 1.



b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.
c Who was as master of the wards.

d He calleth them Eunuches whom the King nourished, and brought vp to be rulers of other countreys afterward.

e His purpose was to keepe them as hostages, and that he

might shew himselfe victorious, and also by their good intreacie and learning of his religion, they might fauor rather him then the Iewes, and so to be able to serushim as gouernours in their land: moreover by this meane the Iewes might be better kept in subiection, fearing otherwise to procure hurt of these noble men, f The king required three things, that they should be of noble birth, that they should be witty and learned, and that they should bee of a strong and comely nature, that they might doe him better seruice: this he did for his owne commoditie, therfore it is not to praise his liberalitie: yet in this he is worthy of praise, that he esteemed learning, and knew that it was an necessary meane to gouerne by, g That they might forget their owne religion and countrey fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things & superstition, inasmuch as he would not eat the meate which the king appointed him, but was content to learne the knowledge of naturall things, h That by their good entertainment, they might learne to forget the mediocritie of their owne people.

During the third yeere of the reign of Iehoiakim King of Iudah, came Nebuchad, nez- zar king of Babel vnto Ierusalem, and besieged it,

2 And the Lord gaue Iehoiakim king of Iudah into his hand, with part of the vessels of the house of God, which he caried into the land of **3** Shinar, to the house of his god, and hee brought the vessels into his gods treasure.

4 And the King spake vnto **5** Ashpenaz the Master of his **6** Eunuches, that hee should bring certaine of the children of Israel, of the **7** Kings seede, and of the Prin- ces:

8 Children in whom was no blemish, but well fauoured, and instructed in all wisdom, and well seene in knowledge, and able to vter knowledge, and such as were able to stand in the kings palace, and whom they might teach the **9** learning, and the tongue of the Caldeans.

5 And the King appointed them prouision every day of a **6** portion of the kings meate, and of the wine which he dranke, so nour-

ishing them three yeeres, that at the end thereof, they might stand **4** before the king.

6 Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whom the chiefe of the Eunuches **1** gaue other names: for hee called Daniel, Belteshazzar, and Hananiah, **2** Shadrach, and Mishael, **3** Meshach, and Azariah, **4** Abednego.

8 But Daniel had determined in his heart, that hee would not **9** defile himselfe with the portion of the kings meate, nor with the wine which hee dranke: therefore he requir- ed the chiefe of the Eunuches that hee might not defile himselfe.

9 (Now God had brought Daniel into fauour and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayd vnto Daniel, **11** I feare my lord the king, who hath appointed your meate and your drinke: therefore if he see your faces worse liking, then the other children, which are of your sort, then shall wee make mee lose mine head vnto the king.

11 Then sayd Daniel vnto Meshach, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael and Azariah.

12 I desire thy seruants, I beseech thee, **13** ten dayes, and let them giue vs **14** pulse to eat, and water to drinke.

13 Then set our countenances be looked vpon before thee, and the countenances of the children that ate the portion of

i To the intent that in this time they might both learne the man- ners of the Cal- deans, and also their tongue.

k As well to serue at the table as in other offices.

l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance

of some point of Religion: therefore this was a great tenta- tion and a signe of serui- tude which they were not able to resist.

m Not that he thought any re- ligious to be in the meat or drinke: for af- terward he did eate) but be- cause the king

should not entise him by this sweete payson, to forget his religion and accustomed sobriety, and that in his meat and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet. **n** He supposed they did this for their religion, which was contrary to the Babylonians: and therefore herein hee representeth them that are of no religion for neither he would condemne theirs, nor maintaine his owne. **o** Meaning, that within this space he might haue the tryall, and that no man should be able to discern it: and thus he spake, being moued by the spirit of God. **p** Not that it was a thing abomi- nable to eat daintie meates and to drinke wine, as both before and after they did, but if they should haue herby become wonne to the King, and haue refused their owne religion, that meate and drinke had become accursed.

the kings meat; and as thou seest, deal with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the ende of ten dayes, their countenances appeared fairer, and in better liking then all the childrens, which did eate the portion of the kings meat.

16 Thus Belshazzar took away the portion of their meat, and the wine that they should drinke, and gaue them pulle.

17 As for these foure childzen, God gaue them knowledge, and vnderstanding in all learning and wisdom: also he gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefe of the eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: they forsooke they before the king.

20 And in all matters of wisdom, and vnderstanding that the king enquired of them, he found them ten times better then all the enchanters & astrologians that were in all his realme.

21 And Daniel was vnto the first yere of King Cyrus.

q This bare feeding, and that also of Moses, when he fled from the court of Egypt, declarerh that we must liue in such sobriety as God doerh call vs vnto, seeing he will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth.

t Eb faster in flesh. r Meaning in liberal science and naturall knowledge, and not in the Magicall artes, which are forbidden, Deut. 18. 11.

s So that he only was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets. Num. 11. 6. Of the three yeres aboue mentioned, verse 5. u That is, he was esteemed in Babylon as a Prophet, so long as that common wealch stood.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The King commandeth all the wise men of Babylon to be slaine, because they could not interpret his dreame.

16 Daniel requirerh time to solute the question. 24 Daniel is brought vnto the King, and sheweth him his dreame, and the interpretation thereof. 44 Of the everlasting Kingdome of Christ.

And in the second yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his spirit was troubled, and his sleepe was vpon him.

2 Then the king commanded to call the enchanters, and the astrologians, & the sorcerers, and the Chaldeans, for to shew the king his dreames: so they came and stood before the king.

3 And the king said vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Chaldeans to the king in the Aramites language, O king, liue for euer: shew thy seruants thy dreame, and we

shal shew the interpretation.

5 And the king answered, and said to the Chaldeans, The thing is gone from me. If ye will not make me vnderstand the dreame with the interpretation thereof, ye shall bee drawne in pieces, and your houses shall bee made a lakes.

6 But if ye declare the dreame, and the interpretation thereof, ye shall receiue of me gifts and rewards, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and saide, Let the king shew his seruantes the dreame, and we will declare the interpretation thereof.

8 Then the king answered, and saide, I know certainly that ye would gaue me the time, because ye see the thing is gone from mee.

9 But if ye will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying & corrupt wordes, to speake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare the interpretation thereof.

10 Then the Chaldeans answered before the king, and said, There is no man vpon earth, that can declare the kings matter: yea, there is neither king nor prince nor lord that asked such things at an enchanter or astrologian, or Chaldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great fury, and commanded to destroy all the wise men of Babel.

13 And when sentence was giuen the wise men were slaine, and they sought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsell and wisdom to Arioch the kings chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioch the kings captaine, Why is the sentence so harkie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went, and desired the king that he would giue him leasure, and that hee would shewe the king the interpretation thereof.

17 Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And hee changeth the times and seasons: hee taketh away kings: hee setteth vp kings: hee giueth wisdom vnto the wise,

g This is a iust reward of their arrogancie (which wanted of themselves) that they had the knowledge of all things: that they should be proued fooles, and that to their perpetual shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and thereore they would pretend knowledge where was but mere ignorance and so as deluders of the people, they were worthy to die. i Ebr. redeeme the time.

i Which declarerh that God would not haue his seruants ioyned in the company of these forcerers and Astrologers whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale. j Or, the captaine of the guard,

a The father and the sonne were both called by this name: so that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father. b Not that he had many dreames: but because many matters were contained in this dreame.

c Because it was so rare and strange a dreame, that he had not had the like. d He was so heauie with sleepe that he began to sleepe againe. Some reade, and his sleepe was broken from him. e For all these Astrologers and forcerers called themselves by this name of honor, as though all the wisdom & knowledge of the countrey depended vpon them, and that all other countreys were void of the same. f That is, in the Syrian tongue, which differed not much from the Chaldeans, saue it seemed to be more eloquent, and therefore he learned vied to speake it: as the Iewish writers doe to this day.

Psal. 113. 2. and 115. 18.

k He sheweth that man hath neither wildome nor knowledge, but very darke blindness and ignorance of himselfe: for it cometh onely of God, that man vnderstandeth any thing.

l To whom thou madest thy promise, and who liued in thy feare: whereby he excluded all other gods.

m Meaning, power to interpret it.

n Whereby appeared that many were flaine, as verse 13 and the rest at Daniels offer were preferred on condition, not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, & not considering if their sciencie were lawfull or no.

o He affirmeth that man by reason & art is not able to attaine to the cause of Gods secrets, but the vnderstanding onely thereof must come of God: whereby he smiteth the king with a certaine feare and reuerence of God, that he might be the more apt to receiue the hie mysteries that should be revealed.

p Because he had said that God onely might reueale the signification of this dreame, the king might haue asked, why Daniel did enterprise to interpret it: and therefore he sheweth that he was but Gods minister. and had no gifts, but such as God had giuen him to set forth his glory.

q By gold, silver, brasse, and yron, a meane, the Caldean, Persian, Macedonian and Romane kingdom, which should successfullie rule all the world, till Christ (which is here called the stone) come himselfe and destroy the last: and this was to assure the Iewes, that their afflictions should not end with the Empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchie.

and vnderstanding to those that vnderstand.

22 Hee discovereth the deepe and secret things: hee knoweth what is in the darke-nesse, and the light dwelleth with him.

23 I thanke thee, and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed mee now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

24 Therefore Daniel went vnto Arioch, whom the King had ordeined to destroy the wise men of Babel: hee went and said thus vnto him, Destroy not the wise men of Babel, but bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, & said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that wil declare vnto the King the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Belteshazzar, Art thou able to shew mee the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the enchanters, nor the soothsayers declare vnto the King.

28 But there is a God in heauen that reuealeth secrets, and sheweth the King: Belshazzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and he that reuealeth secrets, telleth thee what shall come.

30 As for me, this secret is not shewed mee for any wisdom that I haue, more then any other thing, but onely to shew the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest and beheld, there was a great image: this great image whose glory was so excellent, stood before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast and his armes of silver, his belly and his thighes of brasse,

33 His legs of yron, and his feet were part of yron, and part of clay.

34 Thou beheldest it, till a stone was cut

without hands, which smote the image vpon his feet, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the silver and the golde broken altogether, and became like the chaffe of the summer flowers, and the winde carried them away, that no place was found for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdom, power, and strength, and glory.

38 And in all places where the children of men dwell, the beastes of the field, and the fowles of the heauen hath been giuen into thine hand, and hath made thee ruler ouer them all: thou art this head of gold.

39 And after these shall rise another kingdom, inferior to thee, of silver, and another third kingdom shall bee of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdom shall bee strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron calleth the Babylo- nians king- dome the golden

41 Whereas thou sawest the feete and toes, part of porters clay, and part of yron: the kingdom shall bee diuided: but there shall bee in it of the strength of the yron, as the best, and yet thou sawest the yron mixt with the clay, and the earth.

42 And as the toes of the feet were part of yron, and part of clay, so shall the kingdom be partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay and earth, they shall mingle themselves with the yron of men: but they shall not loyne one with another, as yron cannot be mixt with clay.

44 And in the dayes of these kings, shall the God of heauen set vp a kingdom, which shall neuer bee destroyed: and this kingdom shall not bee giuen to another people, grow worse and but it shall breake and destroy all these kingdoms, and it shall stand for euer.

45 Whereas thou sawest that the stone was cut off the mountaine without handes, and that it brake in pieces the yron, the brasse, the clay, the silver and the gold: so shall the kingdom of Christ, That is, of the

That is, of the Macedonians, not alluding to the hardnesse thereof, but the vilenesse in respect of silver. U That is, the Rouane Empire shall subdue all these other aforementioned, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians. x They shall haue ciuill warres, and cont nual discords among themselves. y They shall by marriages and affinities thinke to make themselves strong, yet shall they neuer bee ioyned in hearts. z His purpose is to shew that all the king- domes of the world are transitory, and that the kingdom of Christ shall onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by man, whose kingdom at the beginning should be small and without beauty to mans iudgement, but should at length grow and fill the whole earth, which bee called a great mountaine, as verse 35. And this kingdom which is not onely referred to the person of Christ, but also to the whole body of his Church, and to every member thereof shall be eternal: for the Spirit that is in them is life eternall, Rom. 8. 10.

Daniel leaueth out the kingdom of the Assyrians, which was before the Babylo- nian, both be- cause it was not a Monarchie and generall Empire, and also be- cause he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these

Monarchie and generall Empire, and also be- cause he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these

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Monarchie and generall Empire, and also be- cause he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these

the great God hath shewed the king what shall come to passe hereafter, and the dream is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell upon his face, and bowed himself unto Daniel, and commanded that they should offer meat offerings, and sweet odours unto him.

47 Also the king answered unto Daniel, and said, I know of a truth that your God is a God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldst open this secret.

48 So the king made Daniel a great man, and gave him many and great gifts. He made him gouernor ouer the whole prouince of Babel, and chiefe of the rulers, and aboute all the wise men of Babel.

49 Then Daniel made request to the king, and hee let Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel saue in the gate of the king.

b Though this humbling of the king seemed to deserue commendation, yet because he ioynd Gods honour with the Prophets, it is to be reprobued, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault and did not suffer it. c This confession was but a

sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethern which were grievously oppressed in this their captiuitie, and also hee receiued them, lest hee should offend this cruell king, which willingly gaue them. e He did not this for their private profite, but that the whole Church which was then in affliction, might haue some releefe and ease by this benefit. f Meaning, that either he was a Iudge, or that he had the whole authoritie, so that none could bee admitted to the Kings presence but by him.

CHAP. III.

1 The king setteth up a golden image. 8 Certaine are accused because they despised the kings commandment, and are put vnto a burning asen. 15 By beleefe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

Nebuchad-nezzar the king made a^e image of golde, whose height was threescore cubites, and the breadth thereof six cubites, hee set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the Nobles, the Princes and the Dukes, the Iudges, the receiuers, the counsellors, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image which Nebuchad-nezzar the king had set vp.

3 So the nobles, princes and dukes, the ^a Under presence of religion & holines in making an image to his idole bel, he sought his owne ambition and vaine glory: & this declareth, that he was not touched with the true feare of God before, but that he confessed him as a sudden motion, as the wicked, when they are overcome with the greatnesse of his works. The Greeke interpreters write that this was done eightene yeeres after the dream, and as may appeare, the king feared lest the Iewes by their Religion should haue altered the state of his common wealth: and therefore he meant to bring all to one kinde of religion and so rather sought his owne quietnesse then Gods glory. b Shewing that the idole is not known for an idole so long as he is with the workman: but when the ceremonies and customes are recited and vied, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to prooue their religion, if the Kings authoritie were alleged for the establishment thereof, not considering in the meane season what Gods word did permit.

iudges, the receiuers, the counsellors, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set up: and they stood before the image, which Nebuchad-nezzar had set vp.

4 Then an herald cryed aloud, Be it known to you, O people, nations, and languages,

5 That when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musick, ye fall downe and worship the golden image that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe and worshippeth, shall the same houre be cast into the mids of an hote fierie fornace.

7 Therefore althoone as all the people heard the sound of the cornet, trumpet, harp, sackbut, psalterie, and all instruments of musick, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeas, and getuouously accused the Iewes.

9 For they spake and saide to the king Nebuchad-nezzar, O king, thus for euer.

10 Thou, O king, hast made a decret, that euery man that shall heare the sound of the cornet, trumpet, harp, sackbut, psalterie, and dulcimer, and all instruments of musick, shall fall downe and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that hee should be cast into the mids of an hote fierie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the Prouince of Babel, Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake and said vnto them, What disorder will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set up?

15 ¶ Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harp, sackbut, psalterie, and dulcimer, and all instruments of musick, to fall downe and worship the image, which I haue made: for if ye worship it not, ye shall be cast immediately into the mids of an hote fierie fornace, for who is that God that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and said to the king, O Nebuchad-nezzar, we are not carefull to answer thee in this matter,

17 Behold, our God whom we serue, is

God, if they should haue doubted in this holy cause, and therefore they say that they are resolu'd to die for Gods cause.

d These are the two dangerous weapons where-with Satan vseth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God, yet the multitude which consented to the wickednesse, astonished them: and here the king required not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true Religion.

e It seemeth that they named not Daniel, because he was greatly in the kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image, was inuented by malicious flatterers, which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying, that he would receiue them to grace, if they would now obey his decree.

g For they should haue done iniurie to

h They ground on two points, first on the power & providence of God over them, and secondly on their cause, which was Gods glory, and the establishing of his true religion with their blood, and so make open confession, that they wil not so much as outwardly consent to idolatry.

i This declareth that more than tyrants rage, and the more wittie they shew themselves in inventing strange and cruell punishments, the more is God glorified by his servants, to whom he giveth patience & constancie to abide the cruelty of their punishment: for either hee delivereth them fro death, or els for this life giveth them a better.

k For the Angels were called the sonnes of God because of their excellency: therefore the King called this Angel, whom God sent to comfort his in these great torments, the Sonne of God.

l This commendeth their obedience vnto God that they would not for any feare depart out of this fornice, till the time appointed, as Noah remained in the Arke till the Lord called him forth.

m He was moved by the greatness of the miracle to praise God, but his heart was not touch'd. And here wee see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be adioyned without the which there can be no faith.

h able to deliver vs from the hate fierie fornicie, and hee will deliver vs out of thine hand, O King.

18 But if not, be it known vnto thee, O King, that wee will not serue thy gods, nor worship the golden image, which thou hast set up.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore hee charged and commanded that they should heare the fornicie at once seven times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hate fierie fornicie.

21 So these men were bound in their coates, their hosen, and their clokes, with their other garments, and cast into the mids of the hate fierie fornicie.

22 Therefore, because the Kings commandment was strait, that the fornicie should be exceeding hate, the flame of the fire slew those men that brought fourth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hate fierie fornicie.

24 ¶ Then Nebuchad-nezzar the King was affonied and rose up in haile, and spake, and sayd vnto his counselliers, Did not wee cast three men bound into the mids of the fire? Altho answered, and said vnto the king, It is true, O King.

25 And hee answered, and sayd, Lo, I see foure men loose, walking in the mids of the fire, and they haue no hurt, and the forme of the fourth is like the Sonne of God.

26 Then the King Nebuchad-nezzar came nere to the mouth of the hate fierie fornicie, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the High God, goe fourth and come higher: so Shadrach, Meshach, and Abednego came fourth of the mids of the fire.

27 Then the nobles, princes, and dukes, and the Kings counselliers came together to see these men, because the fire had no power over their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and sayd, Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and delivered his seruants, that put their trust in him, and haue changed the Kings commandment, and peeled their bodies rather then they would serue or worship any god, save their owne God.

29 Therefore I make a decree, that euery people, nation, and language, which speake

any blasphemy against the God of Shadrach, Meshach, and Abednego, shall be king moored by drawen in pieces, and their houses shall be made a lakes, because there is no God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes & wonders, that the high God hath wrought toward vs.

33 How great are his signes, and how mighty are his wonders! In his Kingdome is an euertasting Kingdome, and his dominion is from generation to generation.

ter, so they suffer double punishment. o Meaning, so farre as his dominion extended p Reade Chap. 2.44.

CHAP. I. I. I. I.

2 Another dreame of Nebuchad-nezzar, which Daniel declarerth. 29 The Prophet declarerth how of a proud king he should become as a beast. 31 After hee confesseth the power of God, and is restored to his former dignitie.

1 Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace.

2 Saw a dreame, which made mee afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanters, the astrologers, and the Caldeans and the soothsayers, to whom I tolde the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I tolde the dreame, saying,

6 O Belteshazzar, chiefe of the enchanters, because I know that the spirit of the holy Gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, and the interpretation thereof.

7 These were the visions of mine head in my bed. And behold, I saw an tree in the mids of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof were faire, and the fruite thereof made, and in it was meate for all: it made a shadow vnder it for the beasts of the fildes, and the

d This no doubt was a great griefe to Daniel, not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God. e Which also was a great griefe to the Prophet, to be numbred among the forerunners, and men whose practises were wicked and contrary to Gods word. f By the tree, is signified the dignity of a King, whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankind.

Meaning, the Angel of God, which neither eateth nor sleepeth but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: and that he commaunded to cut down this tree, he knew that it should not be cut down by man, but by God. Hereby hee meaneth that Nebuchad-nezzar should not only for a time lose his kingdom, but be like a beast. God hath decreed this iudgement, and the whole army of heauen haue as it were subscribed vnto it, like as also they desire the execution of this decree against all them that lift vp themselves against God. He was troubled for the great iudgment of God which he saw ordained against the King: and so the Prophets vsed on the one part to denounce Gods iudgments for the zeale they bare to his glory, and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if hee did not regard them with pity.

soules of the heauen dwell in the boughes thereof, and all flesh feed of it.

10 I saw in the visions of mine head, vpon my bed, and behold, a watchman, and an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hew downe the tree, and breake off his branches: shake off his leaues, and let scatter his fruit, that the beasts may feed from vnder it, and the soules from his branches.

12 Whereby shall leaue the stump of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dew of heauen, and let his portion bee with the beasts among the grasse of the field.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchman, and according to the word of the holy ones: the demand was answered, to the intent that living men may know, that the most High hath power ouer the kingdom of men, and giueth it to whomsoever hee will, and appoynteth ouer it the most abiect among men.

15 This is the dreame, that I King Nebuchad-nezzar haue leue: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdom are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzar) yeld his peace by the space of one houre, and his thoughts troubled him, and the King spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the light thereof through all the world,

18 Whose leaues were faire, and the fruit thereof much, and in it was meate for all, vnder the which y beasts of the field dwell, and vpon whose branches the soules of the heauen did sit,

19 It is thou, O King, that art great and mighty: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and a holy one that came downe from heauen, and sayd, Hew downe the tree, and destroy it, yet leaue the stump of the rootes thereof in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dew of heauen, and let his portion bee with the beasts of the fildes, till seuen times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most High, which is come vpon my lord the King,

22 That they shall drine thee from men, and thy dwelling shall be with the beasts of

the field: they shall make thee to eate grasse as the oren, and they shall wet thee with the dew of heauen: & seuen times shall passe ouer thee, till thou know, that the most High beareth rule ouer the kingdom of men, and giueth it to whomsoever he will.

23 Whereas they sayd, that one should leaue the stump of the tree rootes, thy kingdom shall remaine vnto thee: after that, thou shalt know that the heauens haue the rule.

24 Therefore, O King, let my counsell be acceptable vnto thee, and speake off thy times by righteousness, and thine inquiries by mercie toward the poore: for loe, let there be an healing of thine troult.

25 All these things shall come vpon the King Nebuchad-nezzar.

26 At the end of twelue moneths, he walked in the royall palace of Babel.

27 And the King spake and sayd, Is not this great Babel, that I haue built for the hount of the kingdom by the might of my power, and for the honour of my maiestie?

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O King Nebuchad-nezzar, to thee be it spoken, Thy kingdom is departed from thee,

29 And they shall drine thee from men, and thy dwelling shall be with the beasts of the fildes: they shall make thee to eate grasse, as the oren, and seuen times shall passe ouer thee, until thou knowest, that the most High beareth rule ouer the kingdom of men, and giueth it to whomsoever he will.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was druen from men, and did eate grasse as the oren, and his body was wet with the dew of heauen, till his hautes were growen as Eagles feathers, and his nayles like birdes clawes.

31 And at the end of these dayes I Nebuchad-nezzar lift by mine eyes vnto heauen, and mine understanding was restored vnto me, and I gaue thanks vnto the most High, and I praised and honoured him that liueth for euer, whose power is an everlasting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine understanding restored vnto me, and I returned to the honour of my kingdom: my gloxy and my beauty was restored vnto mee, and my counsellers, and my princes fought vnto mee, and I was established in my kingdom, and my gloxy was augmented to ward me.

24 Now therefore, I Nebuchad-nezzar stand content there with, and giue him the glory, seemeth that he had bene put from his kingdom before.

m Nor that his shape or forme was changed in to a beast, but that he was either stricken mad, and so auoided mans company, or was cast out for his tyranny, and so wandered among y beasts, and ate herbes and grasse.

n Daniel sheweth the cause why God thus punished him.

o Cease from troubling God to anger any longer by thy finnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.

p Suffer the errors of thy former life to be redressed. After that Daniel had declared this vision: and this his pride declared that it is not in man to conuert to God except his spirit moue him, seeing that these terrible threatenings could not moue him to repent.

r When the terme of these seuen yeeres was accomplished.

Chap. 7. 14. micah. 4. 7. luke 1. 33.

s He confesseth Gods will to be the rule of all iustice, and a most perfect law whereby he governeth both man and Angels and deuils, so that none ought to murmur or aske a reason of his doings, but only to

t By whom it is praie

u He doeth not onely praise God for his deliuerance, but also confesse his fault, that God may onely haue the glory, and man the shame, and that he may be exalted, and man cast downe.

C H A P. V

5 Belshazzar King of Babylon seeth an hand writing on the wall. 8 The soothsayers called of the King cannot expound the writing. 30 Daniel readeth it, and interpreteth it also. 35 The King is slain. 38 Darius enioyeth the kingdome.

a Daniel reciteth this history of King Belshazzar Eulmerio Iachis sonne, to shew Gods iudgements against the wicked, for the deliuerance of his Church, & how the prophetic of Ieremias was true, that they should be deliuered after seauenty yeeres.

b The Kings of the East paris then vied to sit alone commonly, and diddine that any should sit in their company: and now to shew his power, and how little he set by his euery, which then besieged Babylon, he made a solemne banquet, and vied excellently in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand.

[Or, overcome with wine.

c Meaning, his grandfather.

d In contempt

of the use God they praised their idols, not that they thought that the gold or silver were gods, but that there was a certain vertue and power in them to doethem good, which is also opinion of all idolaters. e That it might be better besene. f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements. g Thus the wicked in their troubles seekemany means, who draw them to God, because they seeke not to him who is the only comfort in all afflictions. h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when the heard of these strange newes.

1 King Belshazzar made a great feast to a thousand of his princes, and dranke wine before the thousand.

2 And Belshazzar, while he tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wines, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the king and his princes, his wines, and his concubines dranke in them.

4 They dranke wine, and prayled the gods of gold and of silver, of brass, of yron, of ward and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer against the candlestick vpon the playster of the wall of the kings palace, & the king saw the palme of the hand that wrote.

6 Then the Kings countenance was changed, and his thoughts troubled him, so that the foynts of his loynes were loosed, and his knees smote one against the other.

7 Wherefore the King cryed lowde, that they should bring the Astrologians, the Chaldeans & the soothsayers. And the King spake, and sayd to the wise men of Babel, Whosoener can readethis writing, and declare vnto the interpretation thereof, shall be clothed with purple, and shall haue a chaine of gold about his necke, and shall bee the third ruler in the kingdome.

8 Then came all the kings wise men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonished.

10 Now the Queene by reason of the talke of the king and his princes, came into the banquet house, and the Queene spake, and said, O Kings, line for euer: let not thy

thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and understanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchad-nezzar thy father, the King, say, thy father, made chiefe of the Chaldeans, the Astrologians, Chaldeans, and Soothsayers.

12 Because a more excellent spirit, and knowledg, and understanding (for hee did expound dreames, and declare hard sentences, and dissolued doubts) were found in him, even in Daniel, whom the king named Belshazzar: now let Daniel be called, and he will declare the interpretation.

13 Then was Daniel brought before the king, and the king spake, and sayd vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iurie?

14 Now I haue heard of thee, that the spirit of the holy gods is in thee, and that light and understanding, and excellent wisdom is found in thee.

15 Now therefore, wise men and Astrologians haue bene brought before mee, that they should reade this writing, and shew mee the interpretation thereof, but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, & shalt haue a chaine of golde about thy necke, and shalt bee the third ruler in the kingdome.

17 Then Daniel answered, and sayd before the king, Keepe thy rewards to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O king, heare thou. The most High God gaue vnto Nebuchad nezzar thy father a kingdome, and maiestie, and honour, and glory.

19 And for the maiestie that he gaue him, all people, nations, and languages trembled and feared before him: hee put to death whom he would: he smote whom he would: whom hee would hee let vp, and whom hee would hee put downe.

20 But when his heart was puffed up, and his mind hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And he was drinen from the somnes of men, & his heart was made like the beasts, and his dwelling was with the wilde asses: they fedde him with graile like oren, and his body was wet with the dew of the heauen, till hee knew that the most High God bare rule ouer the kingdome of men, and that hee appointeth ouer it, whomsoener hee pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

i Reade Chap 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophetic and understanding came of them.

l Before he reade the writing, he declared to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderfull worke toward his grandfather, and so sheweth that he doth not sinne of ignorance, but of malice.

23 But hast lift vp thy selfe against the Lord of heauen, & they haue brought the vessels of his house before thee, and thou & thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast payed the gods of silver and golde, of brasse, yron, wood, and stone, which neither see, neither heare, nor vnderstand: and the God in whole hand thy breath is and all thy wayes, him hast thou not glorified.

24 Then was the palme of the hand sent from him, & hath written this writing.

25 And this is the writing that hee hath written, MENE, MENE, TEKEL VP HARSIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdomes, and hath finished it.

27 TEKEL, thou art weighed in the balance, and art found || to light.

28 PERES, thy kingdom is diuided, and giuen to the Medes and Persians.

29 Then at the commandment of Belshazzar, they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 The same night was Belshazzar the king of the Caldians slaine.

31 And Darius of the Medes tooke the kingdom, being threescore & two yeere olde.

m After that God had to long time deferred his anger, and patiently waited for thine amendment.

n This word is twise written for the certaintie of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselves against him.

|| Or, wanting. o Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 A suit against Daniel. 16 He is put into a denne of lions by the commandment of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lions. 25 Darius by a decree magnifieth the God of Daniel.

I pleased Darius to set ouer the kingdom an hundredth and twentie gouernours, which should be ouer the whole kingdom.

2 And ouer these, thre rulers (of whom Daniel was one) that the gouernours might giue accomptes vnto them, and the King should haue no damage.

3 Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole Realme.

4 Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdom: but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.

5 Then said these men, Wee shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and

saide thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdom, the officers and gouernours, the counsellors, and dukes haue consulted together to make a decree for the King, and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shall be cast into the den of lions.

8 Now, O king, confirme the decree, and seale the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 Now when Daniel vnderstood that he had sealed the writing, hee went into his house, and his window being open in his chamber toward Ierusalem, he kneeled vpon his knees thre times a day, and prayed, and praised his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Hail thou not sealed the decree, that euery man that shall make request to any God or man within thirtie dayes, saue to thee, O king, shall bee cast into the denne of lions? The king answered, and said, The thing is true, according to the Law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree that thou hast sealed, but maketh his petition thre times a day.

14 When the king heard these words, he was sore displeased with himselfe, and set his heart on Daniel to deliuer him: and hee laboured till the Sunne went downe, to deliuer him.

15 Then these men assembled vnto the king, and said vnto the king, vnderstand, O King, that the Law of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be altered.

16 Then the king commanded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou sayest serueth, euen he will deliuer thee.

17 And a stone was brought, and layde vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, and remained fasting, neither were the instruments of musick brought before him, and his sleepe went from him.

19 Then the king arose early in the morning, and went in all haste vnto the den of lions.

20 And when hee came to the denne, hee cried with a lamentable voyce vnto Daniel:

d Herein is condemned the wickednesse of the king, who would be let vp as a god, and passed not what wicked lawes he approved for the maintenance of the same.

e Because hee would not by his licence shew that hee consented to this wicked decree, he set open his windowes toward Ierusalem, when hee prayed: both to shew vnto himselfe with the remembrance of Gods promises to his people wher they should pray toward that temple, and also that other might see, that he would neither consent in heart nor deed for these few dayes to any thing that was contrary to Gods glory.

f Thus the wicked maintaine euill lawes by constancie and authority, which is oft times either lightnesse, or stubbornnesse, when as the innocents thereby perish, & therefore gouernours neither ought to feare nor be ashamed to breake such.

a Reade Ester, Chap. i. v.

|| Or, not be troubled.

b This heauen King preferred Daniel a stranger to all his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such assaults there is no better remedie then to walke

uprightly in the feare of God, and to haue a good conscience.

and the king spake, and said to Daniel, **D**aniel, the servant of the living God, is not thy God (whom thou always earnest) able to deliver thee from the lions?

21 Then said Daniel unto the king, **O** King, live for ever.

22 **G**od hath sent his Angel, and hath shut the lions mouths, that they have not hurt mee, for my justice was found out before him, and unto thee, **O** King, I have done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel out of the den: so Daniel was brought out of the den, and no manner of hurt was found upon him, because hee^a believed in his God.

24 And by the commandement of the king, these men which had accused Daniel, were brought, and were^b cast into the den of lions, even they, their children, & their wives: and the lions had the matter of them, and brake all their bones a pi^ces, & of euer they came at the ground of the den.

25 Afterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you.

26 I make a decree, that in all the dominion of my kingdom, men tremble and feare^c before the God of Daniel: for he is the living God, and remaineth for ever: and his kingdom shall not perish, and his dominion shall be everlasting.

27 We releserch^d & delivereth, and he wrought signes and wonders in heaven and in earth: who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia.

doe against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednes is come to light: though not in every point, or with like circumstances, yet to execute true iustice upon them. **m** This prooveth not that Darius did worship God aright, or els was converted: for then hee would have destroyed all superstition and idolatry, and not only given God the chiefe place, but also have set him vp, and caused him to be honoured according to his word: but this was a certaine confession of Gods power, whereunto hee was compelled by this wonderfull miracle. **n** Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

^a A vision of foure beasts is shewed unto Daniel. ^b The ten hornes of the fourth beast. 27 Of the everlastig kingdome of Christ.

In the first yere of Belshazzar king of Babel, Daniel saw a dreame, and there were visions in his head, upon his bed: then hee

^a Whereas the people of Israel looked for a

continuall quietnesse after these seaventy yeeres, as Jeremiah had declared, he sheweth that this rest shall not be a deliverance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messiah be vetered and revealed, by whom they should have a spirituall deliverance, and all the promises fulfilled: whereof they should have a certaine token in the destruction of the Babylonian kingdome,

wrote the dreame, and declared the summe of the matter.

2 Daniel spake and sayd, I saw in my vision by night, and beholde, the foure windes of the heauen stroue upon^b the great sea:

3 And foure great beasts came vp from the sea, one diuers from another.

4 The first was as a lion, and had eyles wings: I beheld, till the wings thereof were plucked off, & it was lifted up from the earth, and set upon his feete as a man, and a mans heart was given him.

5 And behold, another beast which was the second, was like a bear, and stood upon the^c one side: and he had thre ribbes in his^d mouth betwene his teeth, & it was said thus unto him, Arise, and devour much flesh.

6 After this, I beheld, and loe, there was another like a leopard, which had upon his backe^e foure wings of a foule: the beast had also foure heads, and^f dominion was given him.

7 After this, I sawe in the visions by night, and beholde, the fourth beast, was fearefull, and terrible, and very strong: It had great^g iron teeth: it devoured, and went on they brake in pi^ces, and stamped the^h residue feete, and were under his feete: and it was unlike to the made like other beasts that were before it: for it hadⁱ tenne hornes.

8 As I considered the hornes, beholde, there came up among them another little^j horn, before whom there were three of the hornes, and hee overcame two of them that were before him: and hee was as a little

and cruell. ^e They were smal in the beginning, and were shut vp in their mountaines, and had no bruite. ^f That is, destroyed many kingdomes, and was insatiable. ^g To wit, the Angels by Gods commandement, who by this means punished the ingratitude of the world. ^h Meaning Alexander the king of Macedonie. ⁱ That is, his foure chiefe captaynes, which had the empire among them after his death, Seleucus had Asia the great, Antigonus the Idise, Cassander, and after him Antipater was king of Macedonia, & Ptolemus had Egypt. ^k It was not of himselfe, nor of his own power that he gave all these countreys: for his army consisted but thirty thousand men, and hee overcame in one battell Darius, which had ten hundred thousand when he was so heavy with sleepe, that his eyes were scarce open, as the stories report: therefore this power was given him of God. ^l That is, the Romane Empire, which was a monster, and could not bee compared to any beast, because the nature of none was able to expresse it. ^m Signifying the tyrannie and greedynesse of the Romanes. ⁿ That which the Romanes could not quietly enjoy in other countreys, they would give it to other kings and rulers, that at all times when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the feete. ^o That is, sundry and diuers prouinces, which were governed by the Deputies and Proconsuls, whereof every one might be compared to a King. ^p Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius & Nero, &c. who were as kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horn. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of government: therefore this cannot be applyed vnto them. And also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. ^q Meaning a certaine portion of the tenne hornes: that is, a part from the whole estate was plucked away. For Augustus tooke from the Senate the bettie of chusing the Deputies to send into the prouinces, and tooke the government of certaine countreys to himselfe.

^b Which signified that there should be horrible troubles and afflictions in the world, in all corners of the world, and at sundry times. ^c Meaning the Assyrian & Caldean Empire which was most strong and fierce in power and most soone come to their authoritie, as though they had had wings to flee: yet their wings were pulled by the Persians, & they were barbarous and cruell. ^d Meaning, the Persians, which were barbarous and cruell. ^e They were smal in the beginning, and were shut vp in their mountaines, and had no bruite. ^f That is, destroyed many kingdomes, and was insatiable. ^g To wit, the Angels by Gods commandement, who by this means punished the ingratitude of the world. ^h Meaning Alexander the king of Macedonie. ⁱ That is, his foure chiefe captaynes, which had the empire among them after his death, Seleucus had Asia the great, Antigonus the Idise, Cassander, and after him Antipater was king of Macedonia, & Ptolemus had Egypt. ^k It was not of himselfe, nor of his own power that he gave all these countreys: for his army consisted but thirty thousand men, and hee overcame in one battell Darius, which had ten hundred thousand when he was so heavy with sleepe, that his eyes were scarce open, as the stories report: therefore this power was given him of God. ^l That is, the Romane Empire, which was a monster, and could not bee compared to any beast, because the nature of none was able to expresse it. ^m Signifying the tyrannie and greedynesse of the Romanes. ⁿ That which the Romanes could not quietly enjoy in other countreys, they would give it to other kings and rulers, that at all times when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the feete. ^o That is, sundry and diuers prouinces, which were governed by the Deputies and Proconsuls, whereof every one might be compared to a King. ^p Which is meant of Iulius Caesar, Augustus, Tiberius, Caligula, Claudius & Nero, &c. who were as kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horn. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of government: therefore this cannot be applyed vnto them. And also in this prophetic the Prophets purpose is chiefly to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. ^q Meaning a certaine portion of the tenne hornes: that is, a part from the whole estate was plucked away. For Augustus tooke from the Senate the bettie of chusing the Deputies to send into the prouinces, and tooke the government of certaine countreys to himselfe.

r These Romane Emperours at the first vsed a certaine humanitie, and gentleness, & were content the others as the Consuls and Senate should beare the name of dignitie, so that they might haue the prouince, and therefore in elections and counsilts would beaue themselves according as did other Senators: yet against their enemies, and those that would resist them, they were fierce and cruell, which is here meant by the proud mouth. i Meaning, the places where God and his Angels should come to iudge these Monarchies, which iudgement should begin at the first coming of Christ. k That is, God which was before all times, & is here described as mans nature is able to comprehend some portion of his glory.

l That is, an infinitenumber of Angels, which were ready to execute his commandment. x This is meant of the first coming of Christ, when as the will of God was plainly revealed by his Gospel. y Meaning, that he was astonied when he saw these Emperours in such dignitie and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was subiect to men of other nations. z As the three former Monarchies had an end, at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neither was the son of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity. b To wit, when he ascended into the heauen, and his diuine Maiestie appeared, and all power was given vnto him in respect of that that he was our Mediatour. c This is meant of the beginning of Christs kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour to the intent that hee should gouerne heere his Church in earth continually, till the time that he brought them to eternall life. d Through the strangenesse of the vision. e Meaning, of the Angels, as verse 10.

the first homes pluckt away: and behold, in this home were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, All the thrones were set vp, and the Ancient of daies did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheelles as burning fire.

10 A fiery streame issued, and came forth from before him: thousand thousandes ministered vnto him, and ten thousandes stood before him: the iudgement was set, and the bookes opened.

11 Then I beheld, because of the voyce of the presumptuous words, which the horne spake: I behelde, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beasts, they had taken away their dominion, yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of daies, and they brought him before him.

14 And hee gaue him dominion, and honour, and a kingdome, that all people, nations and languages should serue him: his dominion is an everlasting dominion, which shall neuer bee taken away: and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirit in the middes of my body, and the visions of mine head made mee a frays.

16 Therefore I came vnto one of them that stood by, and asked him the trueth of all this: so hee tolde mee, and he shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure kings, which shall arise out of the earth.

18 And they shall take the kingdome of the Saints of the most High, which shall possesse the kingdome for euer, euen for euer and euer.

19 After this I would know the trueth of the fourth beast, which was so unlike to all the others, very fearefull, whose teeth were of yron, and his nailes of brass, which deuoured, brake in pieces, and stamped the residue vnder his feete.

20 Also to know of the tenne hornes that were in his head, & of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose looke was more stout then his fellows.

21 I beheld, and the same horne made battell against the Saints, yea and prevailed against them,

22 Till the Ancient of daies came, and iudgement was giuen to the Saints of the most High: and the time approached, that the Saints possessed the kingdome.

23 Then he said, The fourth beast shall be the fourth kingdome in the earth, which shall be unlike to all the kingdomes, and shall deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the tenne hornes out of this kingdome are ten kings that shall rise: another shall rise after them, and he shall be unlike to the first, and he shall subdue three kings,

25 And shall speake words against the most High, and shall consume the Saints of the most High, and thinke that hee may change times and lawes, and they shall be giuen vnto his hand, vntill a time, & times, and the diuiding of time.

26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdome, and dominion,

retained them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselves. i. Reade verse. 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning, the Roman Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles. m Till God shewed his power in the person of Christ, & by the preaching of the Gospel gaue vnto his sonne rest, & so obtained a famous name in the world, & were called the Church of God, or the kingdome of God. n Reade the exposition hereof vers. 8. o That shall make wicked decrees & proclamations against Gods word & send thoroughout all their dominion, to destroy all that did professe it. p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods Lawes and mans, and as it were the order of nature, as appeareth by Octavius, Tiberius, Caligula, Nero Domitianus, &c. q God shall suffer the thus to rage against his Saints for a long time, which is meant by the time and times, but at length he will awage these troubles, and shorten the times for his elects sake, Matth. 24. 22. which is here meant by the diuiding of time. r God by his power shall restore them by that were out of order, and so destroy this little horne that it should not rise vp againe. s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which though they do not fully enioy here, yet they haue it in hope, and by the preaching of the Gospel enioy the beginning thereof, which is meant by these words, Under the heauen: and therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head.

e That is, some of every sort that beare rule.
u Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet was hee content with that which God reuealed, and kept it in memorie, and wrote it for the vfe of the Church.

C H A P. VIII.

1 A vision of a battell betwene a ramme and a goat. 20 The understanding of the vision.

a After the generall vision he cometh to certaine particular visions, as touching the destruction of the monarchy of the Persians & Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficiently spoken thereof.

b That is, of Persia.

c Which represented the kingdom of the Persians and Medes, which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncke & father in law.

e That is, no kings or nations. f Meaning Alexander that came from Grecia with great speede and expedition.

g Though hee came in the name of all Grecia, yet he bare the title and dignitie of the generall captain, so that the strength was attributed to him, which is meant by this horne. h Alexander ouercome Darius in two feuerall battels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for when he had ouercome all the east, he thought to returne toward Grecia, to subdue them that there had rebelled, and so died by the way. k That is, which were famous: for almost in the space of fiftene yere there were fiftene diuers successors before this monarchy was diuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, and Ptolemeus Egypt. l Which was Antiochus Epiphanes, who was of a ferule and flattering nature, and also there were other betwene him and the kingdom: and therefore is here called the little horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdom.

and the greatnesse of the kingdom vnder the whole heauen shall bee giuen to the holy people of the most high, whose kingdom is an euerlasting kingdom, and all powers shall serue and obey him.

28 Euen this is the end of the matter, I Daniel had many cogitations which troubled mee, and my countenance changed in me: but I kept the matter in my heart.

1 And extolled himselfe against the prince of the hoste, from whom the dayly sacrifice was taken away, and the place of his sanctuary was cast downe.

12 And a time shall bee giuen him ouer the dayly sacrifice for the iniquity: and it shall cast downe the truth to the ground, and thus shall it bee and prosper.

13 Then I heard one of the Saints speaking, & one of the Saints spake vnto a certaine one, saying, How long shall endure the vision of the dayly sacrifice, and the iniquitie of the desolation to tread both the Sanctuaries and the armie vnder foot?

14 And hee answered mee, Unto the evening, and the morning, two thousand and three hundred, then shall the Sanctuaries be cleansed.

15 Now when I Daniel had scene the vision, and sought for the meaning, behold, there stood before me like the multitude of a man.

16 And I heard a mans voyce betwene the bankes of Uai, which called and sayd, Gabriel, make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, and fel vpon my face: but he laid vnto me, vnderstand, of some of man: for in the last time shall be the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, & set me vp in my place.

19 And he said, Behold, I will shew thee what shall be in the last warth: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the kings of the Medes and Persians.

21 And the goat is the king of Grecia, and the great horne that is betwene his eyes, is the first king.

22 And that that is broken, and foure stood by, it is, are foure kingdomes, which shall stand by of that nation, but not in his strength.

23 And in the ende of their kingdom, when the rebellious shall be consumed, a king of fierce countenance, and vnderstanding

the horne, which waxed very great toward the South, and toward the East, and toward the pleasant land.

10 For, it grew vp vnto the hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them,

11 And extolled himselfe against the prince of the hoste, from whom the dayly sacrifice was taken away, and the place of his sanctuary was cast downe.

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m That is, toward Egypt. n Whereby he meaneth Ptolemeus.

o That is, Iudea. p Antiochus raged against the elect of God, and trode his precious starres vnder feete, which are so called, because they are separated from the world.

q That is, God who governeth and maintaineth his Church.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his Name there truly called vpon.

s Hee sheweth that their finnes are the cause of these horrible afflictions: and yet comforteth them in that he appointeth this tyrant a time, whom he would not suffer viceroy to abolish his religion.

t This horne shall abolish for a time the true doctrine, and so corrupt Gods seruice.

u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth

x That is, the Iewes finnes, which were cause of this destruction. y That is, which suppresseth Gods religion, and his people. z Christ answered me for the comfort of his Church.

a That is, vntil so many natural dayes be past, which make fixe yeeres, three moneths, and a halfe: for so long vnder Antiochus was the Temple prophaned.

b Which was Christ, who in this maner declared himselfe to the old Fathers, how he would be God manifested in flesh.

c This power to command the Angel declared that he was God.

d The effect of this vision shall not yet appeare, but a long time after.

e Meaning that great rage which Antiochus should shew against the Church.

f That is, out of Grecia. g They shall not haue like power as had Alexander.

h Noting that this Antiochus was impudent and cruell, and also craftie, that he could not be deceived.

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i Which was Christ, who in this maner declared himselfe to the old Fathers, how he would be God manifested in flesh.

j This power to command the Angel declared that he was God.

k The effect of this vision shall not yet appeare, but a long time after.

l Meaning that great rage which Antiochus should shew against the Church.

m That is, out of Grecia.

n They shall not haue like power as had Alexander.

o Noting that this Antiochus was impudent and cruell, and also craftie, that he could not be deceived.

p That is, the Iewes finnes, which were cause of this destruction.

q That is, which suppresseth Gods religion, and his people.

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darke sentences shall stand by.

24 And his power shall be mightie, but not in his strength: and hee shall destroy wonderfull, and shall prosper, and practise, and shall destroy the ^h mightie, and the holy people.

25 And through his ^l pollicie also, he shall cause craft to prosper in his hand, and he shall extoll himselfe in his heart, and by ^h peace shall destroy many: he shall also stand by against the ^o Prince of princes, but he shall be broken downe without band.

26 And the vision of the ^r evening, and the morning, which is declared, is true: therefore seale thou by the vision, for it shall be after many dayes.

27 And I Daniel was stricken and sicke certaine dayes: but when I rose vp, I did the kings business, and I was astonish'd at the vision, but none understood it.

3 Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 5 Attaine confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuen weeks. 24 The anoynting of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which hee had promised concerning the returne of the people from their banishment in Babylon. 5 Attaine confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuen weeks. 24 The anoynting of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

I ^A the first yere of Darius the sonne of ^A Bashauroth, of the seede of the Medes, which was made King ouer the ^b realme of the Caldeans,

2 Euen in the first yere of his reigne, I Daniel understood by ^c bookes the number of the yeres, whereof the Lord had spoken vnto Ieremiah the Prophet, that he would accomplish seuenitie yeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lord God, and ^a sought by prayer and supplications, with fasting, and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, Oh Lord God, which art ^c great and fearefull, and keepest covenant & mercie toward them which loue ^h thee, and toward them that keepe thy commandements,

5 We haue sinned, and haue committed iniquitie, and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

9 For wee would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, ⁱ righteousnes belongeth vnto thee, and vnto vs ^h open shame, as appeareth

cause God to delay the time of their deliuerance prophesied by Ieremiah. c That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee. ^h Ebr. him. f He sheweth that whensoever God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in the selues there is iust cause why he should so entreat them. ^h Ebr. confusion of face.

this day vnto every man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, both nere and farr off, through all the countreys, whither thou hast driven them, because of their offences, that they haue committed against thee.

8 O Lord, vnto vs appertaineth open shame, to our ^k kings, to our princes, and to our fathers, because wee haue sinned against thee.

9 Yet compassion and forgiveness is in the Lord our God, albeit we haue rebelled against him.

10 For we haue not obeyed the ^h voyce of the Lord our God, to walke in his Lawes, which hee had laid before vs by the ministration of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy law, and are turned backe, & haue not heard thy voice: therefore thy ^c curse is powred by on vs, and the oath that is written in the Law of Moses thy seruant of God, because wee haue sinned against him.

12 And hee hath confirmed his wordes, which he spake against vs, and against our Iudges that ^h iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the law of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy truth.

14 Therefore hath the Lord ^h made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which hee doeth: for wee would not heare his voyce.

15 And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renowne, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lord, according to all thy ^k righteousness, I beseech thee, let thine anger & thy wrath be turned away from thy citie Ierusalem thine holy mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant and his supplications, and cause thy face to ^h shine vpon thy Sanctuary, that it may waite for the ^o Lords sake.

18 O my God, incline thine eare, and heare: open thine eyes, and beholde our desolations, and the Citie whereupon thy Name is called: for wee doe not present our supplications before thee for our owne ^h righteousness, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord ^c consider and doe it, deserve not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.

20 And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, & did present my supplication before the Lord my God, for the

g He doeth not excuse the Kings because of their

authoritie, but prayeth chiefly for them as the chief occasions of these great

plagues. h He sheweth that they rebell

against God, which serue him not according to

his commandement and word, i As Deut. 27. 15.

or the curse confirmed by an oath.

l Or, governed vs.

k Ebr. watched vpon the wall. Exod. 14. 28.

lanc. 2. 11. k That is, according to all thy

merciful promises and the performance thereof.

l Shew thy selfe fauourable.

m That is, for thy Christs sake, in whom thou wilt accept all

our prayers. n Declaring, that the godly

fee onely vnto Gods mercies, and renounce

their own works when they seeke for remission of

their finnes. o Thus he could not content himselfe with any vehemencie of

wordes: for he was so led with a feruent zeale, considering

Gods promise made to the citie in respect of his

Church and for the aduancement of Gods glory.

for the

i That is, not like Alexanders strength.

k Both the Gentiles that dwell about him, and also the Iewes.

l Whatsoever he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church, 2. Mac. 9. 9.

p Reade verse 14. q For feare and astonishment.

a Who was also called Asiyages.

b For Cyrus led with an ambition,

went about wars in other countreys, and therefore Darius had the title of the

kingdome, though Cyrus was King in effect.

c For though he was an excellent Prophet, yet he dayly increased in knowledge by

reading of the Scriptures.

d He speaketh not of that ordinarie prayer,

which he used in his house thrise a day, but of a

rare and vehement prayer, lest

his sins should

cause God to delay the time of their deliuerance prophesied by Ieremiah.

e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee.

f He sheweth that whensoever God punisheth, he doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in the selues there is iust cause why he should so entreat them.

g Ebr. confusion of face.

man: in I was
tion.

He declareth hereby, that God would be merciful vnto the people of Israel.

Which declareth, when God smiteth down his children, he doth not immediately lift them vp at once (for now the Angel had touched him twice) but by little and little.

Meaning, he would not onely himselfe bridle the rage of Cambyles,

but also the other kings of Persia by Alexander the king of Macedonia.

For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.
A prophetic of the kingdoms which should bee enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romans.

As I, in the first yeere of Darius of the Medes, even I stood to encourage and to strengthen him.

And now will I shew thee the truth. Behold, there shall stand vp yet three kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches he shall sit vp all against the realme of Grecia.

But a mighty king shall stand vp, that shall rule with great dominion, and doe according to his pleasure.

And when he shall stand vp, his kingdom shall be broken, and shall be diuided toward the foure winde of heauen, & not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked vp, euen to be for others besides himselfe.

And the king of the South shall bee mighty, and one of his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

And in the end of yeares they shall be foyned together: for the kings daughter of the

South shall come to the king of the North, to make an agreement, but she shall not reaine the power of the arme, neither shall she continue, nor his arme: but he shall be deliuered to death, and they that brought her and he that begate her, and he that comforted her in these times.

But out of the bnde of her roots shall one stand vp in his steade, which shall come with an arme, and shall enter into the fortreffe of the king of the North, and doe with them as hee list, and shall preuaile.

And shall also carry captiues into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and he shall continue more yeeres then the king of the North.

So the king of the South shall come into his kingdom, and shall returne into his owne land.

Wherefore his sonnes shall be stirred vp, and shall assemblie a mighty great army: and one shall come and overflow, and passe thow: then shall he returne, and be lifted vp at his fortreffe.

And the king of the South shall bee angry, and shall come forth, and fight with him, euen with the king of the North: for hee shall see forth a great multitude, and the multitude shall be giuen into his hand.

Then the multitude shall be proud, and their heart shall be lifted vp: for he shall cast downe thousands: but he shall not shall preuaile.

For the king of the North shall returne, and shall see forth a greater multitude then afore, and shall come forth (after certain yeeres) with a mighty army, and great riches.

And at the same time there shall many stand vp against the king of the South: also the rebellious children of the people, shall exalte themselves to stabliss the vision, but they shall fall.

So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall not resist, neither his chosen people, neither shall there bee any strength to withstand.

But he that shall come, shall doe vnto him as hee list, and none shall stand afixe and fourtie yeeres.

Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus, shall make warre against Ptolemus Philopater the sonne of Philadelphus.

For his elder brother Seleucus died, or was slaine whiles the warres were preparing.

That is, Philopater, when hee shall see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt,

For Antiochus had fixe thousand horsemen, and threecore thousand footmen.

After the death of Ptolemus Philopater, who left Ptolemus Epiphanes his heire.

For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them.

For vnder Onias which falsly alledged that place of Isaiah 19. 19. certaine of the Iewes retired with him into Egypt to fulfill this prophetic: also the Angel sheweth that all these troubles which are in the Church, are by the providence and counsell of God.

The Egyptians were not able to resist Stopas Antiochus captaine.

That force and strength shall not continue, for soone after, Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the son of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

Neither Ptolemus, nor Antiochus.

Some reade secede, meaning the childe begotten of Berenice.

Some reade, the that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage, were destroyed.

Meaning, that Ptolemus Euergetes, after the death of his father Philadelphus, should succede in the kingdom, being of the same stock that Berenice was.

To reuenge his sisters death against Antiochus Calinicus king of Syria.

For this Ptolemus reigned fixe and fourtie yeeres.

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gainst

f Hee sheweth
that he shall not
enely afflict the
Egyptians; but
also the Iewes,
and shall enter
into their coun-
trei, whereof
he admonisheth
them before; that
they may know
that all these
things come by
Gods prou-
dence.

g This was the
second battell
that Antiochus
fought against
Ptolemes Epi-
phanes.

h To wit, a beau-
tiful woman,
which was Cle-
opatra Antio-
chus daughter.
i For he regar-
ded not the life
of his daughter,
in respect of the
kingdome of
Egypt.

k She shall not
agree to his wic-
ked counsel; but
shall loue her
husband, as her
duetie requirerh,
and not seeke his
destruction.

l That is, toward
Asia, Grecia, and
those yles which
are in the sea cal-
led Mediterra-
neum: for the Iewes

called all countreys yles, which were diuided from them by sea.
m For whereas Antiochus was wont to contemne the Romanes,
and put their ambassadours to shame in all places, Atilius the Con-
sul, or Lucius Scipio put him to flight, and caused his shame to turne
on his owne head. n By his wicked life, and obeying of foolish
counsell. o For feare of the Romanes hee shall flee to his holds.
p For when as vnder the pretence of pouertrie he would haue rob-
bed the Temple of Iupiter Dodoneus, the countreymen slew him.
q That is, Seleucus shall succeed his father Antiochus. r Nor by
forreine enemies, or battell, but by treason. i Which was Antio-
chus Epiphanes, who as is thought, was the occasion of Seleucus
his brothers death, and was of a vile, cruel, and flattering nature, and
defrauded his brothers sonne of the kingdome, and vsurped the
kingdome without consent of the people. t Hee sheweth that
great forreine powers shall come and helpe the young sonne of Se-
leucus against his vnkle Antiochus, and yet shall bee ouerthrowen.
u Meaning Ptolemes Philometor, Philopatens sonne, who was
this childes cousin germane, and is here called the prince of the
covenant, because he was the chiefe, and all other followed his
conduct. x For after the battell, Philometor and his vnkle An-
tiochus made a league. y For hee came vpon him at vnwares,
and when he suspected his vnkle Antiochus nothing. z Meaning,
in Egypt. a Hee will content himselfe with the small holds for a
time, but euer labour by craft to attaine to the chiefe. b Hee
shall be ouercome with treason.

against him: and he shall stand in the ¹ plea-
sant land, which by his hand shall be con-
sumed.

17 Again hee shall s^et his face to enter
with the power of his whole kingdome, and
his confederates with him: thus shal he doe,
and hee shall giue him the ² daughter of wo-
men, to destroy ³ her: but ⁴ she shall not stand
on his side, neither be for him.

18 After this shall he turne his face vnto
the ⁵ yles, and shall take many: but a prince
⁶ shall cause his shame to light vpon him, be-
side that hee shall cause his owne shame to
turne vpon ⁷ himselfe.

19 For he shall turne his face toward the
forts of his ⁸ owne land: but hee shall be ouer-
throwen, and fall, and be no more ⁹ found.

20 Then shall stand vp in his place in
the glory of the kingdome, one that shall
raile rates, but after fewe dayes hee shall
bee destroyed, neither in ¹⁰ wrath, nor in
battell.

21 And in his place shall stand vp a ¹¹ vile
person, to whom they shall not giue the ho-
nour of the kingdome: but hee shall come in
peaceably, and obtaine the kingdome by flat-
teries.

22 And the ¹² arme shall be ouerthrowen
with a flood before him, and shall be broken:
and also the prince of ¹³ the covenant.

23 And after ¹⁴ the league made with him,
hee shall worke deceitfully: for hee shall come
vp, and ouercome with a ¹⁵ small people.

24 He shall enter into the quiet and plea-
sant poynt, and hee shall doe that which
his fathers ¹⁶ haue not done, nor his fathers
fathers: hee shall diuide among them the pray
and the spoyle, and the substance, yea, and he
shall forecast his deuices against the strong
holds, euen for ¹⁷ a time.

25 Also he shall stirre by his power & his
courage against the king of the South with
a great army, and the king of the South shal
bee stirred vp to battell with a very great
and mighty arme: but hee shall not ¹⁸ stand:

for they shall forecast and practise against
him.

26 Yea, they that feede of the portion of
his meate, shall destroy him: and his arme
shall ourflow: and many shall fall, and be
slaine.

27 And both these kings hearts shall bee
to doe ¹⁹ mischief, and they shall talke of
deceit at one table: but it shall not auaile:
for ²⁰ yet the end shall bee at the time appoi-
nted.

28 Then shall hee reuerne into his land
with great ²¹ substance: for his heart shall be
against the holy covenant: so shall he do and
returne to his owne land.

29 At the time appointed he shall returne,
and come toward the South: but the last
shall not be as the first.

30 For the ships ²² of Chittim shall come
against him: therefore hee shall be sorow and
returne, and fret against the holy Covenant:
so shall hee do, hee shall euen returne ²³ and haue
gaine another intelligence with them that forsake the holy
Covenant.

31 And armes ²⁴ shall stand on his part,
and they shall pollute the Sanctuarie ²⁵ of men to bring
strength, and shall take away the dayly sa-
crifice, and they shall set vp the abominable
desolation.

32 And such as wickedly ²⁶ breake the co-
uenant, shall hee cause to sinne by flatterie:
but the people that doe know their God, shall
perseuer and prosper.

33 And they that vnderstand among ²⁷ the
people, shall instruct many: ²⁸ yet they shall
fall by sword, and by flame, by captiuitie and
by spoile, many dayes.

34 Now when they shall fall, they shall
be holpen with a ²⁹ little help: but many shal
cleaue vnto them ³⁰ I fauently.

35 And some of them ³¹ of vnderstanding,
shall fall to trie them, and to purge, and to
make them white till the time bee out: for
there is a time appointed.

by Gods prouidence. h That is, the Romane power shall come
against him: for P. Popilius the ambassadour appointed him to de-
part in the Romanes names: to which thing hee obeyed, although
with griefe, and to reuenge his rage, hee came against the people of
God the second time. i With the Iewes which shall forsake the
covenant of the Lord: for first hee was called against the Iewes by
Iason the hie Priest, and this second time by Menelaus. k A great
faction of the wicked Iewes shall hold with Antiochus. l So cal-
led because the power of God was nothing diminished, although
this tyrant set vp in the Temple the image of Iupiter Olympius, and
so began to corrupt the pure seruice of God. m Meaning, such as
bare the name of Iewes, but in deede were nothing lesse: for they
sold their soules, and betrayed their brethren for gaine. n They
that remaine constant among the people, shal teach others by their
example, and edifie many in the true religion. o Whereby hee
exhorteth the godly to constancie, although they should perish a
thousand times, and though their miseries endure neuer so long.
p As God will not leaue his Church destitute, yet will he not deli-
uer it all at once, but so helpe, as they may still seeme to fight vnder
the crosse, as he did in the time of the Maccabees, whereof hee here
prophecieth. q That is, there shall be euen of this small number
many hypocrites. r To wit, of them that feare God, and will
lose their life for the defence of true Religion, signifying also, that
the Church must continually be tried & purged, and ought to look
for one persecution after another: for God hath appointed the
time, therefore we must obey.

I Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the coming of Christ, he now speaketh of the Monarchy of the Romanes, which he noteth by the name of a king, who were without all religion, and contemned the true God, & so long the tyrants shall preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time,

U The Romanes shall obseue no certaine forme of religion as other nations, but shall chage their gods at their pleasures, yea, conrerne them and prefer themselves to their gods,

X Signifying, they shoulde without all humanity: for the loue of women is taken for singular or great loue, as 2. Sam. i. 26.

Y That is, the gods of power and riches: they shall esteeme their owne power aboue all their gods, & the iewels of all the them in aduantage hearts they had not worshipped them, sed as Atheists: but when they gate that the profane Egyptians and Syriens shall be able when they should escape them, all this was done them of it to long

H Hearing that Augustus ouercame and lost all countreys, and their cruelty, and

36 And the king shall doe what him list,
he shall exalt himselfe, and magnifie himselfe
against all, that is God, and shall speake ma-
nifolous things against the God of gods, and
shall prosper til the wrath be accomplished:
for the Determination is made.

37 Neither shall hee regard the " God of his fathers, nor the desires * of women, nor care for any god: for he shall magnifie himselfe above all.

38 But in his place shall hee honour the
y god Bauzzin, and the god whom his fa-
thers know not shall hee honour with² gold
and with silver, and with precious stones,
and pleasant things.

39 Thus shall hee doe in the holde of
Hauzzin wi. h a strange god whom he shall
acknowledge: he shall increase his glory, and
shall cause them to rule ouer many, and shall
diuide the land for gaine.

40 And at the end of time shall the King of the South push at him, and the King of the North shall come against him like a whirlwinde, with chares and with hostemen, and with many shippes, and hee shall enter into the countreys, and shall overflow and passe thorum.

41 Thee shall enter also into the pleasant land, & many countreys shall be ouerthrowen: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hands also
upon the countreys, and the land of Egypt
shall not escape.

43 But he shal haue power ouer the treasures of gold and of silver, and ouer all the precious things of Egypt, and of the Libyans, and of the blacke Mozes where he shal passe.

44 But the tidings out of the East and the North shall trouble him, therefore he shall go forth with great wrath to destroy and root out many.

45 And he shall plant the tabernacles of
his palace between the Seas in the glorious
and holy mountaine, yet he shall come to his
end, and none shall helpe him.

ods, and worship it. z Under pretence of worship
they shall enrich their cite wth the most precious
of the world, because that hereby all men should haue
in for their power & riches. a Although in their
no religion, yet they did acknowledge the gods, and
in their temples, & if they should haue bene despi
but this was to increase their fame and riches: and
any countrey, they fo made others the rulers thereof
came to the Romanes. b That is, both the E
rians shall at length fight against the Romanes, but
succome. c The Angel forwearneth the Iewes, that
did feed the Romanes invade them, and that the wicked
their hands, that then they should not thinke but that
me by Gods providence, forasmuch as hee wearneth
fore, and therefore he would still preferre them
Crastus was slaine & Antonius discomfited. e For
came the Parthians, and recovered that which Anto
f. The Romanes after this reigned quietly through
and from sea to sea, and in Iudea: but at length fo
d shall deliuer them.

And at that time shal Michael stand by, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to bee a nation, vnto that same time: and at that time thy people shall be deliuered, every one that shall be found written in the booke.

2 And many^b of them^f sleepe in the dust
of the earth shall awake, some to everlasting
life, & some to shame & perpetual contempt.

3 And they that be wise, shall shine as
the brightnesse of the firmament: and they
that are turne many to righteousnes, shall shine
as the starres, for ever and ever.

4 But thou, O Daniel, shut up the booke, and seale the booke ^f till the end of the time: many shall runne to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the river, and the other on that side of the brinke of the river.

6 And one said vnto the man clothed in linen, which was vpon the waters of the ri-
uer, When shalbe the end of these wonders :

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his ^bright hand and his left hand unto heaven, and sware by him that lieth for ever, that it shal come for a ^ctime, two times and an halfe: and when hee shall have accomplished ^dto scatter the power of the holy people, all these things shal be finished.

8 Then I heard it, but I understood it not: then said I, O my Lord, what shall be the end of these things?

9 And he said, Go thy way, Daniel: for the wordes are closed up, and sealed, till the end of the time.

10 Many shall be purified, made white and tried: but the wicked shall do wickedly, and none of the wicked shall have understanding: but the wise shall understand.

II And from the time that the daily sacrifice shall be taken away, and the abominable desolation set up, there ^m shall be a thousand two hundred and ninety days.

12 Blessed is hee that waiteth and cometh to the thousand three hundredeth & ^a and thirty dayes.

13 But goe^o thou thy way til the end be
for thou shalt rest and stand up in thy lot, at
the end of the dayes.

mysteries, which things they obtain now by the
 pel. g Which was Tygris. h Which was as it
 & did the more coforme the thing. i Meaning
 time, & at length a short time; signifying, that
 have an end. k When the Church shalbe scatter
 in such sort, as it shall seeme to haue no power,
 that Christ by his sacrifice shal take away the fa
 nies of the Law. m Signifying, that the time for
 second coming, and yet the children of God en
 couraged, though it be deferred. n In this num
 ber and an halfe to the former number, signify
 man to appoint the time of Christs coming, bu
 fed that patiently abide his appearing. o The
 Prophet patiently to abide, till the time appoint
 that he should depart this life, and life againe w
 God had sufficiently humbled and purged his Ch

a The Angel here noteth two things : first, that the Church shall be in great affliction & trouble at Christs coming, & next that God will send his Angel to deliver it, who here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

b Meaning, all shall rise at the general resurrection, which thing here he nameth, because the faithful should have ever their respect to that: for in the earth there shall be no sure comfort.

c Who have kept the true feare of God and his religion.

d He chiefly meaneth y^e ministers of Gods word, & next, all faithful which instruct the ignorant, and bring them to the true knowledge of God.

e Though the most part despise this prophetic, yet keepe thou in sure, and esteeme as a treasure.

f Till the time that God hath appointed for the full revelation of these things, and then many shall run to and fro to search the knowledge of these light of the Gospel were a double ought long time, a longer their troubles should last and diminished.

g From the times sacrifice and ceremonye longe of Christs ought not to be differing he added a mourning, that it is not in that they are blessed. Angel warneth us to come, signifying the elect, whom

After that the ten tribes had fallen away from God by the wicked & subtil counsel of Ieroboam the sonne of Nebar, and in stead of his true service commanded by his word, worshipped him according to their owne fantasies & traditions of men, giuing themselves to most vile idolatry and superstition, the Lord from time to time sent them prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benights. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and childe borne in adulterie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of twenty yeres, though they remained still in their wickednes & vices, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatenings onely, nor yet flatter themselves by the sweetness of Gods promises, he setteth before them the two principall parts of the Law, which are, the promise of saluation, and the doctrine of life, for the first part he directeth the faithfull to Messiah, by whom onely they should haue true deliuerance: and for the second, he veveth threatenings and menaces to bring them from their wicked manners and vices: and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatenings of his iudgements to feare them from vices: and albeit that the whole Law containe these two points, yet the Prophets moreover note peculiarly, both the time of Gods iudgements, and the manner.

God to fet forth. **vnder** this parable or figure the idolatry of the Synagogue, and of the people her children. **d** Gomer signifieth a consumption or corruption, and Dabblam clusters of figs, declaring that they were all corrupt like rotten figs. **e** Meaning, that they should bee no more called Israelites. of the which name they boasted because Israel did preuaile with God: but that they were as bastards, and therefore should be called: zeeleites, that is, scattered people alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu shed so much blood, 2.King. 10.8, 11. **f** I will be reuenged vpon Iehu for the blood that he shed in Izreel: for albeit God stirred him vp to execute his iudgement, yet he did them for his owne ambition, and not for the glory of God, as the end declared: for he builde vp that idoliary, which hee had destroyed. **g** When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force,

wich

c Meaning, that their idolatry was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.

d For though these people were as an harlot for their idolatries, yet he had left them with their apparell & dowrie and certaine signes of his fauor, but if they continued still, he would vterly destroy them.

e When I brought her out of Egypt, Ezek. 16. 4.

f That is, bastards, & begotten in adultery.

g Meaning the idoles which they serued, and by whom they thought they had wealth and abundance

h I will punish thee, that then thou shalt trie whether thine idoles can helpe thee and bring thee into such straitnesse, that thou shalt haue no lust to play the wanton.

i This he saith of the faithfull which are truly conuerted, and also sheweth the vie and profit of Gods rods.

k This declareth the doore of hope, and she shall sing there as if idolaters desir'd God of his honour when they attribute his benefits to their idols. l Signifying, that God will take away his benefits, when man by his ingratitude doeth abuse them. m That is, all her seruice, ceremonies and inuentions, whereby she worshipped her idols. n I will punish her for her idolatry. o By shewing how halloes trim themselves to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselves on their holy dayes. p By my benefits in offering her grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Josh. 7. 26, and is called the dore of hope, because it was a departing from death, and an entry into life. r Shee shall then praise God as she did when she was deliuered out of Egypt.

with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries: from betwene her breasts.

3 And I strip her naked, and let her as in the day that she was borne, and make her as a wilderness, and leaue her like a dry land, and slay her for this.

4 And I will haue no pittie vpon her children: for they be the children of fornication.

5 For their mother hath played the harlot: shee that conceived them, hath done shamefully: for she said, I will goe after my louers that giue me my bread and my water, my wooll and my flaxe, mine oyle & my drinke.

6 Therefore behold, I will stop thy way with thornes, and make an hedge, that thou shalt not finde her paths.

7 Though she follow after her louers, yet shall she not come at them: though shee seeke them, yet shall she not finde them: then shall she say, I will goe and returne to my first husband: for at that time was I better then now.

8 Now she did not know that I kane her come and wine, and oyle and multiplied her silver and gold, which they bestowed vpon Baal.

9 Therefore I will returne, & take away my come in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lent to cover her shame.

10 And now will I discouer her lewdnesse in the sight of her louers, and no man shall deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her newe moones, and her Sabbaths, and all her sollemne festes.

12 And I will destroy her vines, and her fig trees, whereof she hath saide, These are my rewardes that my louers haue giuen mee: and I will make them as a forest, and the wilde beasts shall eate them.

13 And I will visit vpon her the dayes of Baalim, wherein she burnt incense to them: and she decked her selfe with her earerings, and her Jewels, and she followed her louers, and forgate me, saith the Lord.

14 Therefore behold, I will allure her, and bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyards from thence, and the valley of Achor for a doore of hope, and she shall sing there as

in the dayes of her youth, and as in the day when she came out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me Ithi, and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names.

18 And in that day will I make a covenent for them, with the wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth, & I will breake the bow and the sword, and the battell out of the earth, and will make them to sleepe safely.

19 And I will marry thee vnto mee for ever: yea, I will marry thee vnto me in righteousness, and in iudgement, and in mercie and in compassion.

20 I will euen marry thee vnto me in faithfulness, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will euen heare the heauens, and they shall heare the earth.

22 And the earth shall heare the come, and the wine, and the oyle, and they shall heare Israel.

23 And I will sow her vnto mee in the earth, and I will haue mercie vpon her, that was not pittied, & I will say to them which were not my people, Thou art my people. And they shall say, I haue an my God.

CHAP. III.

The Iewes shall be cast off for their idolatry. 5 Afterward they shall returne to the Lord.

Then said the Lord to me, Goe yet, and loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel: yet they looked to other gods, and I loued the wine bottles.

2 So I bought her to me for sixteen pieces of silver, and for an homer of barley, and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with me many dayes: Thou shalt not play the harlot, and thou shalt be to none other man, and I will be vnto thee.

4 For the children of Israel shall remaine many dayes without a king, and without a prince, and without an offering, and without an image, and without an Ephod, and without Teraphim.

5 Afterward shall the children of Israel conuert, and seek the Lord their God, and David their king, and shall feare the Lord, and his goodnesse in the latter dayes.

perceiving the greatnesse of my loue should haue abused mee, and not bene vnder duetie: for sixteen pieces of silver were but halfe the price of a slave, Exod. 21. 32. d I will try thee a long time as in thy widowhood whether thou wilt be mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ. f That is, they should neither haue policie nor Religion, and their idoles also wherein they put their confidence should be destroyed. g This is meant of Christs kingdome, which was promised to David to be eternall, Psal. 72. 17.

CHAP. IIIII.

A complaint against the people, and the Priests of Israel.

Heare

f That is, mine husband, knowing that I am ioyned to thee by an inuolable covenent.

g That is, my master: which name was applied to their idoles.

h No idolatry shall once come into their mouth but they shall serue me purely according to my word.

x Meaning, that he will so blesse them, that all creatures shall fauour them.

y With a covenent that neuer shall be broken.

z Then shall the heauen desire rain for the earth which shall bring forth for the vie of man.

Rom. 9. 25.

1. pet. 2. 10.

a Herein the Prophet representeth the person of God, which loved his Church before he called her, and did not withdraw the same when she gaue her selfe to idoles.

b That is, gaue themselves wholly to pleasures, and could not take vp, as they that are giuen to drunkennesse.

c Yet I loued her, and paid a small portion for her, least she

d I will try thee a long time as in thy widowhood whether thou wilt be mine or no.

e Meaning, not onely all the time of their captiuitie, but also vnto Christ.

f That is, they should neither haue policie nor Religion, and their idoles also wherein they put their confidence should be destroyed.

g This is meant of Christs kingdome, which was promised to David to be eternall, Psal. 72. 17.

a Because the people would not obey the admonitions of the Prophet, he ciecth them before the iudgement seate of God against whom they chiefly offended, 11a. 7. 13. Micah 6. 1, 2. Zech. 1. 2. 10.

b In every place appeareth aliberty to most heinous vices, so that one followeth in the necke of another.

c As though hee would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one because he would not obey and the other because he would not admonish

e That is, the Synagogue where in thou boastest f That is, the Priests shalbe cast off, because that for lacke of knowledg they are notable to execute their charge, and instruct others, Deut. 33. 3. Mar. 2. 7.

g Meaning, the whole body of the people which were weary with hearing the word of God. h The more I was beneficiall vnto them. i To wit, the priests seeke to exete the peoples offerings, and flatter them in their sinnes. k Signifying, that as they have sinned together, so shall they be punished together

l Showing that their wickednesse shalbe punished on all sorts: for though they thinke by the multitude of wives to have many children, yet they shal be deceiued of their hope. m In giuing themselves to pleasures, they become like brute beasts. n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of flocks and flocks. o They are caryed away with a rage p Because they take away Gods honour, and give it to idols, therefore he will giue them vp to their lusts, that they shall dishonour their owne bodies, Ro. 1. 2. 8. q I will not correct your shame troubling you to amendment, but let you runne headlong to your owne damnation.

Hear the word of the Lord, yee children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoying, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and every one that dwelleth therein, shall be cut off, with the beasts of the field, and with the fowles of the heauen, and also the fishes of the sea shall be taken away.

4 Ver: let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 By people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8 They care vpon the sinnes of my people and lift vp their minds in their iniquitie.

9 And there shall bee like people, like Priest: for I will visit their wayes vpon them, and reward them their deedes.

10 For they shall eate, and not haue enough: they shall commit adulterie, & shall not increase, because they haue left off to take heed to the Lord.

11 Whoredome, and wine, and newe wine take away their heart.

12 By people aske counsell at their stocks, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoying from vnder their God.

13 They sacrifice vpon the toppes of the char for lacke of mountaines, and vnto the idols vpon the hills vnder the oaks, and the poplar tree, and the elme because the shadowe thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visit your daughters when they are harlots, nor your spouses when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that the people which

doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet let not Judah sinne: come not yee vnto Gilgal, neither goe yee vp to Beth-auen, is infected, and will eth them to learne by their example to returne in time.

16 For Israel is rebellious as an unruly heifer: now the Lord will feede them as a lambe in a large place.

17 Ephraim is cloyed to idols: let him alone.

18 Their drunkenesse sticketh: they haue committed whoredome: their rulers loue to lay with shame. * Being ye.

19 The wine hath y bound them by their wings, and they shall bee ashamed of their sacrifices.

20 They should resort thither. t He calleth Beth-el, that is, the house of God, Beth-auen that is, the house of iniquity because of their abomination for vpon there, signifying that no place is holy where God is not purely worshipped. u God will to disperse them that they shal not remaine in any certaine place. x They are so impudent in receiving bribes, that they will command men to bring them vnto them. y To carry them suddenly away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is vaine.

O Priests, heare this, and hearken yee, O house of Israel, and giue yee care, O house of the King: for iudgement is toward you, because yee haue bene a snare on Ephraim, and a net spread vpon Sabor.

2 Yet they were profound, to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, Ephraim, thou art become a harlot, and Israel is defiled.

4 They wil not giue their mindes to turned vnto their God: for the spirit of fornication is in the middes of them, & they haue not known the Lord.

5 And the pride of Israel doth resiste to his face: therefore shall Israel & Ephraim fall in their iniquitie: Judah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seek the Lord: but they shall not finde him: for hee hath with drawen himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children: now shall a manet denounce them with their portions.

8 Blow ye the trumpet in Sibeath, and the shamme in Ramah: crye out at Beth-auen, after thee, O Benjamin.

9 Ephraim shal be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the truth.

10 The princes of Judah were like them that remove the bound: therefore wil I powre out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

God complai-
ne: let not Judah
sinne: come not
ye vnto Gilgal,
neither goe yee
vp to Beth-auen,
is infected, and
will eth them to
learne by their
example to returne
in time.

For albeit the
Lord had honou-
red this place in
times past by his
presence, yet be-
cause it was abu-
sed by their ido-
latry, he would
not that his peo-
ple should resort
thither.

He calleth Beth-el,
that is, the house
of God, Beth-auen
that is, the house
of iniquity because
of their abomina-
tion for vpon there,
signifying that no
place is holy where
God is not purely
worshipped. u
God will to disper-
se them that they
shal not remaine
in any certaine
place. x They are
so impudent in
receiving bribes,
that they will com-
mand men to bring
them vnto them.
y To carry them
suddenly away.

The Priests &
princes catched
the poore people
in their snares, as
the fowles did
the birds, in these
two he mount-
taines.

Notwithstan-
ding they seemed
to be giuen alto-
gether to holi-
ness, and to sa-
crifices, which
here he calleth
slaughter in con-
tempt.

Though I had
admonished
them continu-
ally by my Pro-
phets.

They boasted
themselves, not
onely to be Isaac-
ites, but also E-
phraimites, be-
cause their king
Ieroboam came
of that tribe

Meaning, their
contemning of
all admonitions.

That is, their
children are de-
generate, so that
there is no hope
in them. g Their
destruction is
not farre off. h
That is, all Israel
comprehended
vnder this part,
signifying, that
the Lords plagues
should pursue
them from place
till they were
destroyed. i By
the successfull
they shall know
that I haue
surely determined
this. k They
haue turned
ypside
downe all
politicall order,
and all manner
of Religion.

1 To wit, after king Ieroboams commandement, and did not rather follow God

m In stead of seeking for remedy at Gods hand, n Who was king of the Assyrians,

iudgement, because he willingly walked after the¹ commandement.

12 Therefore will I be unto Ephraim as a moth, and to the house of Iudah as a rottennesse.

13 When Ephraim saw his sicknesse, and Iudah his wound, then went Ephraim vnto Ashtur, and sent vnto king Iared: yet could he not heale you, nor cure you of your wound.

14 For I will be vnto Ephraim as a Lyon, and as a Lyons whelp to the house of Iudah: Iewen I will spoyle, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

Come, and let vs^a returne to the Lord: for he hath spoiled, and hee will heale vs: he hath wounded vs, and he will bünde vs vp.

2 After two dayes will^b hee reuie vs, and in the third day he will raise vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, and indouour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? Iudah, how shall I intreate thee: for^c your goodnesse is as a morning cloude, and as the morning dew it goeth away.

5 Therefore haue I^d cut downe by the Prophets: I haue slaine them by the words of my mouth, and^e thy iudgements were as the light that goeth forth.

6 For I desired^f merke, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like^g men haue transgressed the covenant: there haue they trespasssed against me.

8 Gilad is a citie of them that worke iniquitie, and is polluted with blood.

9 And as thēnes wait for a man, so the company of Priests murder in the way by consent: for they worke mischief.

10 I haue seene villanie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Pea, Iudah hath set a^h plant for thee, whiles I would returne the captiuitie of my people.

a He sheweth the people how they ought to turne to the Lord thache might call back his plagues. b Though he correct vs from time to time, yet his helpe wil not be farre off, if we returne to him. c You seeme to haue a certaine holinesse, and repentance, but it is vpon the sudden and as a morning cloud. d I haue still laboured by my Prophets: and as it were framed you to bring you to amendment, but all was in vaine: for my words was not meate to feede them, but as word to slay them. e My doctrine which I taught thee was most euident. f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice. g That is, like light and weak persons. h Which was the place where the Priests dwelt, and which should haue bene best instructed in my word. i That is, doeth imitate thine idolatrie, and hath taken grafts of thy trees,

maria: for they haue dealt falsly: and the^a thiefe commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne inuentions haue beset them about: they are in my sight.

3 They make the^b king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a bery^c ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntill it be leauened.

5 This is the^d day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to leuoyers.

6 For they haue made ready their heart like an ouen: whiles they lie in wait: their baker slepeth all the night: in the morning it burneth as a flame of fire.

7 They are all hote as an ouen, and haue^e deuoured their Iudges: all their kings are fallen: there is none among them that calseth vnto me.

8 Ephraim hath^f mist himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and he knoweth it not: yea, ^g gray haire is here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a done deceived, without^h heart: they call to Egypt: they go to Ashtur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chastise them as theirⁱ congregation hath heard.

13 Ecce vnto them: for they haue fled away from me: destruction shalbe vnto them, becau^e they haue transgressed against mee: though I haue^k redeemed them, yet they haue spoken lies against me.

14 And they haue not cryed vnto me with their hearts, when they howled vpon their beds: ^m they assembe themselves for corne and wine, and they rebell against me.

15 Though I haue bound, and strenghtned their arme, yet doe they imagine mischief against me.

16 They returne, but not to the most high: they are like a deceitfull bowe: their princes shall fall by the sword, for the rageⁿ of their tongues: this shalbe their derision in the land of Egypt.

it is better to claue onely to God, or to seeke the helpe of man. i According to my curses made to the whole Congregation of Israel. k That is, diuers times redeemed them, and deliuered them from death. l When they were in affliction, and cried out for paine, they fought not vnto mee for helpe. m They onely seeke their owne commoditie and wealth, and passe not for me their God. n Becausethey boast of their owne strength, and passe not what they speake against me and my seruant, Psal. 7. 3. 9.

CHAP. VIII.

1 The destruction of Iudah and Israel, becau^e of their idolatrie.

1 Of the vices and wantonnesse of the people 2. Of their punishment.

When I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Sa-

a Meaning, that there was no one kind of vice among them, but that they were subiect to all wickednesse, both secret and open. b They esteeme their wicked king Ieroboam aboute God, and seeke but how to flatter and please him. c He compareth the rage of the people to a burning ouen which the baker heateth still til his dough bee leauened and raised.

d They vsed all riot and excesse in their feastes & solemnities, whereby their king was ouercome with surfer, and brought into diseases, and delighted in flatteries.

e By their occasion God hath deprived them of all good rulers.

f That is, hee counterfeited the religion of the Gentiles, yea is but as a cake baked on the one side, and raw on the other: that is, neither through hot nor through cold, but partly a lew, and partly a Gentile.

g Which are a token of his manifold afflictions.

h That is, without iudgment, as they that cannot tell whether

a God encourage the Prophet to signifie the speedy coming of the enemy against Israel, which was once the people of God.

b They shal crie like hypocrites, but not from the heart, as their deedes declare. c That is, Ieroboam by whom they sought their owne liberty, and not to obey my will.

d That is, vpright iudgement and godly life.

e Meaning, the calfe was inuented by themselves and of their Fathers in the wilderness.

f Shewing that their religion hath but a shew, and in it selfe is but vanitie.

g They neuer cease but run to and fro to seeke helpe.

h That is, for the tribute which the king and the princes shal lay vpon thee: which meanes the Lord vsch to bring them to repentance.

i Thus the idolaters count the word of God as strange in respect of their owne inuentions. k Saying, that they offer it to the Lord, but he accepteth no seruice, which hee himselfe hath not appointed.

See the trumpet to thy mouth: he shal come as an Eagle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Law.

2 Israel shall crie vnto mee, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemies shall pursue him.

4 They haue let by a King, but not by me: they haue made princes, and I know it not: of their silver and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without innocencie.

6 For it came from Israel: the workman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue loken the wind, & they shal reape the while wind: it hath no stalk: the bud shal bring forth no meale: if so bee it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shal they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone by to Asshur: they are as a wild ass alone by himselfe: Ephraim hath hired louers.

10 Per thougth they haue hired among the nations, now will I gather them, and they shall sowe a little, for the burthen of thy king, and the princes.

11 Because Ephraim hath made many Altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now will hee remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

k Saying, that they offer it to the Lord, but he accepteth no seruice, which hee himselfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

Reioyce not, O Israel for now, as other people: for thou hast gone a whoring from thy God: thou hast loued a reward vpon every countenance.

2 The figge and the winepresse shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eat vncleane things in Asshur.

4 They shall not offer wine to the Lord,

a For although all other people should escape, yet thou shalt be punished. b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled, Ier. 44. 17. as an harlot that had rather lye by playing the whore, then to be entertained of her owne husband. c These outward things that thou seekest, shall be taken from thee. d All their doings both touching policie and religion, shal be rejected as things polluted,

neither shall their sacrifices be pleasant vnto him: but they shall bee vnto them as the bread of mourners: all that eate thereof, shall bee polluted: for their bread: for their soules shall not come into the house of the Lord.

5 What wilt thou doe? then in the solemn day, and in the day of the east of the Lord?

6 For loe, they are gone from a destruction: but Egypt shall gather them vp, & Memphis shall burye them: the nettles shall possesse the pleasant places of their silver, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: the prophet is a false the spiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim should be with my God: but the prophet is the snare of a fouler in all his wayes, and hated in the house of his God.

9 They are deeply set: they are corrupt as in the dayes of Gibeah: therefore hee will remember their iniquitie, he will visite their sinnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figgetre at her first time: but they went to Baal-peor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shall flee away like a bird: from the bery and from the wombe, and from conception.

12 Though they bring by their children, yet I will depine them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree in Cyprus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lord, giue them: what wilt thou giue them? giue them a barren wombe and drie breaste.

15 All their wickednes is in Gilgal: for there doe I hate them: for the wickednes of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried up: they can bring no fruit: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little and little. o As they kept tender plants in their houses in Tyrus, to preserve them from the colde ayre of the Sea, so was Ephraim at the first vnto me, but now will I giue him to the slaughter. p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren rather then that this great slaughter should come vpon their children. q The chiefe cause of their destruction is, that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and his idoles. 14 His destruction for the same.

a Whereof though the grapes were gathered, yet e us as it gathered new strength, it increased new wickednesse, so that the correction which should have brought them to obedience, did but vter their stubbornesse.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come, that God shall take away their King, and then they shall see the fruit of their sinnes, and how they are cast in him in vaine.
e King. 17. 6, 7.
f In promising to be faithfull toward God.
g Thus their integritie & fidelitie which they pretended was nothing but bitterness and griefe.
h When the calfe shall be carried away.
i Chemarims were certaine idolatrous priests which did weare blacke apparell in their sacrifices and cried with a lowde voyce: which superstition Elijah derided. 1. King. 18. 27. read. 2. King. 23. 5.
j This hee speaketh in contempt of Beth-el, read Chap. 4. 15.
k Isa. 2. 19. Luke 23. 30. read 6. 16. and 9. 6.
l In those dayes wast thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.
m To wit, to fight, or the Israelites remained in that stubbornnes from that time.
n The Israelites were not moved by their example to cease from their sinnes.
o Because they are so desperate, I will delight to destroy them.
p That is when they have gathered all their strength together.
q Wherein is pleasure, as in plowing is labour and paine.
r I will lay my yoke vpon her far necke.
s Reade Ieremie 4. 4.
t That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

Israel is an empty vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof he hath increased the Altars: according to the goodnesse of their land they haue made faire images.
2 Their heart is diuised: now shall they be found faultie: he shall breake downe their Altars: he shall destroy their images.
3 For now they shall say, We haue no King because we feared not the Lord: and what should a King doe to vs?
4 They haue plowed wordes, swearing faithfully in making a covenant: thus iudgement groweth as wormewood in the furrowes of the field.
5 The inhabitants of Samaria shall feare because of the calfe of Beth-el: for the people thereof shall mourne ouer it, and the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.
6 It shall be also brought to Ashur, for a present vnto King Iarab: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsell.
7 Of Samaria, the King thereof is destroyed as the fume vpon the water.
8 The high places also of Auen shall be destroyed: euen the shrine of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Come vs, and to the hills, Fall vpon vs.
9 O Israel, thou hast sinned from the dayes of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did it not touch them.
10 It is my desire that I should chastise them: and the people shall be gathered against them, when they shall gather themselves in their two furrowes.
11 And Ephraim is as an heifer bred to delight in threshing: but I will passe by her faire necke: I will make Ephraim to ride: Judah shall plow, and Iacob shall breake his clods.
12 Sow to your selues in righteousness: reape after the measure of mercie: breake vp your fallow ground: for it is time to seek the Lord, till he come and raine righteousness vpon you.
13 But you haue plowed wickednesse: ye haue reaped iniquitie: you haue eaten the fruit of lies: because thou dost trust in thine owne wayes, and in the multitude of thy strong men.
14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-el in the day of battell: the mother with the children was dashed in pieces.
15 So shall Beth-el do vnto you, because of your malicious wickednesse: in a morning shall the King of Israel be destroyed.
C H A P. X I.
1 The benefite of the Lord toward Israel. 5 Their ingratitude against him.
W hen Israel was a childe, then I loved him, and called my sonne out of Egypt.
2 They called them, but they went thus from them: they sacrificed vnto Baalim and burnt incense to images.
3 I led Ephraim as one should beare them in his armes: but they knew not that I healed them.
4 I led them with cords of a man, euen with bands of lone, and I was to them, as he that taketh off the yoke from their iawes, and I laid the meat vnto them.
5 We shall no more returne into the land of Egypt, but Ashur shall be his King, because they refused to conuert.
6 And the sword shall fall on his cities, and shall consume his barres, and deuoure them because of their owne counsels.
7 And my people are bent to rebellion against mee: though they called them to the most high, yet none at all would exalt him.
8 How shall I give thee up Ephraim? how shall I deliver thee, Israel: how shall I let thee as Zebulun: mine heart is turned within me: my repentings are rolled together.
9 I will not execute the fiercenes of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the Holy one in the mids of thee, and I will not enter into the citie.
10 They shall walke after the Lord: hee shall roare like a lyon: when hee shall roare, then the children of the Lord shall feare.
11 They shall feare as a sparrow out of Egypt, and as a dove out of the land of Asshur, and I will place them in their houses, with the Lord.
12 Ephraim compasseth mee about with his lies and the house of Israel with deceit: but Judah yet rulerth with God, and is faithful with the Saints.
therly affection, that his mercy toward his shall overcome his iudgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yelde and so receiue thee to mercy: and this is meant of the final number who shall walke after the Lord.
k The Egyptians and Assyrians had befrained when the Lord maintaineth his people.
l Governeth their state according to Gods word, and doth not degenerate.
C H A P. X I I.
Hee admonisheth by Iacobus example to trust in God and not in man.
E phraim is fed with the wind, and bloweth after the East wind: he increaseth daily lies and destruction, and they doe vain confidence. make a covenant with Ashur, and are carried into Egypt.
2 The Lord hath also a controuersie friendship, with Judah, and will visite Iacob, according to his wordes: he will be recompensed him.
a That is, flattered himself with
b Meaning, presents to get
c Which in these points was like to Ephraim, but
d Not in idolatries,

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b Meaning, presents to get
c Which in these points was like to Ephraim, but
d Not in idolatries,

a Whiles the Israelites were in Egypt, and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beasts or slaues.
e Seeing they contemneal this kindnesse, they shall be led captiue into Assyria.
e To wit, the Prophets.
f God considereth with him as a selfe, and that with a certaine griefe, how to punish them.
g Which were two of the cities that were destroyed with Sodom, Deut. 29. 23.
h Meaning, that his loue where- hee first loved them, made him betweene doubt and assurance what to doe: and herein appeareth his fatherly affection, that his mercy toward his shall overcome his iudgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yelde and so receiue thee to mercy: and this is meant of the final number who shall walke after the Lord.
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c Which in these points was like to Ephraim, but
d Not in idolatries,

d Seeing that
God did thus
preferre Iakob
their father, Iu-
dahs ingratitude
was the more to
be abhorred.
e Reade Gen.
32. 31.

f God found
Iakob as he lay
sleeping in Beth-
el, Gen. 28. 12. &
so spake with him
there, that the
fruite of that
speech appertained
to the whole
body of the peo-
ple, whereof we
are.

g As for Ephra-
im, hee is more
like the wicked
Canaanites then
godly Abraham
or Iakob.

h Thus the wic-
ked measure
Gods fauour by
ou-ward prospe-
ritie, and like
hypocrites can-
not abide that
any should re-
proue their do-
ings.

i Seeing thou
wilt not acknowledge my benefits, I will bring thee againe to dwell
in tents as in the feast of Tabernacles, which thou dost now con-
temne. k The people thought that no man durst haue spoken
against Gilead that holy place, and yet the Prophet saith, that all
their religion was but vanitie. l If you boast of your riches and
nobilitie, yee seeme to reproch your father who was a poore fugi-
tive and seruant. m Meaning Moses. whereby appeareth, that
whatsoeuer they haue, it cometh of Gods free goodnesse.

a Hesheweth the
excellency and
authoritie that
this tribe had a-
boue all the rest.
b Hemadea
king of his tribe.
c The Ephrai-
mites are not far
from destruction,
and haue lost
their authoritie.
d The false pro-
phets perfwaded
the idolaters to
offer their chil-
dren after the example of Abraham, and hee sheweth how they
would exhort one another to the same, and to kisse and worship
these calves which were their idoles.

3 He tooke his brother by the heele in the
wombe, and by his strength hee had a power
with God,

4 And had a power ouer the Angel, and
preuailed: hee wept and prayed vnto him:
he found him in Beth el, and there he spake
with vs.

5 Pea, the Lord God of hostes, the Lord
is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe
mercy and iudgement, and hope still in thy
God.

7 Hee is a Canaan: the balances of de-
ceit are in his hand, he foeth to oppress.

8 And Ephraim said, notwithstanding
I am rich, I haue found me out riches in all
my labours: they shall find none iniquitie in
me, but that were wickednesse.

9 Though I am the Lord thy God from
the land of Egypt, yet will I make thee to
dwell in the tabernacles, as in the dayes of
the solemne feast.

10 I haue also spoken by the Prophets,
and I haue multiplied visions, and used si-
militudes by the ministry of the Prophets.

11 Is there iniquitie in Gilead? surely
they are vanitie: they sacrifice bullockes in
Gilead, and their altars are as heapes in the
furrows of the field.

12 And Iakob fled into the country
of Aram, and Israel serned for a wife, and
for a wife he kept sheepe.

13 And by a Prophet the Lord brought
Israel out of Egypt, and by a Prophet was
he rescued.

14 But Ephraim prouoked him with his
places, therefore shall his blood be poured
vpon him, and his reproch shall his Lord re-
ward him.

15 Though hee grow vp among his bre-
thren, an East winde shall come, even the
winde of the Lord shall come vp from the
wildernesse, and dry vp his beine, and his
fountaine shall be dried vp: he shall spoylle the
treasure of all pleasant vessels,

CHAP. XIII.

1 The abomination of Israel, 9 And cause of
their destruction.

VVhen Ephraim spake, there was trem-
bling: hee exalted himselfe in Israel,
but he hath sinned in Baal, and is dead.

2 And now they kinne more and more,
and haue made them molten images of their
silver, and idoles according to their owne
vnderstanding: they were all the worke of
the craftsmen: they say one to another
whilst they sacrifice a man, Let them kisse
the calves.

3 Therefore they shall be as the morning
clouds, and as the morning dew that passeth
away, as the chaffe that is diuinen with a
whirlewinde out of the floore, and as the
smoke that goeth out of the chimney.

4 We will leaue thee, O Israel: we will
declaie our vaine confidence & pride. e Ho
declaereth how ready God is to receiue them that doe repent,

4 Yet I am the Lord thy God: from the
land of Egypt, and thou shalt know no God
but me: for there is no Saviour beside mee.

5 I did know thee in the wilderness, in
the land of drought.

6 As in their pastures, so were they fil-
led: they were filled, and their heart was ex-
alted: therefore haue they forgotten mee.

7 And I will be vnto them as a very ly-
on, and as a leopard in the way of Ashur.

8 I will meet them as a Beare that is
robbed of her whelpes, and I will breake the
kall of their heart, and there will I deuoure
them like a lyon: the wilde beast shall teare
them.

9 O Israel, one hath destroyed thee, but
in me is thine helpe.

10 I am: where is thy king that should
helpe thee in all thy cities: and thy Iudges
of whom thou saidst, Giue me a king, and
Princes?

11 I gaue thee a king in mine anger, and
I tooke him away in my wrath.

12 The iniquitie of Ephraim is bound
vp: his sinne is hid.

13 The sorowes of a trauailing woman
shall come vpon him: he is an vnwise sonne,
else would he not stand still at the time, euen
at the breakeing forth of the children.

14 I will redeeme them from the power
of the graue: I will deliuer them from death:
O dearely I will be thy death: O graue, I
will be thy destruction: repentance is hid
from mine eyes.

15 Though hee grow vp among his bre-
thren, an East winde shall come, euen the
winde of the Lord shall come vp from the
wildernesse, and dry vp his beine, and his
fountaine shall be dried vp: he shall spoylle the
treasure of all pleasant vessels,

CHAP. XIII.

1 The destruction of Samaria, 2 He exhorteth
Israel to turne to God, who requirsh prayse and
thanks,

Samaria shall be desolate: for the hath re-
belled against her God: they shall fall by
the sword: their infants shall be dashed in
pieces, and their women with child shall be
ript.

2 O Israel, returne vnto the Lord thy
God: for thou hast fallen by thine iniquitie.

3 Take vnto you wordes, and turne to
the Lord, and say vnto him, Take away all
iniquitie, and receiue vs graciously: so will we
render the values of our lips.

4 Ashur shall not saue vs: neither will
wee ride vpon horses: neither will wee say
any more to the worke of our hands, Yee are
our gods: for in thee the fatherlesse findeth
mercy.

5 I will heale their rebellion: I will
loue them freely: for mine anger is turned
away from him.

6 I will be as the death vnto Israel: faithfull can o-
bedience shall grow as the tillie, and fasten his
fer, euen thanks
& prayse, Hebr.
13. 5. d We will leaue thee, O Israel: we will
declaie our vaine confidence & pride. e Ho
declaereth how ready God is to receiue them that doe repent,

Hee callech
them to repen-
tance, and repro-
ueth their ingra-
titude.
f Thy destructi-
on is certain, and
my benefits to-
ward thee declare
that it cometh
not of me: it is
robbed of thine owne
malice, idolatry
and vaine confi-
dence in men
must needs bee
the cause thereof
g I am all one,
Iames 1. 17.
h It is surely laid
vp to bee puni-
shed, as Ier. 17. 12
i But would
come out of the
wombe, that is
out of this dan-
ger, wherein he
is, and not tary
to be stifled.
k Meaning, that
no power shall
resist God when
he will deliuer
his, but euen in
death will hee
giue them life.
l Because they
will not turne to
me, I will not
change my pur-
pose.

roots as the trees of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

8 They that dwell vnder his shadow shall returne: they shall reuiue as the corne, and flourish as the vine: the scent thereof shall be as the wine of Lebanon.

9 Ephraim shall say, What haue I to

doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene fiere tree: vpon mee is thy fruite found.

10 What is wise, and hee shall vnderstand these things: and prudent, and he shall know them: for the waies of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.

g God sheweth how prompt he is to heare his, whe they repent, and to offer himself as a protection and safeguard vnto them, as a most sufficient fruit and profit. h Signifying, that the true wisdom and knowledge consisteth in this, euen to rest vpon God.

f Whofoeuer ioyneth themselves to this people, shall be blessed,

Ioel.

THE ARGUMENT.

The Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grew dailie to a more hardnesse of heart, & rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promisseth that God will be merciful, and not forget his covenent that he made with their fathers: but will send his Christ, who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes. 2 He exhorteth the people to prayer and fasting, for the miserie that was at hand.

The word of the Lord that came to Ioel the sonne of Bethuel.

2 Heare ye this, O Elders, and hearken ye all inhabitants of the land, whether such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children shew to their children, and their children to another generation.

4 That which is left of the palmer worne, hath the grasshopper eaten, and the residue of the grasshopper hath the canker worne eaten, and the residue of the canker worne hath the caterpillar eaten.

5 Awake ye drunkards, and weepe and howle all ye drinkers of wine, because of the new wine: for it shall bee pulled from your mouth.

6 Pea, a nation commeth vpon my land, mighty, and without number, whose teeth are like the teeth of a lion, and he hath the iawes of a great lion.

7 He maketh my vine waste, and pulleth off the barke of my figge tree: hee maketh it bare, and casteth it downe, the branches thereof are made white.

8 Mourne like a virginie girded with sackcloth for the husband of her youth.

9 The meate offering, and the drinke offering is cutt off from the house of the Lord: the priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried vp, and the oyle is decayed.

11 Bee ye ashamed, O husbandmen: howle, O vine dressers, for the wheat, and for the barley, because the harvest of the field is perished.

12 The vine is dried vp, and the fig tree is decayed: the pomegranate tree, and the

palme tree, and the apple tree, euen all the trees of the field are withered: surely the joy is withered away from the sonnes of men.

13 Gird your selues and lament, ye priests, howle ye ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meate offering and the drinke offering is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, and all the inhabitants of the land into the house of the Lord your God, and cry vnto the Lord,

15 Alas for the day, for the day of the Lord is at hand, and it cometh as a destruction from the Almighty.

16 Is not the meate cutt off before our eyes? and loy, and gladnesse from the house of our God?

17 The seed is rotten vnder their clothes: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne? the herds of cattell pine away, because they haue no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath deuoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beasts of the field cry also vnto thee: for the riuers of waters are dried vp, and the fire hath deuoured the pastures of the wilderness.

CHAP. II.

Hee prophesieth of the coming and crueltie of their enemies. 13 An exhortation to moue them to conuert. 18 The loue of God toward his people.

Blow the trumpet in Zion, and mount in mine holy mount: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darknesse, and of blacknesse, a day of cloudes, and obscuritie, as the morning spread vpon the mountaines, so is there a great people, and a mightie: there was none like it from the beginning, neither shall be any more after it, vnto the peres of many generations.

h He sheweth that the onely meanes to auoid Gods wrath, and to haue all things restored, is vnfained repentance.

i We see by these great plagues that utter destruction is at hand,

k That is, drought.

a Hee sheweth the great iudgements of God which are at hand, except they repent. b Of affliction and trouble. c Meaning, the Assyrians.

a Signifying, the Princes, the Priests, and the gouernours.

b He calleth the Jewes to the consideration of Gods iudgments who had now plagued the fruits of the ground for the space of foure yerres, which was for their sinnes, and to call them to repentance.

c Meaning, that the occasion of their excesse and drunkennesse was taken away. d This was another plague wherewith God had punished them, when hee stirred vp the Assyrians against them.

e Mourne grieuouly as a woman which hath lost her husband.

f The tokens of Gods wrath did appeare in his

Temple, in so much as Gods seruice was left off, g All comfort and substance for nourishment is taken away.

d The enemy destroyeth our plentiful country, wherefoever he cometh.

e They shalbe pale and blacke for feare, as Num. 2. 10.

f For none shall be able to resist them.

g Reade verses 2. 3. and isa. 13. 10. ezek. 32. 7. chap. 3. 5. mat. 24. 29.

h The Lord shall stirre vp the Assyrians to execute his iudgements.

Jer. 30. 7. amos 5. 18. zeph. 1. 5.

i Mortifie your affections and serue God with purenes of heart, and not with ceremonies.

k He speaketh this to stirre vp their slothfulness, and not that hee doubted of Gods mercies, if they did repent.

How God repenteth, reade Iere. 18. 8.

l That as al haue sinned, so al may shew forth signes of their repentance, that men seeing the children which are not free of Gods wrath, might be the more lively touched with the consideration of their owne sins.

Psal. 79. 10.

m If they repent, hee sheweth that God will preferre and defend them with a most ardent affection.

n That is, the Assyrians your enemies.

3 A fire denoureth before him, and behind him a flame burneth vp: the land is as the garden of Eden before him, & behind him a desolate wilderness, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, & like the horsemen, so that they run.

5 Like the noise of charers in the toppes of the mountaines shall they leape, like the noise of a flame of fire that denoureth the stubble, and as a mighty people prepared to the battell.

6 Before his face shall the people tremble: all faces shall gather blackenies.

7 They shall runne like strong men, and goe vp to the wall like men of warre, and every man shall goe forward in his wayes, and they shall not stay in their paths.

8 Neither shall one thrust another, but every one shall walke in his path: and when they fall vpon the sword, they shall not be wounded.

9 They shall runne to and fro in the city: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the thiefe.

10 The earth shall tremble before him, the heauens shall shake, the sunne and the moone shall bee darke, and the starres shall withdrow their shining.

11 And the Lord shall utter his voice before his hoste: for his hoste is very great: for he is strong that doeth his word: for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also now the Lord sayeth, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And I rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the will.

14 Who knoweth, if he will returne and repent and leaue a blessing behind him, even an meate offering, and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, sanctifie a fast, call a solenne assembly.

16 Gather the people: sanctifie the Congregation, gather the Elders: assemble the children, and those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bryde chamber.

17 Let the Priests be the ministers of the Lord wepe betweene the porch and the Altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch, that the heathen should rule ouer them. Wherefore should they say among the people, Where is their God?

18 Then will the Lord be zealous ouer his land, and spare his people.

19 Woe, the Lord will answere and say vnto his people, Behold, I will send you come, and wine, and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen.

20 But I will remove farre off from you the Northern armie, and I will drine him

into a land, barren and desolate, with his face toward the East sea, and his ende to the vniuersall sea, and his stinke shall come vp, and his corruption shall ascend, because he hath exalted himselfe to doe this.

21 Feare not, O land, but be glad and reioyce: for the Lord will doe great thyngs.

22 Bee not afraid yet beasts of the field: for the pastures of the wilderness are greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 We glad then ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of righteousness, and he will cause to come downe for you the raine, even the first raine, and the latter raine in the first moneth.

24 And the barnes shall be full of wheate, and the presses shall abound with wine oyle.

25 And I will render you the yeeres that the grasshopper hath eaten, the canker worme, and the caterpillar, and the palmer worme, my great holte which I sent among you.

26 So you shall eate and bee satisfied, and prayse the name of the Lord your God, that hath draught maruclously with you: and my people shall neuer be ashamed.

27 Vee shall also know that I am in the mids of Iherusalem, and that I am the Lord your God, and none other, and my people shall neuer be ashamed.

28 And afterward will I poure out my Spirit vpon all flesh: and your sonnes and your daughters shall prophesie: your old men shall dreame dreames, and your young men shall see visions.

29 And also vpon the seruants, and vpon the maydes in those dayes will I poure my Spirit.

30 And I will shew wonders in the hea- uens, and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darkness, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoever shall call on the name of the Lord, shall be saued: for in mount Zion and in Iherusalem shall be deliuerance, as the Lord hath said, and in the remnant, whom the Lord shall call.

o Called the salt sea, or Persian sea: meaning, that though his army were so great, that it filled all from this sea to the sea called Mediterraeneum, yet he would scatter them.

p That is, such as should come by iust measure, and as was wont to be sent when

God was reconciled with them. *Leuit. 26. 4. deuter. 11. 14.*

q That is, in greater abundance, and more generally than

in time past: and this was fulfilled vnder Christ, when as Gods Spirit vnder the

Gospel was abundantly giuen to

the Church, *Ma. 4. 3. ades 2. 17. iohn 7. 38. 39.*

r As they had vi-

sions & dreames in old times, so shall they now

haue clearer reuelations.

s He warneth the

faithfull what

terrible things

should come to

the Church, that should not looke for continuall

quietnesse in this world, and yet

in all these troubles he would preserve them

t The order of nature shall seeme to be changed for the horrible afflictions that shall be in the world, *Isa. 13. 10. ezek. 32. 7. chap. 3. 15. mat. 24. 29.*

u Gods iudgements are for the destruction of the infidels, and to moue the godlie to call vpon the Name of God, who will giue them saluation.

x Meaning hereby the Gentiles, *Rom. 10. 13.*

CHAP. III.

Of the iudgement of God against the enemies of his people.

Behold, in these dayes, and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

I will also gather all nations, and will bring them downe into the valley of the Gentiles.

b It appeareth that hee alludeth to the great victory of Iehoshaphat, when as God without mans helpe destroyed the enemies. *20. Chro. 20. 26.* also he hath respect to this word Iehoshaphat, which signifies peace, or iudgement, because God would iudge the enemies of his Church as he did there.

c That which the enemy gate for the sale of my people, he bestowed vpo harlots and drinke.
d He raketh the cause of his Church in hand against the enemy, as though the injury were done to himselfe.
e Haue I done you wrong, that ye will render me the like?
f For afterward God would them by Nebuchadnezzar, & Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.
g When I shall executemy iudgements against mine enemies, I will cause euery one to be ready and to prepare their weapons to destroy one another for my Church sake.

Ichohaphat, and will please with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.
3 And they haue cast lots for my people, & haue giuen the child for the harlot, & sold the girl for wine, that they might drinke.
4 Yea, and what haue you to doe with me, O Tyus and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, twisfy and speedily will I render your recompense vpon your head.
5 For ye haue taken my siluer and my gold, and haue caried into your temples my goodly and pleasant things.
6 The children also of Iudah and the children of Ierusalem haue you sold vnto the Grecians, that ye might send them farre from their border.
7 Beholde, I will raise them out of the place where ye haue sold them, and will render your reward vpon your owne head.
8 And I will sell your sonnes and your daughters into the bande of the children of Iudah, and they shall sell them to the Sabaeans, to a people farre off: for the Lorde hath spoken it.
9 Publisth this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere: and come vp.
10 Breake your plowshares into swordes, and your sitches into speares: let the weakesay, I am strong.
11 Assemble your selues, and come all ye heathen, and gather your selues together round about: there shall the Lorde cast downe thy mighty men.
12 Let the heathen be wakened, and come vnto the valley of Ichohaphat: for there

will I sit to iudge all the beathen round about.
13 But in your sitches, for the harvest is ripe: come, get you downe, for the winepresse is full: yea, the wine-presses runne ouer, for their wickednesse is great.
14 Multitude, multitude, come into the valley of the thing: for the day of the Lorde is neere in the valley of the thing.
15 The lunne & moone shall be darkened, and the starres shall with draw their light.
16 The Lorde also shall roare out of Zion, and utter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lorde will be the hope of his people: and the strength of the children of Israel.
17 So shall ye know that I am the Lorde your God dwelling in Zion, mine holy mountaine: then shall Ierusalem bee holy, and there shall no strangers go thorow her any more.
18 And in that day shall the mountaines drop downe new wine, and the hilles shall flow with milke, and all the riuers of Iudah shall run with water, and a fountaine shall come forth of the house of the Lorde, and shall water the valley of Shittim.
19 Egypt shall be waste, & Edom shall be a desolate wilderness, for the iniquities of the children of Iudah, because they haue shed innocent blood in their land.
20 But Iudah shall dwell for euer: and Ierusalem from generation to generation.
21 For I will cleanse their blood, that I haue not cleansed, and the Lorde will dwel in Zion.
enemies shall haue no part of this grace. n He had suffered his Church hitherto to lie in their filthinesse, but now he promisseth to cleanse them, and to make them pure vnto him,

h Thus he shall encourage the enemies, when their wickednesse is full ripe, to destroy one another, which he calleth the valley of Gods iudgement.
i God assureth his against all coublers, that when he destroyeth his enemies, his children shall be deliuered.
k The strangers shall no more destroy his church: which if they do, it is the people which by their finnes make the breach for the enemy.
l He promisseth to his Church abundance of graces, reade Ezekiel 47. 1. which should water and comfort the most barren places, Amos 9. 13.
m The malicious He had suffered his Church now he promisseth

Amos.

THE ARGVMENT.

Among many other Prophets that God raised vpto admonish the Israelites of his plagues for their wickednesse & idolatrie he stirred vp Amos, who was an herdman or shepherd of a poore towne and gaue him both knowledge and constancie to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their finnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lorde by vniuersall repentance. And finally he comforteth the godly with hope of the comming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 The time of the propheticke of Amos. 3 The word of the Lord against Damascus, 6 the Philistines, Tyrus, Idumea and Ammon.

A M O S. The wordes of Amos, who was among the herdmen at Tecoa, which he saw vpon Israel in the dayes of Azbazi king of Iudah, and in the dayes of Uzziah the sonne of a sooth king of Israel, two yeres before the earthquake.

2 And he said, The Lorde shall roare from Zion, & utter his voyce from Ierusalem, and the dwelling places of the shepherds shall

perish, and the toppes of Carmel shall wither.
3 Thus saith the Lorde, For that sin in Israel shall transgressions of Damascus, and for foure I will not turne to it, because they haue thirsted Gilad with thyring instruments of iron.
4 Therefore will I send a fire into the house of Dazael, and it shall deuoure the palaces of Ben-hadad.

meant by three and foure which make seven, because the Israelites should the more deeply consider Gods iudgements toward them.
f If the Syrians shall not be spared for committing this crueltie against one citie, it is not possible that Israel should escape punishment, which hath committed so many and grievous finnes against God and man.
g The antiquitie of their buildings shall not auoyd my iudgements, reade Ierem. 49. 27.

a Which was a towne sixe miles from Ierusalem in Iuda, but hee prophesied in Israel.
b In his dayes the kingdome of Israel did most flourish.
c Which as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.

fi Tiglath Pileſer led the Syri-
ans captiue, and
brought them to
Cyrene, which he
calleth here Kir.
i They ioynd
themſelues with
the Edomites:
their enemies,
which carried
them away cap-
tiues.

k For Eſau (of
whom came the
Edomites) and
Taakob were
brethren: there-
fore they ought
to haue admoni-
ſhed the of their
brotherly friend-
ſhip, and not to
haue prouoked
them to hatred.
*Ebr, corrupt his
compaſſions.
! He was a con-
tinuall enemy
vnto him.
m Henoteth the
great cruelty of
the Ammonites,
that ſpared not
the women but
moſt tyrannouſly
tormented them,
and yet the Am-
monites came of
Loe, who was of
the houſhold of
Abraham.

5 I will breake alſo the barres of Da-
maſcus, and cut off the inhabitant of Bhe-
ath ahen: and him that holdeth the ſcepter
out of Beth eden, and the people of Aſam
ſhall goe into captiuitie vnto ^a Kir, ſaith the
Lord.

6 Thus ſaith the Lord, For three tranſ-
greſſions of Azzah, and for foure, I will not
turne to it, becauſe they ⁱ carried away priſo-
ners the whole captiuitie to ſhut them vp in
Edom.

7 Therefore will I ſend a fire vpon the
walles of Azzah, and it ſhall deuoure the pa-
laces thereof.

8 And I will cut off the inhabitant from
Aſhdod, & him that holdeth the ſcepter from
Aſkelon, and turne mine hand to Ekron,
and the remnant of the Philiftines ſhall periſh, ſaith the Lord God.

9 Thus ſaith the Lord, For three tranſ-
greſſions of Tyus, and for foure, I will not
turne to it, becauſe they ſhut the whole cap-
tiuitie in Edom, and haue not remembered
the ^a brotherly covenant.

10 Therefore will I ſend a fire vpon the
walles of Tyus, and it ſhall deuoure the pa-
laces thereof.

11 Thus ſaith ^y Lord, For three tranſ-
greſſions of Edom, and for foure, I will not
turne to it, becauſe he did perſeue his brother
with the ſword, and did ^a caſt off all pitie,
and his anger ſpotted him euermore, and his
wrath watched him ^alway.

12 Therefore will I ſend a fire vpon ^e Mo-
ab, and it ſhall deuoure the palaces of Boz-
rah.

13 Thus ſaith the Lord, For three
tranſgreſſions of the children of Ammon,
and for foure, I will not turne to it, becauſe
they ^m haue ript vp the women with child
of Gilead, that they might enlarge their
border.

14 Therefore will I kindle a fire in the
wall of Rabbah, and it ſhall deuoure the pa-
laces thereof, with ſhoutiug in the day of
battell, and with a tempeſt in the day of the
whirlwinde.

15 And their King ſhall goe into capti-
uitie, hee and his pynces together, ſaith the
Lord.

CHAP. II.

Against Moab, Iudah, and Iſrael.

Thus ſaith the Lord, For three tranſgreſ-
ſions of Moab, and for foure, I will not
turne to it, becauſe it burnt the ^a bones of the
king of Edom into lime.

2 Therefore wil I ſend a fire vpon Mo-
ab, & it ſhall deuoure the palaces of Kerioth,
and Moab ſhall die with tumult, with ſhon-
ting, and with the ſound of a trumpet.

3 And I will cut off the Iudge out of the
mids thereof, and will ſlay all the Pynces
thereof with him, ſaith the Lord.

4 Thus ſaith the Lord, For three tranſ-
greſſions of Iudah, and for foure, ^b I will
not turne to it, becauſe they haue caſt away
the Law of the Lord, and haue not kept his
commandements, and their lies cauſed them

to erre after the which their fathers haue
walked.

5 Therefore will I ſend a fire vpon Ju-
dah, and it ſhall deuoure the palaces of Je-
ruſalem.

6 Thus ſaith the Lord, For three tranſ-
greſſions of Iſrael, and for foure, I will not
turne to it, becauſe they ſolde the righteous
for ſiluer, and the poore for ^a ſhoes.

7 They gaue ouer the head of the poore in
the ^a duſt of the earth, and pernet the waues
of the necke: and a man and his father
will goe in to a maid, to diſhonour mine holy
Name.

8 And they lie downe vpon clothes layd
to pledge ⁱ by every altar: and they ^a drinke
the wine of the condemned in the houſe of
their God.

9 Yet deſtroyed I the ^b Amozite before
them, whole height was like the height of
the cedars, and he was ſtrong as the oakes:
notwithſtanding I deſtroyed his fruit from
aboue, and his roote from beneath.

10 Alſo I brought you vp from the land
of Egypt, and led you fourtie yeeres thowth
the wilderneſſe, to poſſeſſe the land of the A-
mozite.

11 And I rayſed vp of your ſonnes for
Prophets, and ⁱ of your yong men for Naz-
arites. Is it not euen thus, O ye children of
Iſrael, ſaith the Lord?

12 But yee gaue the Nazarites wine to
drinke, and commanded the Prophets, lay-
ing, Propheſie not.

13 Beholds, I am ^k preſſed vnder you, as
a cart is preſſed that is full of ſheaves.

14 Therefore the ſlight ſhall periſh from
the ⁱ ſwift, and the ſtrong ſhall not ſtreng-
then his force, neither ſhall the mighty ſaue
his life.

15 For hee that handleth the bow, ſhall
ſtand, and he that is ſwift of foote, ſhall not
eſcape, neither ſhall he that rideth the horſe,
ſaue his life.

16 And he that is of a mighty courage a-
mongſt the ſtrong men, ſhall flee away naked
in that day, ſaith the Lord.

i Yee condemned my benefites, and abuſed my graces,
and craftily
went about to ſtoppe the mouthes of my Prophets. k You haue
waried me with your ſinners, Iſa. i. 14. l None ſhall be deliue-
red by any meanes.

CHAP. III.

He reprimoth the houſe of Iſrael of ingratitude,
11 for the which God will puniſh them.

Heare this word that the Lord pronoun-
neth againſt you, O children of Iſrael, e-
uen againſt ^y whole family which I brought
vp from the land of Egypt, ſaying,

2 You ^a only haue I knowne of all the fa-
milies of the earth; therefore I will viſit you
for all your iniquities.

3 Can two walke together except they
be ^a agreed.

4 Will a ^a lion roare in the foreſt, when
he hath no praye? or will a lions whelp cry
out of his den if he haue taken nothing?

ſelfe, but as God guideth and mooueth him, which is called the a-
greement betwene God and his Prophets. c Will God threaten
by his Prophets, except there be ſome great occaſion?

g d Can

c If he ſpare not
Iudah vnto
whom his pro-
miſes were made,
much more he
will not ſpare
this degenerate
kingdome.

d They eſteemed
moſt vile bribes
more then mens
liues.

e When they
haue ſpoiled him
and thrown him
to the ground,
they gape for his
life.

f Thinking by
theſe ceremonies,
that is, by ſacri-
ficing, and being
neere mine altar,
they may excuſe
all their other
wickedneſſe.

g They ſpoyle
others and offer
thereof vnto God,
thinking that he
will diſpenſe with
them, when he is
made partaker of
their iniquity.

h The deſtruc-
tion of their ene-
mies, & his me-
rcy toward them,
ſhould haue cau-
ſed their hearts
to melt for loue
toward him.

a I haue onely
choſen you to be
mine among all
other people, and
yet you haue
forſaken me.

b Hereby the
Prophet ſignifi-
eth that he ſpea-
keth not of him-
ſelfe.

a Can any thing come without Gods providence?
 b Shall his shewings be in vaine?
 c Shall the Prophets threaten Gods judgments, and the people not be afraid?
 d Doeth any adulterer come without Gods appointment?
 e Isa. 45 7
 f God dealeth not with the Israelites as hee doth with other people: for hee ever warneth them before of his plagues, by his Prophets.
 g Because the people ever murmured against the Prophets, he sheweth that Gods Spirit moved them so to speake as they did.
 h He calleth the strangers, as the Philistines and Egyptians to be witnesses of Gods judgments against the Israelites for their cruelty and oppression.

1 The fruit of their cruelty and these appeareth by their great riches which they have in their houses. m When the Lion hath satiate his hunger, the shepherd findeth a legge, or a tip of an eare, to shew that the sheepe have bene wored. n Whereby they thought to have had a sure bolde, and to have bene in safety.

C H A P. IIII.
 Against the gummours of Samaria.

a Thus he calleth the princes and gummours, which being overwhelmed with the great abundance of Gods benefits, forgot God, and therefore he calleth them by the name of beasts, and not of men.

b They encourage such as have authority over the people, to powle them, so that they may have profit by it. c He alludeth to fishers which catch fish by hookes and rebornes.

5 Can a bird fall in a snare upon the earth where no fowler is? or will hee take up the snare from the earth, and have taken nothing at all?
 6 Or shall a trumpet be blown in the citie, and the people bee not afraid? or shall there be euill in a citie, and the Lord hath not done it?
 7 Surely the Lord God will doe nothing, but hee revealeth his secret unto his seruants the Prophets.
 8 The Lion hath roared: who will not be afraid? The Lord God hath spoken: who can but? yephelle?
 9 Proclaime in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues upon the mountaines of Samaria: so behold the great tumults in the mids thereof, and the oppressed in the mids thereof.
 10 For they know not to doe right, saith the Lord: they rose up violence, and robbery in their palaces.
 11 Therefore thus saith the Lord God, An adulterary shall come euen round about the countrey, and shall bring downe thy strength from thee, and thy palaces shall be spoiled.
 12 Thus saith the Lord, As the shepherd taketh out of the mouth of the Lyon two legs, or a peece of an eare: so shal the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couch.
 13 Heare and testifie in the house of Jaakob, saith the Lord, the God of hosts.
 14 Surely on the day that I shal visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, and the hornes of the altar shalbe broken off, and fall to the ground.
 15 And I will smite the winter house with the summer house, and the houses of yuorie shalbe perished, and the great houses shalbe consumed, saith the Lord.

4 Come to Beth-el, and transgresse: to Gilgal, and multiply transgression, a bring your sacrifices in the morning, & your tithes after three yeeres.
 5 And offer a thanksgiving of leauen, publish and proclaime the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.
 6 And therefore haue I given you cleanliness of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.
 7 And also I haue withhelden the raine from you, when there were yet three moneths to the barne, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one peece was rained vpon, and the peece whereupon it rained not, withered.
 8 So two or three cities wandered vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.
 9 I haue smitten you with blasting, and mildew: your great gardens and your vineyards, and your fig trees, a your olive trees did the palmer twome deuoure: yet haue ye not returned vnto me, saith the Lord.
 10 Defence haue I sent among you, after the manner of Egypt: your young men haue I slain with the sword, and haue taken away your horses: and I haue made the stinke of your tents to come vp euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.
 11 I haue overthowen you, as God overthrew Sodome and Gomorah: and ye were as a firebrand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.
 12 Therefore thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to meete thy God, O Israel.
 13 For loe, hee hath formed the mountaines, and created the winde, and declarerth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the high places of the earth, the Lord God of hosts is his Name.

C H A P. V.

A lamentation for the captiuitie of Israel.

Heare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The virgin Israel is fallen, and shall no more rise: shee is left vpon her land, and there is none to raise her vp.
 3 For thus saith the Lord God, The citie which went out by a thousand, shal leaue an hundred: and that which went forth by an hundred, shal leaue ten to the house of Israel.
 4 For thus saith the Lord vnto the house of Israel, Take ye me, and ye shall liue.
 5 But seeke not Beth-el, nor enter into Gilgal, and goe not to Beer-sheba: for Gilgal shal goe into captiuitie, and Beth-el shal come to nought.
 6 Seeke the Lord, and ye shall liue, lest be

d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them.
 e Reade Deut. 14 18.
 f As Levit. 7 13.
 g You onely delight in these outward ceremonies and haue none other respect.
 h That is, lacke of bread and meate.
 i I stayed the rain till the fruits of the earth were destroyed with drought, and yet you would not consider it to reuertue to me by repentance.
 k They could not find water enough where they had heard I say it had rained.
 l As I plagued the Egyptians, Exod. 9 10.
 m You were almost all consumed, and a few of you wonderfully preferred.
 n King. 14 26.
 o Turne to him by repentance.

a He so calleth them, because they so boasted of themselves, or because they were given to wantonnesse and daintinesse.
 b Meaning, that the tenth part should scarcely be saved.
 c In these places they worshipped new idols, which aforetime serued for the true God, not saue them.

nour of God: therefore hee saith that these shal beake

d In stead of iudgement and equity, they execute cruelty and oppression.

e He describeth the power of God, Job 9. 9.

f They hate the Prophets, which reprove them in the open assemblies.

g Ye take both his money and also his foode wherewith he should liue.

h God will so plague them, that they shall not suffer the godly once to open their mouths to admonish them of their faults.

i So that all degrees shall haue matter of lamentation for the great plagues.

k Thus he speaketh because the wicked & hypocrites sayd they were content to abide Gods iudgements, whereas the godly tremble and feare, Iere. 30. 7. Ioc. 2. 2.

l 1 zeph. i. 15. l Because yee haue corrupted my true seruice and remaine obstinate in your vices, Isa. 1. 11. Iere. 6. 10.

m Do your duty to God, and your neighbour and to ye shall feele his grace plentifully if you shew your abundant affections according to Gods word.

n That idole which you esteemed as your King, and carried about as you did Chibin, in the which images you thought that there was a certaine diuinitie.

breake out like fire in the house of Ioseph, and deuoure it, and there bee none to quench it in Beth-el.

7 They turne iudgement to wounding, & leaue off righteousness in the earth.

8 Wee makeh Pleiades, and Orion, and he turneth the shadow of death into the morning, and hee makeh the day darke as night: hee calleth the waters of the sea, and pouereth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortress.

10 They haue hated him, that rebuked in the gate: and they abhorred him that spakeh vprightly.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue built houses of hewn stone, but ye shall not dwell in them: ye haue planted pleasant vineyards, but ye shall not drinke wine of them.

12 For I knowe your manifold transgressions, and your mighty sinnes: they afflict the iust, they take rewards, and they oppress the poore in the gate.

13 Therefore the prudent shall keepe silence in that time, for it is an euill time.

14 Seeke God and not euill, that ye may liue: and the Lord God of hostes shalbe with you, as you haue spoken.

15 Hate the euill and loue the good, and establish iudgement in the gate: it may bee that the Lord God of hostes wil be mercifull vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lord sayeth thus: Mourning shall bee in all streets, and they shall lay in all the high wayes, Alas, alas: and they shall call the husbandman to lamentation, and such as can moune, to mourning.

17 And in all the vines shall be lamentation: for I will passe thowow thee, sayeth the Lord.

18 Come vnto you, that desire the day of the Lord: what haue you to doe with it: the day of the Lord is darkenes and not light.

19 As if a man did flee from a Lyon, and a beaue met him: or went into the house, and leane his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lord bee darkenes, and not light: euen darkenes and noliht in it?

21 Hate & abhorre your feast dayes, and I will not smel in your solenne assemblies.

22 Though you offer me burnt offerings and meate offerings, I will not accept them: neither will I regard the peace offerings of your fat beastes.

23 Take thou away from me the multitude of thy songs: for I will not heare the melodie of thy viols.

24 And let iudgement ronne downe as waters, & righteousness as a mighty riuer.

25 Haue ye offered vnto me sacrifices and offerings in the wilderness forty yeres, O house of Israel?

26 But you haue borne Sicutu your king, & Chibin your images, and the stars of

your gods, which ye made to your selues.

27 Therefore will I cause you to go into captiuitie beyond Damascus, saith the Lord, whose Name is the God of hostes.

CHAP. VI.

Against the princes of Israel liuing in pleasure.

Wrote to them that are at ease in Zion, a The Prophets threateneth the maria, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Goe you vnto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistines: b These two cities, were famous by their first inhabitants the Canaanites: and seeing before time they did nothing: auaile them that were there borne, why should you looke that they should saue you: which were brought in to dwell in other mens possessions?

3 Ye that put farre away the euill day, and approach to the seate of iniquitie?

4 They lie vpon beds of purple, & stretch themselves vpon their beds, and eate the lambes of the flocke, and the calves out of the stall.

5 They sing to the sound of the viole: they inuent to themselves instruments of musicke like David.

6 They drinke wine in bowles, & anoint themselves with the chiefe ointments, but no man is sorry for the affliction of Ioseph.

7 Therefore now shall they goe captiue with the first that goe captiue, and the sorrow of them that stretched themselves, is at hand.

8 The Lord God hath sworne by himselfe, sayeth the Lord God of hostes, I abhorre the excellencie of Iacob, and hate in Babylon, Syria, and of the Philistines, and hath brought their wide borders into a great straitnesse, then yours yet are, thinke you to be better, or to escape?

9 And if there remaine ten men in one house, they shall die.

10 And his uncle shall take him by and burne him to carry out the bones out of the house, and shall lay vnto him that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commaundet, and he will smite the great house with breaches, and the little house with clefts.

12 Shall houses runne vpon the rocke? plagues are not as will one plowe there with oxen? for ye haue thend iudgement into gall, and the

tonnes and ryot: e As he caused diuers kinds of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wanton affections and lustes. f They pitied not their brethren, whereof now many were slaine, & carried away captiue g Somewhat, the ioy of them that stretch themselves, shall depart. h Reade Ierem. 51. 14. i That is, the riches and pompe.

k The destruction shalbe so great, that none almost shall be left to bury the dead: and therefore they shall burne them at home, to carrie out the burnt ashes with more ease. l That is, some neighbour that dwelleth round about. m They shall be so astonished at this destruction, that they shall no more boast of the Name of Gods, and that they are his people: but they shall bee dumbe when they heare Gods Name, and abhorre it, as they that are desperate or reproued. n He compareth them to barren rocks, wherupon it is in vaine to bestow labour: shewing that Gods benefits can haue no place among them.

● Reads Chap.

5-7.

p That is, power and glory.

q From one corner of the country to another.

fruit of righteousness into a wormwood.

13 Perforce in a thing of nought: yel say, Have not we gotten vs. riches by our owne strength?

14 But behold, I will raise up against you a nation, & house of Israel, saith the Lord God of hosts: and they shall afflict you from the entering in of Hamath unto the river of the wilderness.

CHAP. VII.

God sheweth certain visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His craftie counsell.

a To devour the land, and he alludeth to the invading of the enemies.

b After the publicke commandment for mowing was given: or as some read, when the Kings sheep were shorn.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation, was inflamed against the stubbornnesse of this people.

e Signifying that this should be the last measuring of the people, and that he would deferre his judgement no longer.

f That is, when Amos had prophesied that the Kings should be destroyed: for this wicked priest more for hatred he bare to the Prophet, then for love toward his King, thought this accusation sufficient to condemn him, whereas none other could take place.

g When this in- it is the Kings chappell, and it is the Kings strumet of Satan court.

h Thus he sheweth b. his extraordinary vocat on, that God had given him a charge which he must needs execute.

Thus hath the Lord God shewed unto me, and behold, hee joyned a grasshoppers in the beginning of the shooting up of the latter growth: and loe, it was in the latter growth after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I saide, O Lord God, spare, I beseech thee: who shall raise up Jaakob: for hee is small.

3 So the Lord repented for this. It shall not be, saith the Lord.

4 Thus also hath the Lord God shewed unto me, and behold, the Lord God called to judgement by fire: and it denonced the great deepe, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise up Jaakob: for hee is small.

6 So the Lord repented for this. This also shall not be, saith the Lord God.

7 Thus againe he shewed me, and behold, the Lord stood upon a wall made by line: with a line in his hand.

8 And the Lord said unto mee, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the high places of Ishak shall be desolate, and the Temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 Then Amaziah the Priest of Bethel sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his words.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captive out of their owne land.

12 Also Amaziah saide unto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophesie there.

13 But prophesie no more at Beth-el: for it is the Kings chappell, and it is the Kings strumet of Satan court.

14 Then answered Amos, and said to Amaziah, I was no Prophet, neither was I a Prophets sonne, but I was an herdsman, and a gatherer of wild figs.

other practise, that was, to feare the Prophet, that he might depart, & not reprove there idolatry there openly, and so hinder his profit. h Thus he sheweth b. his extraordinary vocat on, that God had given him a charge which he must needs execute.

15 And the Lord took me as I followed the flocke, and the Lord saide unto me, Goe, prophesie unto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou saiest, prophesie not against Israel, and spake nothing against the house of Ishak.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be divided by fire: and thou shalt die in a polluted land, and Israel shall surely goe into captivitie forth of his land.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the word of God.

Thus hath y Lord God shewed unto mee, and behold, a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, a basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies shall be in every place: they shall cast them forth with silence.

4 Heare this, ye that swallow up the poore, that yet may make the needie of the land to faile.

5 Saying, When wil the new moneth be gone, that we may sel come, and the Sabbath, that we may set forth wyente, & make the Ephrah small, and the Bethel great, and falsifie the weights by deceit?

6 That we may buy the poore for silver, and the needie for shoes: yea, and sell the refuse of the wheate.

7 The Lord hath sworn by the excellencie of Jaakob, Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this? and every one mourne, that dwelleth therein? and it shall rise up wholly as a flood, and it shall be cast out, and drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I will even cause the sunne to goe downe at noon: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth upon all loynes, and baldnesse upon every head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen unto the East shall they run to and fro to seeke the word of the Lord, and shall not finde it.

13 In that day shall the faire virgins and they shall not onely perish in body, but also in soule for lacke of Gods word, which is the flood thereof.

i Thus God vfed to approue the authoritie of his Prophets by his plagues & iudgements against the which were malicious enemies, Jer. 28, 12. & 29, 21, 25. at this day he doth against them that persecute the minister of his Gospel.

a Which signified the ripenesse of their finnes, & the readinesse of Gods iudgments, b There shall be none left to mourne for them.

c By slaying the sale of foodde, and necessary things which you have gotten into your own hands, & so cause the poore to spend quickly that little that they haue, and at length for necessity to become your slaves.

d When the deare was once come, they were so greedie of gaine, that they thought the holy day to be an hinderance vnto them.

e That is, the measure small, and the price great.

f That is, the inhabitants of the land shall be drowned, as Nilus downeth many when it overfloweth.

g In the middes of their prosperitie I will send great affliction.

h Whereby he sheweth that

i For the idolaters did vſe to ſwear by their idoles, which here he calleth their ſinne, as the Papists yet do by theirs. k That is, the common manner of worshipping and the ſervice or religion there vſed.

CHAP. IX.

1 Threatnings againſt the Temple, 2 and againſt Iſrael. 11 The reſtoring of the Church.

a Which was at Ieruſalem: for he appeared not in the idolatrous places of Iſrael. b Both the chiefe of them, and alſo the common people.

c Hee ſheweth that: God will declare himſelfe enemy vnto them in all places, and that his elements and all creatures ſhall be enemies to deſtroy them. d He declareth by the wonderfull power of God by the making. i the heauens, and the elements, that it is not poſſible for man to eſcape his iudgments when he puniſheth. e Am I more bound to you then to the Ethiopians or blacke Moies? yet haue I beſtowed vpon you greater benefits.

the pong men periſh for thirſt. 14 They that ſware by the ſinne of Samsa, and that ſay, Thy God, O Dan. liueth, and the manner of Ber-ſeba liueth, euen they ſhall fall, and neuer riſe vp againe.

1 Saw the Lord ſtanding vpon the Altar, and he ſaid, Smite the lintell of the doore, that the poſtes may ſhake: and cut them in pieces: euen the heads of them all, and I will ſlay the ſalt of them with the ſword: he that fleeth of them, ſhall not ſce away: & he that eſcapeth of them, ſhall not be deliuered. 2 Though they dig into the hell, thence ſhall mine hand take them: though they climb vp to beauen, thence will I hang them downe. 3 And though they hide themſelues in the toppes of Carmel, I will ſearch and take them out thence: and though they be hidde from my ſight in the bottome of the Sea, thence will I command the ſerpent, and he ſhall bite them. 4 And though they goe into captivity beſore their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes vpon them for euill, and not for good.

5 And the Lord God of hoſts ſhall touch the land, and it ſhall melt away, and all that dwell therein ſhall moue, and it ſhall riſe vp wholly like a flood, and ſhall be drowned as by the flood of Egypt. 6 He buildeth his ſpheres in the heauen, and hath layd the foundation of his globe of elements in the earth: he calleth the waters of the Sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are yet not as the Ethiopians vnto me? yet haue I beſtowed vpon you greater benefits.

me, O children of Iſrael, ſayeth the Lord: haue not I brought vp Iſrael out of the land of Egypt: and the Philistines from Egypt? f Reade Ierem. 47. 4.

8 Behold, the eyes of the Lord God are vpon the ſinfull kingdome, and I will deſtroy it cleane out of the earth. g Though he deſtroy the houſe of Iacob, yet he will euer reſtore the remnant his Church to call vpon his Name.

9 For loe, I will command, and I will liſt the houſe of Iſrael among all nations, like as corne is ſifted in a ſieue: yet ſhall not the leaſt ſtone fall vpon the earth.

10 But all the ſinners of my people ſhall die by the ſword, which ſay, The euill ſhall not come, nor haſten for vs.

11 In that day will I riſe vp the ſtabernacle of David, that is fallen downe, and cloſe vp the breaches thereof, and I will riſe vp his ruines, and I will build it, as in the dayes of old.

12 That they may poſſeſſe the remnant of Edom, and of all the heathen, becauſe my Name is called vpon them, ſayeth the Lord, that doeth this.

13 Beholde, the dayes come, ſayeth the Lord, that the plowman ſhall touch the mow, and the treader of grapes him that ſoweth ſeede: and the mountaines ſhall drop ſweete wine, and all the hills ſhall melt.

14 And I will bring againe the captivity of my people of Iſrael: and they ſhall build the waite cities and inhabit them, and they ſhall plant vineyards, and drinke the wine thereof, they ſhall alſo make gardens, and eat the fruits of them.

15 And I will plant them vpon their land, and they ſhall no more bee pulled vp againe out of their land, which I haue giuen them, ſaith the Lord thy God.

and euery one in courſe, Leu. 26. 5. m Reade Ioel 3. 18. n The accompliſhment hereof is vnder Chriſt, when they are planted in his Church, out of the which they can neuer bee pulled, after they are once grafted therein.

Obadiah.

THE ARGUMENT.

The Idumeans which came of Eſau, were mortall enemies alwayes to the Iſraelites, which came of Iacob: and therefore did not onely vex them continually with ſundry kinds of cruelty, but alſo ſtirred vp other to fight againſt them. Therefore when they were now in their greateſt proſperitie, and did moſt triumph againſt Iſrael, which was in great affliction and miſerie, God raiſed vp his Prophet to comfort the Iſraelites, ſo far as God had now determined to deſtroy their aduerſaries, which did ſo ſore vex them, and to ſend them ſuch as ſhould deliuer them, and ſet vp the Kingdome of Meſſiah, which he had promiſed.

Obidiſon of Obadiah. Thus ſayeth the Lord God againſt Edom. Alce haue heard a rumour from the Lord, and an ambaffadour is ſent among the heathen: ariſe, and let vs riſe vp againſt her to battell.

2 Beholde, I haue made thee ſmall among the heathen: thou art utterly deſpiſed.

a God hath certainly reuealed to his Prophets that bee will riſe vp the heathen to deſtroy the Edomites, whereof the rumour is now publiſhed, Ier. 49. 14. b Thus the heathen encourage themſelues to riſe againſt Edom.

3 The pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rockes, whoſe habitation is ſie, that ſaith in his heart, No ſhall bring me downe to the ground?

4 Though thou exalt thy ſelfe as the eagle, and make thy neſt among the ſtars, thence will I bring thee downe, ſaith the Lord.

5 Came theeſt to thee o robbers by world. d God will ſo deſtroy them that he will leave none though theeues when they come, take but till they haue enough, and they that gather grapes, euer leave ſome behinde them, Ierem. 49. 9.

c Which deſpiteſt all others in reſpect of thy ſelfe, and yet are but an handful in compariſon of others, and art but vp among the hills as ſeparate from the reſt of the

night? how wast thou brought to silence? would they not haue stollen, till they had enough? if the grape gatherers came to thee, would they not haue some grapes?

6 How are the things of Elau sought by, and his creatures searched?

7 All the men of thy confederacie haue drunken thee to the borders: the men that were at peace with thee, haue decuded thee, and perilled against thee: they that eate thy bread, haue laid a wound under thee: there is none vnderstanding in him.

8 Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Elau?

9 And thy strong men, O Teman, shall be afraid, because every one of the mount of Elau shall be cut off by slaughter.

10 For thy crueltie against thy brother Iacob, shame shall couer thee, and thou shalt be cut off for ever.

11 When thou standest on the other side, in the day that the strangers caried away his substance, and strangers entered into his gates, and cast lot: vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldst not haue beholde the day of thy brother, in the day that he was made a stranger, neither shouldst thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldst not haue spoken proudly in the day of affliction.

13 Thou shouldst not haue entered into the gate of my people in the day of their destruction, neither shouldst thou haue once looked on their affliction in the day of their destruction, nor haue laid hands on their substance in the day of their destruction.

14 Neither shouldst thou haue stood in the gate of my people in the day of their destruction, whereas thou shouldst haue picied and holpen thy brother.

15 When the Lord depriued them of their former dignitie, and gaue them to be caried into captiuitie.

the crosse-way to cut off them, that should escape, neither shouldst thou haue shutt by the remnant thereof in the day of affliction.

15 For the day of the Lord is nere vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

16 For as ye haue drunke vpon mine holy mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow by, and they shall bee as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall be holy, and the house of Iacob shall possesse their possessions.

18 And the house of Iacob shall bee a fire, and the house of Ioseph a flame, and the house of Elau as stubble, and they shall kinde in them, and deuoure them: and there shall be no remnant of the house of Elau: for the Lord hath spoken it.

19 And they shall possesse the South side of the mount of Elau, and the plaine of the Chanaanites: and they shall possesse the fields of Ephraim and the fields of Samaria, and Benjamin shall haue Gilad.

20 And the captiuitie of this hoste of the children of Israel, which were among the Chanaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they that shall saue, shall come by to mount Zion to iudge the mount of Elau, and the Kingdome shall be the Lordes.

vnder Christ, when as the faithfull are made heires and lords of all things by him which is their head. p By the Chanaanites the Iewes meane the Dutch men, and by Zarephath, France, and by Sepharad, Spaine. q Meaning, that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this Kingdome.

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall be utterly destroyed, and yet in despite of all the enemies, I will reuerse my Church, and restore it.

n God attributeth this power

to consume his enemies to his Church, which

power is onely proper to him.

o He describeth how the Church

shall be enlarged

and haue great

possessions, but

this chiefly is

accomplished

Jonah.

THE ARGUMENT.

WHEN Jonah had long prophesied in Israel, and had little profited, God gaue him expresse charge to goe and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mightie power of his word, and that within three dayes, reaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets, and so diligent preaching. Hee prophesied vnder Iosiah and Ieroboam, as 2. Kings 14. 25.

CHAP. I.

3 Jonah fled when he was sent to preach. 4 A tempest arose, and he was cast into the sea for his disobedience.

5 The word of the Lord came also unto Jonah the sonne of Amittai, saying,

2 After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iudah hee had visions in Babylon, Ezk. 1. 1. b For seeing the great disobedience of the Israelites, he sent this Prophet to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable, for Nineueh was the chiefe citie of the Assyrians.

that great citie, and cry against it: for their wickednesse is come vp before me.

3 But Jonah rose by to flee into Tarshish from the presence of the Lord, and went downe to Tapho: and hee found a forty mile, and shipped going to Tarshish: so hee payed the had a thousand and five hundred

towers, and at that time there were an hundred and twenty thousand children therein, Chap. 4. 11. d Whereby hee declareth his weaknesse, that would not promptly follow the Lords calling, but goe place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 2. e Which was the haven and port to the shipping thither, called also Ioppe.

f Hee willed, that the men should earnestly call vnto God for mercy.

g For partly by the threatening of the Prophet, and partly by the motion of his owne conscience he doubted whether God should shew them mercy. h That is, the fruits of their repentance, which did proceed of faith, which God had planted by the ministry of his Prophet. i Reade Ier. 18. 8.

cloth, and cry mightily vnto God: yea, let euery man turne from his euill way, and from the wickednes that is in their hands.

j Who can tell if God will turne, and repent & turne away from his fierce wrath, that we perish not?

k And God saue their wokes, that they turned from their euill wayes: and God repented of the euill that he had said, that he would doe vnto them, and he did it not.

l That is, the fruits of their repentance, which did proceed of faith, which God had planted by the ministry of his Prophet. i Reade Ier. 18. 8.

CHAP. II.

The great goodnesse of God toward his creatures.

a Because hereby he should be taken as a false Prophet, and to the Name of God which hee preached, should be blasphemed. b Reade Chap. 1. 3.

c Thus he prayed of griefe, fearing lest Gods Name by this forgiuenesse might be blasphemed, as though hee sent his Prophets forth to denounce his iudgements in vaine. d Wilt thou be iudge when I doe things for my glory, and when I doe not?

Therefore it displeased Jonah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey: therefore I prevented it to flee vnto Thebes: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life from me: for it is better for me to die then to liue.

4 Then said the Lord, Doeſt thou well to be angry?

h Thus God mercifully reproveth him, which would pittie himselfe and this countrey, and yet would reſtraine God to shew his compassion to so many thousand people. i Meaning, that they were children and infants.

5 So Jonah went out of the citie, and ſate on the east ſide of the citie, and there made him a booth, and ſate vnder it in the ſhadow: till hee might ſee what ſhould be done in the citie.

6 And the Lord God prepared a gourd, and made it to come vp ouer Jonah, that it might bee a ſhadow ouer his head, and deliuer him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme when the morning roſe the next day: and it ſmote the gourd that it withered.

8 And when the Sunne did ariſe, God prepared alſo a ſerpent Eaſt wiſe: and the Sunne beat vpon the head of Jonah, that hee ſainted, and withed in his heart to die, and ſaid, It is better for me to die then to liue.

9 And God ſaid vnto Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I doe well to be angry vnto the death.

10 Then ſaid the Lord, Thou haſt had pittie on the gourd for the which thou haſt not laboured, neither made it grow, why cameſt thou vnto this? and perished in a night.

11 And ſhould not I haue Nineueh that great citie, wherein are lye ſcore thouſand perſons, that cannot diſcerne betwixt their right hand and their left hand, and alſo much cattell?

h Thus God mercifully reproveth him, which would pittie himselfe and this countrey, and yet would reſtraine God to shew his compassion to so many thousand people. i Meaning, that they were children and infants.

e For he doubted as yet whether God would shew them mercie or no: and therefore after forty dayes, he departed out of the citie, looking what issue God should send. f Which was a further meanes to couer him from the heat of the Sunne, as he remained in his booth.

g This declareth the great inconueniences whereinto Gods seruants doe fall when they giue place to their owne affections, and do not in all things willingly ſubmit themſelues to God.

h Thus God mercifully reproveth him, which would pittie himselfe and this countrey, and yet would reſtraine God to shew his compassion to so many thousand people. i Meaning, that they were children and infants.

Micah

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah, ſerued in the worke of the Lord, concerning Iudah and Miſrael, at the leaſt thirte yeeres, at what time Iſaiah prophesied. He declareth the deſtruction, firſt of the one kingdome and then of the other, becauſe of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permiſſion of the faile prophets, and the delighting in them. Then he ſereth forth the coming of Chriſt, his kingdome and the felicitie thereof. This Prophet was not that Micah, which reſiſted Ahab and all his faile Prophets, as 1. King. 22. 8. but another of the ſame name.

CHAP. I.

The deſtruction of Iudah and Iſrael becauſe of their idolatry

1 The word of the Lord, that came vnto Micah the Berſathite in the dayes of Iotham, Ahaz, and Hezekiah Kings of Iudah, which he ſaue concerning Samaria, and Ieruſalem

2 Heare, all ye people: hearken thou ſaith, and all that therein is, and let the Lord God be witneſſe againſt you, euen the Lord from his holy Temple.

3 For behold, the Lord cometh out of his place, and will come downe, and tread vpon the high places of the earth.

4 And he will tread vpon the high places of the earth, and he will tread vpon the high places of the earth, and he will tread vpon the high places of the earth.

a Borne in Maſſah a citie of Iudah.

b Becauſe of the malice and obſtinacie of the people whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods iudgements, taking all vpon the creatures and God himſelfe to witneſſe, that the preaching of his Prophets, which they haue abuſed, ſhall be reuenged. c Meaning hereby, that God will come to iudgement againſt the ſtrong citie and holds.

4 And the mountaines ſhall melt vnder him (ſo ſhall the valleys cleaue) as waſe before the fire, and as the waters that are poured downward.

5 For the wickednesſe of Iacob is all this, and for the finnes of the houſe of Iſrael: what is the wickednesſe of Iacob? Is not Samaria? and which are the high places of Iudah? is not Ieruſalem?

6 Therefore I will make Samaria as a heape of the ſieſe, and for the planting of a vineyard, and I will cauſe the ſtones thereof to tumble downe into the valley, and I will diſcouer the foundations thereof.

7 And all the grauen images thereof ſhall be broken, and all the gifts thereof ſhall be

their father Iacob. That is, the idolatry and infection, which they gathered by euill practiſes, and thought that their idoles had enriched them therewith for their ſervice vnto them.

d Samaria which ſhould haue bene an example to Iſrael of true religion and iuſtice was the puddle and ſtewes of all idolatry and corruption, and doſt ſet themſelues of

g The gaine that came by their idols, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so ate they wisely and speedily spent. **h** Left the Philistims our enemies reioyce at our destruction. **i** Which was a citie nere to Ierusalem, Josh. 18. 23, there called Ophrah, & signifieth dust: therefore he willecth them to mourne, and roule themselves in the dust for their dustie citie.

k These were cities whereby the enemy should passe as he came to Iudah.

l Hee shall not depart before he hath overcome you, and so you shall pay for his raryng.

m For Rabshakeh had shut vp Ierusalem that they could not send to succour them. **n** To flee away: for Saneherib layd siege first to that citie, and remained therein when he sent his capitaines and armie against Ierusalem. **o** Thon first receuedst the idolatrie of Ieroboam, and so diddest infect Ierusalem. **p** Thou shalt bribe the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem. **q** He prophesieth against his owne citie, and because it signified an heritage, hee sayeth that God would lend an heire to possesse it. **r** For so they thought themselves for the strength of their citie.

burnt with the fire, and all the tools thereof, will I destroy: for she gathered it of the hire of an harlot, and they shall returne to the wages of an harlot.

8 Therefore will I mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the olitriches.

9 For her plagues are grievous: for it is come into Iudah: the enemy is come vnto the gate of my people, vnto Ierusalem.

10 Declare ye it not at Gath, neither weep ye: for the house of Ephraim roule thy selfe in the dust.

11 Thou that dwellest at Shaphir, goe together naked with shame: see that dwelleth at Samman, shall not come forth in the mourning of Beth-zel: the enemy shall receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but enill came from the Lord vnto the gate of Ierusalem.

13 Thou inhabitant of Lachish, binde the charer to the beasts of price: she is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth: Gath is the houses of Achizib shall be as a lie to the kings of Israel.

15 Yet will I bring an heire vnto thee, an inhabitant of Marothah, hee shall come vnto Anullam, the glory of Israel.

16 Make thee balde: and shauce thee for thy delicate children: enlarge thy balnesse as the eagle: for they are gone into captivity from thee.

7 Therefore thou shalt haue none that shall call a cord by lot, in the congregation of the Lord.

6 They that prophesied, Prophecie ye not. They shall not prophesie to them, neither shall they take thame.

7 Thou that art named the house of Jaakob, is the spirit of the Lord shortned: are these his workers? are not my wordes good vnto him? that walketh by night?

8 But hee that was yesterday my people, is risen by on the other side, as against an enemy: they spoile the beautiful garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away my glory continually.

10 Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, even with a loze destruction.

11 If a man walke in the Spirit, and would lie falsely, saying, I will prophesie vnto thee of wine, and of strong drinke, hee shall euen be the prophet of this people.

12 I will surely gather thee remnant of Israel: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the mids of their fold: the cities shall be full of bruit of the men.

13 The breaker vp shall come by before them: they shall breake out and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be vpon their heads.

k That is, their substance and living, which is Gods blessing, and as it were part of his glory. **l** Ierusalem shall not be your safeguard, but the cause of your destruction. **m** That is, shew himselfe to be a Prophet. **n** He sheweth what Prophets they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities. **o** To destroy thee. **p** The enemy shall breake their gates and walles, and leade them into Caldea. **q** To drue them forward, and so helpe their enemies.

CHAP. III.

1 Against the tyrannie of princes and false prophets.

And I sayd, Heare, I pray you, O heads of Jaakob, and ye princes of the house of Israel: Should not ye know iudgement?

2 But they hate the good: and loue the euill: they plucke off their skins from them, and their flesh from their bones.

3 And they eate also the flesh of my people, and slay off their kinsme from them, and they breake their bones, and chowpe them in pieces as for the pot, and as flesh within the caldron.

4 Then shall they cry vnto the Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their works.

ther, but compareth them to wolues, lyons, and most cruell beasts. **c** That is, when I shall visite their wickednesse: for though I heare the godly before they cry, Mai. 6. 24. yet I will not heare these though they cry, Mai. 1. 11. Ezek. 8. 18. ian. 2. 13. 1 pet. 3. 11, 12, 3.

CHAP. II.

1 Threatnings against the wanton and dainty people. **6** They would teach the Prophets to preach.

V Vnto them that imagine iniquitie, and worke wickednes vpon their beds: when the morning is light, they practise it, because their hand is fast by power.

2 And they couet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

3 Therefore thus saith the Lord, Behold, against this family haue I deuised a plague, wherout ye shall not plucke your neckes, and ye shall not goe so proudly, for this time is euill.

4 In that day shall they take by a parable against you, and lament with a dolefull lamentation, and say, We be utterly wasted: hee hath changed the portion of my people, how hath he taken away to restore it vnto me: he hath diuided our fields.

a As soon as they rise, they execute their wicked devices of the night, and according to their power hurt others. **b** Thus the Iewes lament, and say, that there is no hope of restitution, seeing their possessions are diuided among the enemies,

c Ye shall haue no more lands to diuide, as you had in time past, and as you vied to measure them in the iubile. **d** Thus the people warne y Prophets that they speake to them no more: for they cannot abide their threatenings. **e** God saith that they shall not prophesie, nor receiue no more of their reukes nor taunts. **f** Are these your works according to his law? **g** Doe not the godly finde my words comfortable? **h** That is, aforetime. **i** The poore can haue no commodity by them, but they spoile them as though they were enemies.

They deuoure all their substance and then flatter them, promising that all shall goe well: but if one reſtraine from their bellies, then they inuent all wayes to miſchiefe.

As you haue loued to walke in darkeneſſe and to propheticall lies, ſo God ſhall reward you with groſſe blindneſſe and ignorance,

ſo that when all others ſhall ſee the bright beams of Gods graces, ye ſhall as blinde men grope as in the night. When God ſhall diſcouer them to the world, they ſhall bee aſhamed to ſpeake: for all ſhall know that they were but falſe prophets, & did belie the

word of God. The Prophet being aſſured of his vocation by the Spirit of God, ſeteth himſelfe alone againſt all the wicked,

ſhewing how God both gaue him gifts, abilitye and knowledge to diſcerne betweene good and euill, and alſo conſtancie to reprove the finnes of the people, and not to flatter them.

They build them houſes by bribery, which hee calleth blood and iniquitie. They will ſay, that they are the people of God, & abuſe his name, as a pretence to cloke their hypocriſie.

Read Iere. 26. 18.

When Chriſt ſhall come, and the Temple ſhall be deſtroyed, Reade Iſa. 2. 2.

He ſheweth that there is no true Church but whereas the people are taught by Gods pure word. By his correptions & threatenings hee will bring the people into ſubiection, which are in the remot corners of the world.

They ſhall abſtaine from all euill doings, and exerciſe themſelues in godlineſſe, and in well doing to others. Reade Iſa. 2. 4.

Thus ſaith the Lord, Concerning the prophets that deceiue my people, and bite them with their teeth, and cry, Peace, but if a man put not into their mouths, they prepare warre againſt him.

Therefore a night ſhall be vnto you for a viſion, and darkeneſſe ſhall be vnto you for a diuination, and the ſunne ſhall goe downe ouer the prophets, and the day ſhall be darke ouer them.

Then ſhall the Seers be aſhamed, and the ſoothſayers confounded: yea, they ſhall all couer their lippes, for they haue none anſwere of God.

Yet notwithſtanding, I am full of power by the Spirit of the Lord, and of iudgement, and of ſtrength to declare vnto Iacob his tranſgreſſion, and to Iſrael his ſinne.

Hearc this, I pray you, yee heads of the houſe of Iacob, and princes of the houſe of Iſrael: they abhorre iudgement, and peruert all equitie.

They build vp Zion with blood, and Ieruſalem with iniquitie.

The heads thereof iudge for rewards, and the Diſciples thereof teach for hire, and the prophets thereof propheticall for money: yet will they leane vnto the Lord, and ſay, Is not the Lord among vs? no euill can come vpon vs.

Therefore ſhall Zion for your ſake bee plowed as a field, and Ieruſalem ſhalbe an heape, and the mountaine of the Houſe, as the high places of the foreſt.

The Prophet being aſſured of his vocation by the Spirit of God, ſeteth himſelfe alone againſt all the wicked, ſhewing how God both gaue him gifts, abilitye and knowledge to diſcerne betweene good and euill, and alſo conſtancie to reprove the finnes of the people, and not to flatter them. They build them houſes by bribery, which hee calleth blood and iniquitie. They will ſay, that they are the people of God, & abuſe his name, as a pretence to cloke their hypocriſie. Reade Iere. 26. 18.

CHAP. IIII.

Of the kingdome of Chriſt, and felicitie of his Church.

At in the laſt daies it ſhal come to paſſe, that the mountaine of the Houſe of the Lord ſhalbe prepared in the top of the mountaines, and it ſhalbe exalted aboue the hills, and people ſhall flow vnto it.

Yea, many nations ſhall come and ſay, Come, and let vs goe vp to the mountaine of the Lord, and let vs goe to the houſe of the God of Iacob, and wee will teach vs his wayes, and wee will walke in his pathes: for the Law ſhall goe forth of Zion, and the word of the Lord from Ieruſalem.

And hee ſhall iudge among many people, and rebuke mighty nations aſaſe off, and they ſhall breake their ſwords into mattocks, and their ſpeares into ſittes: nation ſhall not lift vp a ſword againſt nation, neither ſhall they learne to fight any more.

But they ſhall ſit every man vnder his vine, and vnder his figge tree, and none ſhall

make them afraid: for the mouth of the Lord of hoſtes hath ſpoken it.

For all people will walke ſeruy one in the name of his god, and wee will walke in the Name of the Lord our God, for euer.

At the ſame day, ſaith the Lord, will I gather her that haltereth, and I will gather her that is caſt out, and her that I haue aſſicted.

And I will make her that halted, a remnant, and her that was caſt farre off, a mighty nation: and the Lord ſhall reigne ouer them in mount Zion, from henceforth, euen for euer.

And thou, O tower of the ſlocke, the ſtrong hold of the daughter Zion, vnto thee ſhall it come, euen the firſt dominion, and kingdome ſhall come to the daughter of Ieruſalem.

Now why doeſt thou cry out with lamentation? is there no king in thee? is thy counſeller perished: for ſorrow hath taken thee as a woman in trauaile.

Sorrow & mourne, O daughter Zion, like a woman in trauaile: for now ſhalt thou goe forth of the citie, and dwell in the field, and ſhalt goe into Babel, but there ſhalt thou bee deliuered: there the Lord ſhall redeeme thee from the hand of thine enemies.

Now alſo many nations are gathered againſt thee, ſaying, Zion ſhalbe condemned, and our eye ſhall looke vpon Zion.

But they know not the thoughts of the Lord: they vnderſtand not his counſell, for he ſhall gather them as the ſheaves in the barn.

Arise, and theſe, O daughter Zion: for I will make thee a home again, and I will make thine houſes braſſe, and thou ſhalt breake in pieces many people: and I will conſecrate their riches vnto the Lord, and their ſubſtance vnto the ruler of the whole world.

He ſheweth that the faithfull ought not to meature Gods iudgements by the beags and threatenings of the wicked, but thereby are admoniſhed to liſt vp their hearts to God to call for deliuerance.

God giueth his Church this victory, ſo oft as hee ouercommeth their enemies: but the accompliſhment hereof ſhall bee at the laſt coming of Chriſt.

CHAP. V.

The deſtruction of Ieruſalem. The exchequer of Beth-lehem.

Now aſſemble thy gariſons, O daughter of gariſons: he hath laid ſiege againſt vs: they ſhall ſmite the iudge of Zion with a rod vpon the cheeke.

And thou Beth-lehem Ephraim, enioy theſe comarts little to bee among the throned of Iſrahel, yet out of thee ſhall bee come that ſhall ſeate thy ſelfe vnto mee, that ſhall bee the ruler in Ieruſalem.

accuſtomed with her gariſons to trouble others, the Lord would now cauſe other gariſons to vex her, and that her rulers ſhould bee ſmitten on the face moſt contemptuouſly. For ſo the Iewes diuided their countrey, that for euer there was a chiefe captain: and becauſe Beth-lehem was not able to make a thouſand, hee called it little, but yet God will raiſe vp his captain and gouernor therein: and thus it is not the leaſt by reaſon of this benefit, as Mat. 2. 6.

Iſrahel.

He ſheweth that the people of God ought to remaine conſtant in their religion, albeit all the world ſhould giue themſelues to their ſuperſtitions and idolatry. I will cauſe that Iſrael, which is now as one lame and halting, ſhall be ſtroied, ſhall liue againe, and grow into a great people.

Meaning Ieruſalem, where the Lords ſlocke was gathered.

The flouriſhing ſtate of the kingdome, as it was vnder David and Salomon, which thing was accompliſhed to the Church by the coming of Chriſt.

In the meane ſeaſon he ſheweth that they ſhould endure great troubles, and temptations, when they ſaw themſelues neither to haue king nor counſell.

He ſheweth that the faithfull ought not to meature Gods iudgements by the beags and threatenings of the wicked, but thereby are admoniſhed to liſt vp their hearts to God to call for deliuerance.

God giueth his Church this victory, ſo oft as hee ouercommeth their enemies: but the accompliſhment hereof ſhall bee at the laſt coming of Chriſt.

c He sheweth that the coming of Christ and all his wayes were appointed of God from all eternitie.

d He compareth the Iewes to women with child, who for a time should haue great sorrowes, but at length they should haue a comfortable deliuerance, loh. 16.21.

e That is, Christs kingdome shalbe stable and everlasting, and his people, as wel the Gentiles as the Iewes shall dwell in safetie.

f This Messiah shalbe a sufficient safeguard for vs, and though the enemy invade vs for a time, yet shall God stir vp many which shalbe able to deliuer vs.

g These whom God shal raise vp for the deliuerance of his Church, shal destroy all the enemies thereof, which are meant hereby by the Assyrians & Babylonians which were the chiefe at that time.

h By these gouernors God will deliuer vs when the enemy cometh into our land.

i This remnant or Church which God shal deliuer, shall onely depend on Gods power and defence, as doeth the grasse of the field, and not on the hope of man. k I will destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatry, and so will heipe thee. l It shal be so terrible, that the like hath not bene heard of.

Israel: whose goings forth haue bene from the beginning and from euerslasting.

3 Therefore will he giue them vp, vntill the time that she which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And hee shall stand and feede in the strength of the Lord, and in the maiestie of the Name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world.

5 And hee shall be our peace when Asur shall come into our land: when he shall tread in our palaces, then shall we raise against him seven shepheards, and eight principall men.

6 And they shall destroy Asur with the sword, and the land of Asurud with their swords: thus shall hee deliuer vs from Asur, when he cometh into our land, and when he shall tread within our borders.

7 And the remnant of Iacob shall bee among many people: as a dewe from the Lord, and as the showers vpon the grasse, that waiteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iacob shall be among the Gentiles, in the middes of many people, as the Iyon among the beasts of the forest, and as the Iyons whelp among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be liue vpon thine aduersaries, and all thine enemies shall bee cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine horses out of the middes of thee, and I will destroy thy chariots.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine enchanter, and thou shalt haue no more sorceryers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy grones out of the mids of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, which they haue not heard.

2 Heare ye, O mountaines: the Lords quarrell, and ye mighty foundations of the earth: for the Lord hath a quarrell against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieved thee? testifie against me.

4 Surely I brought thee by out of the land of Egypt, and redeemed thee from out of the house of seruantes, and I haue sent before thee Moyses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that yee may know the righteousness of the Lord.

6 Wherewith shall I come before the Lord, and bow my selfe before the Lord God? shall I come before him with burnt offerings, and with calves of a yere old?

7 Will the Lord bee pleased with thousands of rammes, or with ten thousand runners of oyle? shall I giue my first borne for my transgression, euen the fruite of my body for the sinne of my loue?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth vnto the citie, and the man of wisdom shall see thy name: Heare the rodd, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable?

11 Shall I iustifie the wicked ballances, and the bag of deceitfull weights?

12 For the rich men thereof are full of cruelty, and the inhabitants thereof haue spoken lyes, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate, because of thy sinnes.

14 Thou shalt hate eate and not be satisfied, and thy casting downe shall be in the mids of thee, and thou shalt take hold, but shalt not deliuer: and that which thou desirest, wilt I giue vp to the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the olives, but thou shalt not anoynt thee with oyle: and make sweet wine, but shalt not drinke wine.

16 For the statutes of Omri are kept,

the second table, o know if they will obey God aright or no, saying that God hath prescribed them to doe this. m Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his Maiestie, and consider not the mortal man that bringeth the threatening, but God that sendeth it. i That is, of Ierusalem. k Thou shalt be consumed with inward griefe and euils. l Meaning, that the city should go about to sueher men, as they that lay hold on that which they would preferre. m You haue received all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alleadge the kings authoritie by his statutes, and also wisdom and poltie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke, 12.47.

b I haue not hurt thee, but bestowed infinite benefites vpon thee.

c That is, remember my benefites from the beginning, how I deliuered you from Balaams curse,

and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the truth of his promise, and his manifold benefites toward you.

e Thus the people by hypocrisie aske how to please God, & are content to offer sacrifices, but will not change their liues.

f There is no thing so deare to man but the hypocrites will offer it vnto God, if they thinke thereby to avoid his anger: but they will neuer be brought to mortifie their owne affections, & to giue thanks willingly to serue God as he commandeth.

g The Prophet in few words calleth them to the obseruation of

CHAP. VI.

An exhortation to the dumb creatures to heare the iudgement against Israel being vnkinde. 6 What manner of sacrifices doe please God.

Hearken ye now what the Lord saith, & rise thou, and contend before the mountaines, and let the hills heare thy voyce.

a He taketh the high mountaines and hard rocks to witness against the obstinacie of his people.

and all the manner of the house of Ahab, and yee walke in their countsaies, that I should make thee waste, and the inhabitants thereof of an hilding: therefore ye shall heare the reproch of my people.

CHAP. VII.

¹ A complaint for the small number of the righteous. ⁴ The wickedness of those times. ¹⁴ The prosperitie of the Church.

a The prophet taketh upon him the person of the earth, which complayneth that all her fruits are gone, so that none is left: that is, that there is no godly man remaining: for all are given to cruelty and deceit, so that none spareth his owne brother. b He sheweth that the Prince, the iudge, and rich man are linked together all to doe euill, and to cloke the doings one of another. c That is, the rich man that is able to giue money, abstaineth from no wickednes, nor iniury. d These men agree among themselves, and conspire with one consent to doe euill. e They that are of most estimation, and are counted most honest among them, are but thornes and bryers to pricke. f Meaning, of the Prophets and gouernours. g The Prophet sheweth that the onely remedy for the godly in desperate euils is to flee vnto God for succour. h This is spoken in the person of the Church, which calleth the malignant Church her enemy.

VV De is me, for I am as the Summer-gatherings, and as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: ^b they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asked, and the iudge iudged for a reward: therefore the great man he speaketh out the corruption of his soule: so ^c they waite it by.

4 The best of them is as a bryer, and the most righteous of them is sharper then a thorne hedge: the day of ^e thy watchmen and thy visitation cometh: then shall bee their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doyes of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore I will looke vnto the Lord: I will waite for God my Saviour: my God will heare me.

8 Reioyce not against me, ^b mine enemy: though I fall, I shall arise: when I shall sit in darknesse, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord, because I haue sinned against him, vntill he pleade my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousness.

10 Then she that is mine enemy, shall

looke vpon it, and shame shall couer her, which saide vnto me, ^a Here is the Lord thy God: mine eyes shall behold her: now shall shee bee troden downe as the mire of the streets.

11 This is ⁱ the day that thy walles shall be built: this day shall thyne farre away ^k the decree.

12 In this day also they shall come vnto thee from ^l Asshur, and from the strong cities, and from the strong holds euen vnto the riuier, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruites of ^m their inventions.

14 ⁿ For de thy people with thy redde, the flocke of thine heritage (which dwell solitarily in the wood) as in the mids of Carmel: let them feede in Bashan and Gilead, as in olde tyme.

15 ^o According to the dayes of the coming out of the land of Egypt will I shew vnto him marvellous things.

16 The nations shall see, and be confounded for all their power: they shall ^p lay their hand vpon their mouth: ^q their eares shall be deafe.

17 They shall ^r lick the dust like a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lord our God, and shall feare because of thee.

18 ^s Who is a God like vnto thee, that taketh away iniquitie, and ^t passeth by the transgressions of the remnant of his heritage? He retaineth not his wrath for euer, because mercy pleaserh him.

19 ^u Hee will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and call all ^v their finnes into the bottom of the sea.

20 ^w Thou wilt perforce thy ^x truely to Iacob, and mercy to Abraham, as thou hast sowne vnto our fathers in old time.

vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them, as in time past

^o God promisseth to be fauourable to his people, as he had bin afore time

^p They shall be as dumbe men, and dare brag no more.

^q They shall be astonied and afraid to heare men speake, lest they should heare of their destruction.

^r They shall fall flat on the ground for feare.

^s As though he would not see it, but winke at it.

^t Meaning of his elect.

^u The Church is assured, that God will declare in effect the truth of his mercifull promise, which hee had made of olde to Abraham, and to all that should apprehend the promise by faith.

ⁱ To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

^k Meaning, the cruell empire of the Baby Ionians.

^l When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuers, seas, nor mountains shall be able to let them.

^m Afore this grace appeare, he sheweth how seriously the hypocrites themselves shall be punished, seeing that the earth it selfe, which cannot sinne, shall be made wast because of their wickednesse.

ⁿ The Prophet prayeth to God to be merciful

^o Afore this grace appeare, he sheweth how seriously the hypocrites themselves shall be punished, seeing that the earth it selfe, which cannot sinne, shall be made wast because of their wickednesse.

^p They shall be as dumbe men, and dare brag no more.

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^t Meaning of his elect.

^u The Church is assured, that God will declare in effect the truth of his mercifull promise, which hee had made of olde to Abraham, and to all that should apprehend the promise by faith.

Nahum.

THE ARGUMENT.

As they of Nineueh shewed themselves prompt and ready to deuiue the word of God at Ionahs preaching, and so turned to the Lord by repentance so after a certaine time rather giuing them selves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of Religion, and so returned to their vomites, and promoued Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroyed, and Merodach baladan King of Babel (or as some thinke Nebuchad-nezzar) enjoyed the Empire of the Assyrians. But because God hath continuall care of his Church, he stirreth vp his Prophet to comfort the Godly, shewing that the destruction of their enemies should bee for their consolation. And as it seemeth he prophesied about the time of Hezekiah, and not in the time of Manasse his sonne, as the Iewes write.

C H A P. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.

a Reade Isa. 13. 1

b The vision of reuelation which God commanded Nahum to write concerning the Nineuities.

c That is, borne in a poore village in the tribe of Simeon.

d Meaning, of his glory.

e With his he is but angry for a time, but his anger neuer affwa- geth toward the reprobate, though for a time he deferre it.

f Thus the wicked would make Gods mercie an occasion to sinne, but the Prophet willet them to consider his force and iustice.

g If all creatures beat Gods commaundement, and now is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape when he prouoketh his God to anger?

h Left the faithfull should be discouraged by hearing the power of God, hee sheweth

them that his mercies appertaine vnto them, and that he hath care ouer them. i Signifying, that God wil suddenly destroy Nineueh, and the Assyrians in such sort, as they shall lie in perpetuall darkness, and neuer recover their strength againe. k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroy them at once, that hee should not neede to returne the second time. l Though the Assyrians thinke themselves like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him. m Which may be vnderstood either of Saneherib, or of the whole body of the people of Nineueh n Though they thinke themselves in most safetie, and of greatest strength, yet when God shall passe by, he will destroy them: notwithstanding hee comforteth his Church, and promisseth to make amende of punishing them by the Assyrians.



He burden of Nineueh. The booke of the vision of Nahum the Elkeshite.

2 God is a felons, and the Lord reuengeth: The Lord reuengeth: euen the Lord of anger, the Lord will take vengeance of his aduersaries, and hee reuengeth wrath for his enemies.

3 The Lord is slow to anger, but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirlwinde, and in the storme, and the cloudes are the dust of his feete.

4 He rebuketh the sea, and dryeth it, and he dryeth up all the riuers: Bathan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world and all that dwell therein.

6 Who can stand before his wrath: or who can abide in the fiercencie of his wrath: his wrath is powred out like fire, and the rocks are broken by him.

7 The Lord is good, and as a strong hold in the day of trouble, and hee knoweth them that trust in him.

8 But passinge ouer as with a flood, hee will utterly destroy the place thereof, and darkness shall pursue his enemies.

9 What doe yee imagine against the Lord: he will make an utter destruction: affliction shall not rise up the second time.

10 For he shall come as vnto thornes solden one in another, and as vnto drunkards in their drunkennesse: they shall be deuoured as stubble fully dried.

11 There commeth one out of thee that magneth himselfe against the Lord, euen a wicked counsellour.

12 Thus sayeth the Lord, Though they be quiet, and also many, yet thus shall they be cut off when he shall passe by: though I haue afflicted thee, hee shall afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commaundement concerning thee, that no more of

thy name be sowne: out of the house of thy gods will I cut off the graine and the molten image: I will make it thy graine for thee, for thou art vile.

15 Behold, vpon the mountaines the feete of him that declareth and publisheth peace: O Iudah, keepe thy solemne feasts, performe thy vowes: for the wicked shall no more passe through thee: he is utterly cut off.

Which peace the Iewes should enioy by the death of Saneherib.

C H A P. II.

Hee describeth the victories of the Caldeans against the Assyrians.

The destroyer is come before thy face: hee keepe the munition: looke to the way: make thy loynes strong: increase thy strength mightily.

2 For the Lord hath turned away the glory of Iacob, as the glory of Israel: for the emptiers haue empried them out, and marred their vine branches.

3 The shield of his mighty men is made red: the valiant men are in scarlet: the charrets shall be as in the fire and flames in the day of his preparation, and the fire trees shall tremble.

4 The charrets shall rage in the streets: they shall runne to and fro in the hie wayes: they shall seme like lampes: they shall shoute like the lightning.

5 Yee shall remember his strong men, they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the riuers shall be opened, and the palace shall melt.

7 And Huzzab the Queene shall be led away captiue, and her maids shall leade her as with the voyce of donies limping vpon their breasts.

8 But Nineueh is of olde like a poole of water: yet they shall flee away. Stand, shall they cry: but none shall looke backe.

9 Spoile yee the silver, spoile the gold: for there is none end of the store, and glory of all the pleasant vessels.

10 She is emptye and voyde, and waste, and the heart melteth, and the knees smite together, and sorrow is in all loynes, and the faces of them all gather blacknesse.

11 Where is the dwelling of the Lions, and the pasture of the Lions whelpes: where the lyon and the lyoness walked, and the Lyons whelpes, and none made them afraid.

12 The lyon did teare in peeces enough for his whelpes, and worried for his lyoness, and filled his holes with praye, and his dens with spoile.

that Nineueh is so ancient that it can neuer perish, and is as a fish-pool, whose waters they that walke on the banks cannot touch: but they shall be scattered, and shall not looke backe though man would call them. b God commaundeth the enemies to spoile Nineueh, and promisseth them infinite riches and treasures. i That is, Nineueh and the men thereof shall be after this sort. k Reade Toel 3. 6. l Meaning Nineueh, whose inhabitants were cruell like the lions, and giuen to all oppression, and spared no violence or tyrannie to provide for their wives and children.

13 Behold,

in That is, as
soone as my
warre beginneth
to kindle.
n Signifying the
heralds which
were accustomed

to proclaime warre. Some reade, of thy gumme teeth, wherewith
Punch was wont to bruise the bones of the poore.

CHAP. III.

1 Of the fall of Nineueh. 8 No power can escape
the hand of God.

a It neuer ca-
seth to spoile
and robbe.
b He sheweth
how the Calde-
ans shall haile,
and how coura-
geous their hor-
ses shalbe in bea-
ring the ground,
when they come
against the Assy-
rians.

c He compareth
Nineueh to an
harlot, which by
her beautie and
subtilty enticeth
young men, and
bringeth them
to destruction.

d Meaning, A-
lexandria, which
was in a league
with so many
nations, and yet
was now de-
stroyed.

13 Behold, I come vnto thee, saith the
Lord of hostes, and I will burne her charers
in the smoke, and the sword shall deuoure
thy young Lyons, and I will cut off thy spoile
from the earth, and the voice of thy mes-
sengers shall no more be heard.

O Bloody city, it is all full of lies, and rob-
beries: the pray deuoureth not:

2 The noise of the whyle, and the noise of
the mounting of the wheeles, and the beating
of the horses, and the teaping of the charers.

3 The hostman lieth by both the bright
sword, and the glittering speare, and a mul-
titude is slaine, and the dead bodies are ma-
ny: there is no ende of their corpses, they
stumble vpon their corpses.

4 Because of the multitude of the forni-
cations of the harlot that is beautifull, and
is a mistress of witchcraft, and selleth the
people through her whozedom, and the na-
tions through her witchcrafts.

5 Behold, I come vpon thee, saith the
Lord of hostes, and will discover thy skirts
vpon thy face, and will shew the nations thy
fildiness, and the kingdoms thy shame.

6 And I will cast filth vpon thee, & make
thee vile, and will set thee as a gazing stocke.

7 And it shal come to passe, that all they
that looke vpon thee, shall see from thee, and
say, Nineueh is destroyed, who will haue pite-
y upon her? where shall I seeke comforters
for thee?

8 Art thou better then? No, which was
full of people, that lay in the rivers, and had
the waters round about it, whose ditch was
the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength,

and there was none ende: But and Lubim
were her helpers.

10 Yet was she caried away, and went
into captiuitie: her yong children also were
dashed in pieces at y head of all the strettes:
and they call lots for her noble men, and all
her mighty men were bound in chains.

11 Also thou shalt be drunken: thou shalt
hide thy selfe, and shalt seeke helpe, because
of the enemy.

12 All thy strong cities shall be like figge
trees with the first ripe figges: for if they be
shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are
women: the gates of thy land shalbe opened
vnto thine enemies, and the fire shall deuoure
thy barres.

14 Draw thee waters for the siege: forti-
fie thy strong holds: goe into the clay, and
temper the mortar: make strong bricke.

15 There shall the fire deuoure thee: the
sword shall cut thee off: it shall eate thee by
like the locusts, though thou be multiplied
like the locusts, and multiplied like the great-
hopper.

16 Thou hast multiplied thy merchants
about the staries of heauen: the locust spoy-
leth and flieth away.

17 Thy princes are as the grasshoppers,
and thy captaines as the great grasshoppers
which remaine in the bedges in the colde
day: but when the sunne ariseth, they flee a-
way, and their place is not known where
they are.

18 Thy shepherds doe sleepe, O king
of Asshur: thy strong men lie downe: thy
people is scattered vpon the mountains, and
no man gathereth them.

19 There is no healing of thy wound:
thy plague is grievous: all that heare the
bruit of thee, shall clap the hands ouer thee:
for vpon whom hath not thy malice passed
continually?

[O, thine.

e Signifying that
Gods iudgments
should suddenly
destroy the Assy-
rians, as these
vermine are with
raie or change
of weather.

f Thy princes
and counsellors.

g Meaning, that
there was no
people to whom
the Assyrians had
not done hurt.

Habakkuk.

THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicity of the wicked, and the misera-
ble oppression of the godly, which endure all kind of affliction and cruelty, and yet can see none
end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take
them away captiues, so that they could looke for none end of their troubles as yet, because of their
stubburnesse and rebellion against the Lord. And lest the godly should despise, seeing this horrible
confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their
pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne
exmple, and sheweth them a forme of prayer, wherewith they should comfort themselves.

CHAP. I.

2 A complaint against the wicked that persecute
the iust.

The burden which Habakkuk
the Prophet did see.

2 O Lord, how long shall I
cry, and thou wilt not heare!
even cry out vnto thee: for vto-
lence, and thou wilt not helpe!

3 Telhy dost thou shew me iniquity, and
cause me to behold sorrow? for spoyling, and
violence are before me: and there are that
raise by strife and contention.

4 Therefore the Law is dissolved, and

iudgement doth neuer goe forth: for the wic-
ked doeth compassie about the righteous:

5 Behold among the heathen, and re-
gard, and wonder, and maruile: for I will
worke a worke in your dayes: yet will not
beleeue it, though it be told you.

6 For lo, I raise vp the Caldeans, that
bitter and furious nation, which shall goe
vpon the head of the land to possesse the
dwelling places, that are not theirs.

past you would not beleeue Gods word, so shall ye not now beleeue
the strange plagues which are at hand.

b To suppress
him if any should
shew himselfe
zealous of Gods
cause.

c Because the
iudges which
should redresse
this excess, are
as euil as the rest.

d As in times

a The Prophet
complaineth vnto
God, and bewail-
eth that among
the Iewes is left
none equitie nor
brotherly loue:
but in stead here-
of reigneth cru-
eltie, theft, con-
tention & strife.

e They themselves shall be your Judges in this cause, and none shall have authority over them to controul them, *Lev. 1. 10.*

f For the Jewes most feared this wind, because it destroyed their fruites.

g They shall be so many in number.

h They shall cast vp mountains, & gaine it.

i The Prophet comforted the faithful, that God will also destroy the Babylonians, because they shall abuse his story & become proud and insolent, attributing the praise thereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemies can do no more then God hath appointed, & also that their finnes required such a sharp rod.

l So that the great deuoureth the small and the Caldeans destroy all the world, *m* Meaning, that the enemies flatter themselves, and glorie in their owne force, power, and wit, *n* Meaning, that they should not,

CHAP. II.

2 A vision *5* against pride, couetousnesse, drunkennesse, and idleness.

a I will renounce mine own iudgement, & onely depend on God to be instructed what I shall answer them that abuse my preaching, and to be armed against all temptations.

b Write it in great letters, that he that runneth, may see it.

c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans baillie affections, yet the issue of both is certaine at his time appointed. d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon God by faith, *Rom. 1. 17. gal. 3. 11. heb. 10. 38.* e He compareth the proud and couetous man to a drunkard that is without reason and sense, whom God will punish, and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Caldeans.

7 They are terrible and fearefull: their iudgement and their dignitie shall exceed of themselves.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the evening, and their horsemen are many: and their horsemen shall come from farre, they shall flie as the Eagle hasting to meat.

9 They come all to spoile: before their faces shall be an East wind, and they shall gather the captiuitie as the land.

10 And they shall mocke the kings, and the Princes shall be a scorn vnto them: they shall deride every strong hold: for they shall gather a dunt, and take it.

11 Then shall they take a courage, and transgress, and doe wickedly, imputing this their power vnto their God.

12 Art not thou of old, O Lord my God, mine Holy one: we shall not die: O Lord, thou hast ordeined them for iudgement, & O God, thou hast established them for correction.

13 Thou art of pure eyes, & canst not see euill: thou canst not behold wickednesse: therefore dost thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then he.

14 And maketh men as the fishes of the sea, and as the creeping things that haue no ruler over them.

15 They take by all with the angle: they catch it in their net, and gather it in their parne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their net, and burne incense vnto their parne, because by them their portion is fatte, and their meat plenteous.

17 Shall they therefore stretch out their net & not spare continually to slay the nations?

that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heareth vnto him all people.

6 Shall not all these take by a parable against him, & a taunting prouerbe against him, and say, Wo, hee that increaseth that which is not his? how long, and he that laudeth himselfe with thicke clay?

7 Shall they not rise by suddenly, that shall bite thee? and awake, that shall strike thee? and thou shalt be their prey?

8 Because thou hast spoiled many nations, at the remnant of the people that spoile thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Wo, he that coueteth an euill couetousnesse to his house, that he may let his nest on high, to escape from the power of euill.

10 Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Come vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the Lord of hosts, that the people shall labour in the very fire? the people shall euen weare themselves for very vanitie.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Come vnto him that giueth his neighbour to drinke: thou ioynest thine heate, and makest him drunken also, that thou mayest see their privities.

16 Thou art filled with shame for glorie: drinke thou also and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shameful spuming shall be for thy glory.

17 For the cruelty of Lebanon shall couer thee: so shall the spawle of the beastes, which make them afraid, because of mens blood, and for the wrong done in the land, in the city, and vnto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idoles.

19 Come vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: behold, it is layde

of Babylon: who as he was drunken with couetousnesse and cruelty,

so hee provoked others to the same, and inflamed them by his rage, and so in the end brought them to shame. n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne. o Because the Babylonians were cruel, not only against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like cruelty shall be executed against them. p He sheweth that the Babylonians gods could nothing auail them: for they were but blockes or stones, *reede Ierem. 10. 8.* q If thou wilt consider what it is, and how that it hath neuer breath nor life, but is a dead thing,

f Signifying, that all the word shall with the destruction of tyrants, and that by their oppression & couetousnesse, they heape but vpon themselves more heauie burdens: for y more they get, the more are they troubled.

g That is, the Medes and Persians that should destroy the Babylonians?

h Signifying, that the courteous man is the ruin of his own house.

i When as hee thinketh to enrich it by cruelty and oppression.

j The stones of the house shall cry, and say that they are builded of blood, and the wood shall answer, and say the same of it selfe.

k Meaning, that God will not deferre his vengeance long, but would come and destroy all their labors as though they were continued with fire.

l In the destruction of the Babylonians his glory shall appear, as though the world.

m He reprocheth thus the king of Babylon: who as he was drunken with couetousnesse and cruelty,

so hee provoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.

n Whereas thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne.

o Because the Babylonians were cruel, not only against other nations, but also against the people of God, which is meant by Lebanon, and the beasts therein, he sheweth that the like cruelty shall be executed against them.

p He sheweth that the Babylonians gods could nothing auail them: for they were but blockes or stones, *reede Ierem. 10. 8.*

q If thou wilt consider what it is, and how that it hath neuer breath nor life, but is a dead thing,

ouer with golde and silver, and there is no breath in it.

20 But the Lord is in his holy Temple: let the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

^a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

^b Thus the people were afraid when they heard Gods threatenings, & praised,

^c That is, the state of thy Church which is now ready to perish before it come to halfe a

perfect age, which should be vnder Christ.

^d Teman & Paran were neere Sinai where the Law was giuen: whereby is signified that his deliuerance was present now as it was then.

^e Whereby is meant a power that was ioyned with his brightnes, which was hid to the rest of the world, but was reuealed in mount Sinai to his people, Plal. 3. 16.

^f Signifying that God hath wonderfull meanes, and cuer had a maruillous power when he would deliuer his Church.

^g The iniquitie of this king of Syria in vexing thy people, was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3. 10, and also of the Midianites, which destroyed themselves, Iudg. 7. 22.

^h Meaning that God was not angry with the waters, but that by this meanes hee would destroy his enemies and deliuer his Church.

ⁱ And so diddest vie all the elements as instruments for the destruction of thine enemies.

^k That is, thy power. 1 For he had not onely made a couenant with Abraham, but renewed it with his posteritie.

A Prayer of Habakkuk the Prophet for the ignorant.

2 ^b O Lord, I haue heard thy voyce, and was afraid: O Lord, reuieue thy worke in the mids of the people, in the mids of the yeeeres make it knownen: in wraoth remember mercy.

3 God commeth from ^d Teman, and the Holy one from mount Paran, Selah, his glory conereth the heauens, and the earth is full of his praise,

4 And his brightnesse was as the light: hee had hornes coming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feet.

6 He flood and measured the earth: hee beghed and dissolued the nations, and the euersalting mountaines were broken, and the ancient hills did bow: his wayes are euersalting.

7 ^f For his iniquitie I sawe the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 ^g Was the Lord angry against the riuers: or was thine anger against the floods: or was thy wraoth against the sea, that thou diddest ride vpon thine horses: thy chariots brought saluation.

9 ^h Thy bowe was manifestly reuealed, and the loches of the tribes were a lure word,

Selah, thou diddest cleane the earth with riuers.

10 The mountaines saw thee, and they trembled: the streame of the water ^p passed by: the deepe made a noyse, and lift vp by his hand on high.

11 The ^q Sunne and Moone stood still in their habitation: at the light of thine arrows they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest thrash the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine ^r Arrow: thou hast wounded the head of the house of the wicked, and discoveredst the foundations vnto the necke, Selah.

14 Thou diddest ^s strike thorow with his owne stauies the heads of his villages: they came out as a whirlwind to scatter mee: their reioycing was as to deuoure the poore secretly.

15 Thou diddest walke in the Sea with thine horses vpon the heape of great waters.

16 ^t When I heard, my belly trembled: my lips shooke at the voyce: rottennesse entered into my bones, and I trembled in my selfe, that I might rest in ^u the day of trouble: for when he commeth vnto the people, he shall destroy them.

17 ^v For the fig tree shall not flourish, neither shall fruit bee in the vines: the labour of the Olive shall faile, and the fields shall yeelde no meate: the sheepe shall bee cut off from the fold, and there shall be no bullocke in the stalles.

18 ^w But I will reioyce in the Lord: I will ioy in the God of my saluation.

19 ^x The Lord God is my strength: he will make my feet like hinds feet, and hee will make mee to walke vpon mine high places.

20 ^y To the chiefe singer on Regimothai.

^z He returneth to that which he spake in the second verse, and sheweth how he

was afraid of Gods iudgements. ^u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

^x That is, the enemy: but the godly shall be quiet, knowing that all things shall turne to good vnto them.

^y He declareth wherein standeth the comfort & ioy of the faithfull, though they see neuer so great afflictions prepared.

^z The chiefe singer vpon the instruments of musike shall haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

THE ARGUMENT.

SEEING the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of God which was at hand, shewing that their country should be utterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull, he prophesied of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorted the godly to patience, and to trust to finde mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

shall be as Sodom, and the children of Ammon, as Gomorrah: even the breeding of nettles and salt pyres, and a perpetual desolation: the residue of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shal they haue for their pride, because they haue reproched, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible vnto them, for he will consume all the gods of the earth, and euery man shall worshipping him from his place, euery all the yles of the heathen.

12 Ye Moabians also shall be slaine by my sword with them.

13 And hee will stretch out his hand against the Moab, and destroy Ashmo, and will make Moab desolate, and waste like a wilderness.

14 And flocks shall lie in the middes of her, and all the beastes of the nations, and the Pelicans, and the Owl shall abide in the upper voutes of it: the voyce of birdes shall sing in the windowes, and desolations shall be vpon the postes: for the cedars are vncouered.

15 This is the reioycing citie that dwelt careless, that said in her heart, I am, and there is none besides mee: how is she made waste, and the lodging of the beastes: euery one that passeth by her, shal hiss and wagge his hand.

CHAP. III.

4 Against the gouernours of Iherusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WDe to her that is filthy and polluted, to the robbing citie.

2 She heard not the voyce: she receiued not correction: she trusted not in the Lord: she drew not neere to her God.

3 Her princes within her are as roaring Lyons: her Iudges are as wolues in the evening, which leaue not the bones till the morrow.

4 Her prophets are light, and wicked persons: her priests haue polluted the sanctuary, they haue wrested the law.

5 The iust Lord is in the middes thereof: hee will doe none iniquitie: euery morning doth he bying his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towres are desolate: I haue made their streetes waste, that none shal passe by: their citiees are destroyed without man and without inhabitant.

7 I said, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not be destroyed, howsoeuer I

d By the destruction of other nations, he sheweth that the Iewes should haue learned to feare God,

visited them, but they rose early and corrupted all their workes.

8 Therefore wait ye vpon me, saith the Lord, vntill the day that I rise up to pray: for I am determined to gather the nations, and that I will assemble the kingdomes, to powre vpon them mine indignation, euery all my fierce wrath: for all the earth shall be deuoured with the fire of my iustice.

9 Surely then wilt I turne to the people a pure language, that they may all call vpon the Name of the Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my dispersed, prapring vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy workes, wherein thou hast transgressed against me: for then I will take away out of the mids of thee them that reioyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then wilt I leaue in the mids of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lyes: neither shall a deceitfull tongue be found in their mouth: for they shall be fed, and lie downe, and now shall make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Iherusalem.

15 The Lord hath taken away thy iudgements: hee hath cast out thine enemies: the King of Israel, euery the Lord is in the mids of thee: thou shalt see no more enill.

16 In that day it shall be said to Iherusalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie: he will saue, he will reioyce over thee with ioy, he will quiet himselfe in his loue: hee will reioyce over thee with ioy.

18 After a certaine time wilt I gather the afflicted that were of thee, & them that bare the reproch for it.

19 Behold, at that time I will buissh all that afflict thee, and I will saue her that haltereth, and gather her that was cast out, and I will get them praise and fame in all the lands of their thame.

20 At that time wilt I bring you againe, and then wilt I gather you: for I will giue you a name and praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

lone and great affliction toward his Church. o That is, them that were had in hatred, and reuiled for the Church, and because of their religion. p I will deliuer the Church which is now afflicted, as Micah 4.6. q As among the Assyrians and Caldeans, which did mocke them and put them to shame.

e They were most ea nest and ready to doe wickedly.

f Seeing ye will not repent, you shall looke for my vengeance as well as other nations.

g Left any should thinke then that Gods glory should haue persued when Iudah was destroyed, hee sheweth that he will publish his grace through all the world.

h Ebr. with one shoulder, as Hosee 6.9.

i That is, the Iewes shall come as well as the Gentiles: which is to be vnderstood vnder the time of the Gospel.

j For they shall haue full remission of all their sins: and the hypocrites, which boasted of the Temple, which was also thy pride in time past, shall be taken from thee.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defend thee, as by thy finnes thou hast put him away.

n Signifying, that God delighteth to shew his

o That is, them that were had in hatred, and reuiled for the Church, and because of their religion.

p I will deliuer the Church which is now afflicted, as Micah 4.6.

q As among the Assyrians and Caldeans, which did mocke them and put them to shame.

Haggai.

THE ARGUMENT.

When the time of the seuentie yeeres captiuitie, prophesied by Jeremiah, was expired, God raised vp Haggai, Zechariah and Malachi to comfort the Iewes, & to exhort them to the building of the Temple, which was a figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent then among them, was a iust reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lord will finish the worke that hee hath begun, and send Christ whom hee had promised, and by whom they should attaine to perfect ioy and glory.

CHAP. I.

The time of the prophesie of Haggai. 3 An exhortation to build the Temple againe.

a Who was the sonne of Histaspis, and the third king of the Persians as some thinke.

b Because the building of the Temple began to cease by reason that the people

were discouraged by their enemies: and if these two notable men had

needed to be stirred vp, and admonished of their duties, what shal we thinke of other gouernours,

whose doings are either against God, or very cold in his cause?

c Not that they condemned the building thereof, but they preferred policie, and

private profite to religion, being content with small beginnings.

d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour.

e Consider how the plagues of God vpon you for preferring your policies to his religion,

and because yee seeke not him first of all: Meaning, that they should leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the setting forth of his religion, g That is, I will heare your prayers according to my promise, k King 8.21.29. h That is, my glory shall be set forth by you. i And so bring it to nothing.



Lhe second yeere of King Darius, in the first moneth, the first day of the moneth, came the word of the Lord (by the ministration of the Prophet Haggai) vnto Zerubbabel the sonne of Shealtiel, a Prince of Iudah, and to Iehoshua the sonne of Iehozadak, the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, that the Lords house should be builded.

3 Then came the word of the Lord by the ministry of the Prophet Haggai saying,

4 Is it time for you felices to dwell in your fields houses, and this house lie waste?

5 Now therefore, thus saith the Lord of hostes, Consider your owne wayes in your hearts.

6 Ye haue sown much, and bring in little: yee eate, but yee haue not enough: yee drinke, but yee are not filled: yee clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe vp to the mountaine, and bring wood, and build this house, and I will be fauourable in it, and I will be glorified, saith the Lord.

9 Ye looked for much, and loe, it came to little, and when ye brought it home, I did blow vpon it. And why, saith the Lord of hostes, because of mine house that is waste, and yee rurne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from dew, and the earth stayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the countrie, and vpon the wine, and vpon the

oyle, vpon all that the ground bringeth forth k This declared both vpon men, and vpon cattell, and vpon the labour of the hande.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest with all the remnant of the people, heard the voyce of the Lord their God, and the words of the Prophet Haggai, (as y Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the spirit of Zerubbabel the sonne of Shealtiel, a prince of Iudah, and the spirit of Iehoshua the son of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lord of hostes their God.

CHAP. II.

Hee sheweth that the glory of the second Temple shall exceede the first.

1 In the foure and twentieth day of the first moneth, in the second yeere of King Darius,

2 In the seuenth moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministry of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this house in her first glory, and how doe you see it now? is it not in your eyes, in comparison of it, as nothing?

5 Yet now be of good courage. O Zerubbabel, saith the Lord, and be of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: mid bee strong all ye people of the land, saith the Lord, and doe it: for I am with you, saith the Lord of hostes.

6 According to the word that I covenanted with you, when yee came out of Egypt: so my spirit shall remaine among you, feare ye not.

7 For thus saith the Lord of hostes, O yet a little while, and I will shake the heauens, and the earth, and the sea, and the dry land:

author of the doctrine, & that he was but the minister, as Exo. 14.3. i. iud. 7.20. Acts. 15.38.

Which declareth that men are vnapt & dull to serue the Lord,

neither can they obey his word or his messengers before God reforme their hearts, and giue them new spirits,

John 6.44.

a For the people according as Isa. 32.11. and Ezek. 41.1, had prophesied, though the

this Temple should haue bin more excellent then Salomons Temple, which was destroyed by the Babyonians,

but the Prophets meant the Spirituall Temple, the church of Christ.

b That is, goe forward in building Gods Temple.

c He exhorteth them to patience,

though they see not as yet this Temple so glorious as the Prophets had declared: for this should be accomplished in Christ, by whom all things should be renewed.

d Meaning Christ, whom all ought to looke for and desire, or by desire, he may signifie all precious things, as riches and such like.

e Therefore when his time cometh, hee can make all the treasures of this world to serue his purpose; but the glory of this second Temple doth not stand in material things, neither can be built.

f Meaning, all spirituall blessings and felicity purchased by Christ, Phil 4 7

g That is, the flesh of the sacrifices: whereby he signifieth that that thing which of it selfe is good, cannot make another thing so:

and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrary, hee that is vnckeane and not pure of heart, doeth corrupt those things, and make them detestable vnto God, which els are good and godly. h Consider how God did plague you with famine afore you began to build the Temple,

8 And I will moue all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hostes.

9 The silver is mine, & the gold is mine, saith the Lord of hostes.

10 The glory of this last house shall bee greater then the first, saith the Lord of hostes: and in this place will I giue peace, saith the Lord of hostes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Alke now the Priests conceiuing the Law, and say,

13 If one beare his holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the postage, or the wine, or oyle, or any meat, shall it be holy: And the Priests answered, and said, No.

14 Then said Haggai, If a polluted person touch any of these, shall it bee vnckeane? And the Priests answered, and said, It shall be vnckeane.

15 Then answered Haggai, and said, So is this people, & so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they offer here, is vnckeane.

16 And now I pray you, consider in your minds: from this day, and afore, euen afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to draw out fittie vessels out of the presse, there were but twenty.

18 I moue you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to me, saith the Lord.

19 Consider I pray you, in your mindes, from this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lords temple was laid: consider it in your mindes,

20 Is the seede yet in the barme? as yet the vine, and the fig tree, and the pomegranate, and the Olive tree hath not brought forth: from this day will I blesse you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the month, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth.

23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the kingdomes of the heathen, and I will ouerthrow the charers, and those that ride in them, and the horse and the tiders shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

that his dignitie should be most excellent, which thing was accomplished in Christ.

i That is, before the building was begun.

k From the time they began to build the Temple, he promisseth that God would blesse them: and albeit as yet the fruite was not cometh forth, yet in the gathering they should haue plenty.

l He exhorteth them to patience and to abide till the harvest came and then they should see Gods blessings.

m I will make a change and renew all things in Christ, of whom Zerubbabel here is a figure.

n Hereby he sheweth that there shall be no let or hinderance

when God will make this wonderful restitution of his Church,

o Signifying,

which thing was accom-

Zechariah.

THE ARGUMENT.

Two moneths after that Haggai had begun to prophesie Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he purseth them in remembrance for what cause God had so fore punished their fathers: and yet comforteth them, if they will repent vnfeignedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they still remained in their wickedesse and coldnesse to let forth Gods glory, and were not yet made better by their long banishment, hee rebuketh them most sharpeley: yet for the comfort of the repentant, he euer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

1 He exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 16 Hee signifieth the restitution of Ierusalem and the Temple.

IN the eighth moneth of the second yere of Darius came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

Who was the sonne of Hysias. This was not that Zechariah, whereof is mention, 2. Chro 24. 20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Isaiada or Berechia and Iddo.

2 The Lord hath bene sore displeased with your fathers.

3 Therefore say thou vnto them, Thus saith the Lord of hostes, Turne ye vnto mee, saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.

4 Be ye not as your fathers, vnto whom I have spoken thus to feare them with Gods iudgements, that so mee, saith the Lord of hostes, and I they should not prouoke him, as their fathers had done, whom he so grievously punished. d Let your fruites declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem 31. 18 Lamentat. 5. 21. Isaiah 21. 8, and 31. 6, and 45. 21.

e He speaketh

thus to feare them with Gods iudgements, that so mee, saith the Lord of hostes, and I they should not prouoke him, as their fathers had done, whom he so grievously punished.

d Let your fruites declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem 31. 18 Lamentat. 5. 21. Isaiah 21. 8, and 31. 6, and 45. 21.

Jerem. 3. 12.

ezek. 18. 30.

Isa. 4. 2.

Isa. 1. 12.

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the prophets be dead, yet their doctrine remaineth for ever,

2 Pet. 1. 15.

f Seeing ye saw the force of my doctrine in punishing your fathers, why do not ye feare the threatenings contained in y^e same, and declared by my Prophets?

g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which containeth part of January and part of February.

i This vision signifieth the re-

stitution of the Church, but as yet it should not appeare to mans eyes, which is here meant by the night, by the bottom, and by the myrrhe trees,

which are blacke and give a darke shadow: yet he compareth God to a King, who hath his postes and messengers abroad, by whom he fill worketh his

purpose, and bringeth his matters to passe. k Who was the chiefe among the rest of the horsemen. l These signified the diuers offices of Gods Angels, by whom God sometime punisheth and sometime comforteth and bringeth forth his works in diuers sorts. m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled, when all the countreys about them were at rest. n Though for a time God deferre his helpe and comfort from his Church, yet this declared that hee loved them still most dearly, as a most mercifull Father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready. o In destroying the reprobate, I shewed my selfe but a little angry toward my Church, but the enemy would haue destroyed them also, and considered not the end of my chastisements.

the * former Prophets haue cryed, saying, Thus saith the Lord of hostes, Turne you now from your euill wayes, and from your wicked workes: but they would not heare nor hearken vnto mee, saith the Lord.

5 Your fathers, where are they? are they? and do the Prophets liue for euer?

6 But did not my wordes and my statutes, which I commaunded by my seruants the Prophets, take holde of your fathers? And e they returned, and said, As the Lord of hostes hath determined to doe vnto vs according to our own wayes, and according to our workes, so hath hee dealt with vs.

7 Upon the foure and twentieth day of the eleuenth moneth, which is the moneth Shebat, in the second yeere of Darivs, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I saw by night, and behold, a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottom, and behinde him were there red horses speckled and white.

9 Then said I, O my Lord, What are these? And the Angel that talked with mee, said vnto mee, I will shew thee what these bee.

10 And the man that stood among the myrrhe trees, answered and said, These are they whom the Lord hath sent to go thow the world.

11 And they answered the Angel of the Lord, that stood among the myrrhe trees, and said, We haue gone thow the world: and behold, all the world lieth still, and is at rest.

12 Then the Angel of the Lord answered, and said, O Lord of hostes, how long wilt thou be vnmmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good words, and comfortable wordes.

14 So the Angel that communed with mee, said vnto mee, Cry thou, and speake, Thus saith the Lord of hostes, I am zealous ouer Ierusalem and Zion with a great zeale.

15 And am greatly angry against the careless heathen: for I was angry but a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will

returne vnto Ierusalem with tender mercy: mine house shall bee builded in it, saith the Lord of hostes, and a line shall be stretched vpon Ierusalem.

17 Cry yet, and speake, Thus saith the Lord of hostes, My cities shall yet be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then life I vpon mine eyes, and sawe, and behold, foure homes.

19 And I said vnto the Angel that talked with mee, What be these? And he answered me, These are the homes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lord shewed me foure carpenters.

21 Then said I, What come these to do? And hee answered and said, These are the homes, which haue scattered Iudah so, that a man durst not lift vp his head: but these are come to fray them, and to call out their homes of the Gentiles, which lift vp their home ouer the land of Iudah to scatter it.

are Gods instruments, which with their mallets and hammers beake thele hard and strong homes, which would ouerthrow the Church, and declare that none enemies home is so strong, but God hath an hammer to beake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

I lift vpon mine eyes againe and looked, and behold, a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said vnto mee, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with mee, went forth: and another Angel went out to meet him,

4 And said vnto him, Runne, speake to this young man, and say, Ierusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I saith the Lord, will be vnto her a wall of fire round about, and will be the glory in the mids of her.

6 Ho, ho, come forth, and see from the land of the North, saith the Lord: for I haue scattered you into the foure windes of the heauen, saith the Lord.

7 Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this glory hath he sent me vnto the nations, which spoiled you: for hee that toucheth

among all their enemies. d To defend my Church, to feare the enemies, and to destroy them if they approach neere. e In me they shall haue their full felicity and glory. f He calleth them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefits of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By fleeing from Babylon, and comming to the Church. i Seeing that God hath begun to shew his grace among you by deliuering you, he continueth the same still toward you, and therefore kinde me his Angel and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way, nor at home.

p To measure out the build-

q The abundance shall be to great, that the places of store shall not be able to containe these

blissings, that God will send, but shall euen breake for full-

nesse.

r Which signifieth all the enemies of the Church, East,

West, North,

South.

t These carpenters or smiths.

a That is, the Angel, who was Christ: for in re-

spect of his office be oft times called an

Angel, but in respect of his eternall essence is

God, & so called,

b Meaning, himselfe Zechariah.

c Signifying, the spiritual Ierusalem and Church

vnder Christ,

which should be extended by the Gospel thorow

all the world, & should need no

materiall walles, nor trust in any

worldly strength, but should bee safely preferred,

& dwell in peace

k Ye are so deare unto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, **l** Psal 17.8. **m** Upon the heathen your enemies. **n** They shall be your servants, as you have bene theirs. **o** This must necessarily be understood of Christ, who being God equal with his Father, was sent as hee was Mediatour to dwell in his Church, and to gouerne them.

CHAP. III.

A prophesie of Christ, and of his Kingdom.

a He prayed to Christ the Mediator for the state of the Church. **b** Which declarereth that the faithfull haue not onely warre with flesh and blood, but with Satan himselfe and spirituall wickednesse, **c** Ephel. 6.12. **d** That is, Christ speaketh to God as the mediator of his Church, that he would rebuke Satan; and here hee sheweth himselfe to be the continuall preseruer of his Church. **e** Meaning, that Iehoshua was wonderfully preserued in the captiuitie, and now Satan sought to afflicke and trouble him, when hee was doing his office. **f** In respect of the glorious garments, and precious stones that the Priests did weare before the captiuitie; and by this contemptible state the Prophet signifieth that these small beginnings should be made excellent when Christ shall make the full restitution of his Church. **g** He sheweth of what apparel he speaketh, which is, when our filthy sinnes are take away, and we are clad with Gods mercies, which is meane of the spirituall restitution. **h** The Prophet prayeth that besides the raine, the Priest might also haue fire for his head accordingly, that is, that the dignity of the Priesthood might be perfect, and this was fulfilled in Christ, who was both Priest and King; and here all such are condemned, that can content themselves with any meane reformation in religion, seeing the Prophet desired his perfection, and obtained it. **i** That is, haue rule and gouernment in my Church, as thy predecessors haue had. **j** Whereby he meaneth, to haue the whole charge and ministry of the Church.

gine that place among these that stand by. **8** Heare now, O Iehoshua the high Priest, thou and thy fellows that sit before thee: for they are monitrous persons: but behold, I will bring forth the Branch my seruant. **9** For loe, the stone that I haue laid before Iehoshua: upon one stone shall be seuen eyes: behold, I will cut out the graining thereof, saith the Lord of hostes, and I will take away the iniquitie of this land in one day. **10** In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the vine, and vnder the figge tree.

m That is, Christ, who did so humble himselfe, that not onely hee became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, **l**sa. 11.1, 1. ier. 23.5, and 33.14, 15. **n** He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap 4. 10. **o** That is, I will make it perfect in all points, as a thing wrought by the hand of God. **p** Though I haue punished this land for a time, yet I will euen now be pacified, and visit their sinnes no more. **q** Ye shall then liue in peace and quietnesse, that is, in the Kingdom of Christ **l**lue. 1.2, micah 4.4, hag. 2.10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

a And the Angel that talked with mee, came againe and waked mee, as a man that is called out of his sleepe. **2** And said vnto mee, What seest thou? and I said, I haue looked, and beholde, a candlestick all of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen pipes to the lampes which were vpon the top thereof. **3** And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof. **4** So I answered and spake to the Angel that talked with mee, saying, What are these, my Lord? **5** Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these bee? And I said, No, my Lord. **6** Then he answered and spake vnto me, saying, This is the word of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my Spirit, saith the Lord of hostes. **7** Who art thou, O great mountaine, before Zerubbabel? thou shalt bee a plaine, and hee shall bring forth the heat stone

k That is, the Angels, who represented the whole number of the faithfull: signifying, that all the godly should willingly receiue him. **l** Because they follow my word, they are contemned in the world and esteemed as monsters, **l**sa. 8.18.

a Which was euer in the mida of the Temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection. **b** Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though he had no helpe of man.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members. **d** Hee sheweth that Gods power only is sufficient to prelerne his Church, though hee vnto mans help thereunto. **e** He comparerh the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies daily laboure to let in the building of his Spirituall Temple, but all in vaine. **f** Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple.

thereof,

threof, with shoutings, crying, Grace, grace vnto it.

g Meaning, the Prophet, that I am a knitt, sent o my Father for the building and preferation of my spirituall Temple.

h Signifying, that al were discouraged at the small and poore beginnings of the Temple.

i Whereby he signifieth the plummet & line, that is, that Zerubbabel which represented Christ, should go forward with my Lord.

his building to the ioy and comfort of the godly though y world

be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning, a continual providence, so that neither Satan nor any power in the world can go about or bring any thing to passe to hinder his worke, Chap. 3.9.

l Which were euer Greene and full of oyle, so that still they poured forth oyle into the lampes: Signifying, that God will continually maintaine & preserve his Church, and endue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of the meane, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

a Because the Iewes had provoked Gods plagues by contemning his word, and casting off all iudgement and equitie, he sheweth that Gods curses written in this booke had iustly light both on them & their fathers: but now it they would repent, God would send the same among the Caldeans their former enemies.

b That is, vnto any injury toward his neighbour.

c Meaning, wherefoeuer he bee in the world. d He that transgresseth the first Table, and serueth not God aright, but abuseth Gods name. e Which was a measure in dry things, containing about ten portells,

8 And he said vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

9 Then said hee vnto mee, This is the curse that goeth forth ouer the whole earth: for every one that stealeth, shall be cut off: aswell on this side, as on that: and every one that sweareth, shall be cut off, aswell on this side, as on that.

10 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thief, & into the house of him that falsly sweareth by my Name: and it shall remaine in the mids of his house and shall consume it, with the timber thereof, and stones thereof.

11 Then the Angel that talked with me, went forth and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

12 And I said, What is it? And he said, This is an Ephah that goeth forth. Wee

said moreover, this is the sight of them, f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure.

g To reuel the measure. h Which representeth iniquitie, as in the next verse, i Signifying that Satan should not haue such power against the Iews to tempt them, as he had in time past, but that God would shut vp iniquitie in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weak and infirme meanes. l To remove the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

13 And he said vnto me, To build it an house in the land of Shinar, and it shall be established and let thereupon her owne place.

14 Then said I to the Angel that talked with me, Whither doe they beare the Ephah?

15 And he said vnto me, To build it an house in the land of Shinar, and it shall be established and let thereupon her owne place.

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CHAP. VI.

By the foure charers hee describeth the foure Monarchies.

a By charers here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.

b By the brazen mountaines he meaneth the eternal counsell and providence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alrar.

c Which signified the great crueltie and persecutions that the Church had endured vnder diuers enemies,

d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians, which restored them to libertie. f Which signified that God would sometime giue his Church rest, and power his plagues vpon their enemies, as he did in destroying Nineueh and Babylon, and other their enemies. g Meaning, all the actions and motions of Gods Spirit, which according to his vnchangeable counsell he causeth to appeare through all the world. h That is, toward Egypt, and other countreys therabout, i That is, they of diuers colours, which a keeleuse, to signifie that Satan hath no power to hurt or afflict, till God giue it him, Iob. 1. 12.

k By punishing the Caldeans, mine anger ceased, & you were delivered.

l To rescue of him an other three, money to make the two crownes: which were men of great authority among the Jewes, and doubted of the restitution of the Kingdome and of the Priesthood, and hurt others by their example.

m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and king.

n Meaning, Christ, of whom Iehoshua was the figure, for in Greeke they were both called Iesua.

o That is, of himselfe, without the helpe of man. p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai. 2. 10. q Whereof Iehoshua had but a shadow.

r The two offices of the Kingdome and Priesthood shall be so ioynd together, that they shall be no more dissiuered. s Who was also called Heidai. t He was also called Ioshiah. u That they may acknowledge their infirmities, which looked that all things should have bene restored incontinently: and of this their infidelity these two crownes shall remaine as tokens, A& s. 1. 6. x That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spirituall Temple. y If ye will beleue and remaine in the obedience of faith.

z That is, of himselfe, without the helpe of man. p Which declareth that none could build this Temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai. 2. 10. q Whereof Iehoshua had but a shadow.

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CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

And in the fourth yeere of king Darius, the word of the Lord came unto Zechariah in y^e fourth day of the ninth moneth, even in Chisleu.

2 For they had sent unto the house of God, Shazzer, and Regem-melech, and their men to pray before the Lord.

3 And to speake unto the Priests, which were in the house of the Lord of hostes, and to the Prophets, saying, Should I wepe in the fast moneth, and separate my selfe as I haue done these in many yeeres?

4 Then came the word of the Lord of

hostes unto me, saying,

5 Speake vnto all the people of the land, and to the Priests and say, When ye fasted and mourned in the first and seuenth moneth, even these seuenth yeeres, did ye fast vnto me? Doe I approve it?

6 And when ye did eate, and when ye did drinke, did ye not eate for your selues, and drinke for your selues?

7 Should ye not heare the words which the Lord hath cryed by the ministry of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Create true iudgement, and shew mercy and compassion, euen man to his brother.

10 And oppresse not the widdeow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, & stopped their eares that they should not heare.

12 Yea, they made their hearts as an adamant stone, lest they should heare the law, and the words which the Lord of hostes sent in his Spirit by the ministry of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cryed, and they would not heare, so they cryed, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations whom they knew not: thus the land was desolate after them, that no man passed thither nor returned: for they laide the pleasant land to waste.

hypocrisie, which thought by their fasting to please God, & by such things as they inuented, and in the meane season would not serue him as he had commanded. k Hee sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared y^e they were godly. Mat. 23. 23. l And would not carry the Lords burthen, which was sweet and easie: but would beare their own, which was heauy and grievous to the flesh, thinking to merite thereby: which similitude is taken of oxen, which shrink at the yoke, Nehem. 9. 29. m Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them. n That is, after they were carryed captiue. o By their sinnes whereby they prouoked Gods anger,

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good works

20 The calling of the Gentiles.

And the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a citie of truth, and the mountaine of the

f For there were both of the people, and of the Priests, which doubted, as touching this conuention, besides them which as yet remained in Caldea, and reasoned of it as of one of the chiefe points of their religion.

g For they thought: they had deserved toward God, because of this fast which they inuented of themselves: & though fasting of it selfe be good, yet because they thought it a seruice toward

God, and trusted therein, it is here reprooued.

h Did you not eate and drinke for your owne necessitie? and so likewise ye did abstinence according to your own fantasies, & not after the precept of my law.

i Hereby hee condemneth their

hypocrisie, which thought by their fasting to please God, & by such things as they inuented, and in the meane season would not serue him as he had commanded.

k Hee sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared y^e they were godly.

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I loved my city with a singular loue, so that I could not abide y^e any should doe her any iniurie. b Because she shall be faithful

and loyal toward me her husband,

c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preferue them so long as nature would suffer them to liue, and increase their children in great abundance.

d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18. 14. Rom. 4. 20.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperity shall be sure and stable.

f Let neither respect of your private commodities, neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets which incourage you thereunto.

g For God cursed your worke, so that neither man nor beast had profit of their labours. h Reade Ezek. 18. 20. i Which declar-eth that man cannot turne to God till hee change mans heart by his Spirit and so begin to do well, which is to pardon his sinnes, and to giue him his graces.

Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall yet olde men and old women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the citie shall be full of boyes and girles playing in the streetes thereof.

6 Thus saith the Lord of hostes, Though it be impossible in the eyes of the remnant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall dwell in the mids of Ierusalem, and they shall be my people, and I will be their God in truth and in righteousness.

9 Thus saith the Lord of hostes: Let your hands be strong, ye that heare in these dayes these wordes by the mouth of the Prophets, which were in the day that the foundation of the house of the Lord of hostes was layd, that the Temple might be builded.

10 For before these dayes there was no hire for man, nor any hire for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now I will not increase the residue of this people as aforetime, saith the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dew, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers sponked me into wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes: to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall doe. Speake ye euery man the truth vnto his neighbour: execute iudgement truly and vprightly in your gates,

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast

of the tenth shall bee to the house of Iudah joy and gladnesse, and prosperous be their feasts: therefore loue the truth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one citie, shall goe to another, saying, * Up, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will goe alio.

22 Yea, great people and mighty nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, in those dayes shall ten men take hold out of all languages of the nations, euen take hold of the skirt of him that is a Jew, and say, Wee will goe with you: for wee haue heard that God is with you.

the great zeale that God should giue the Gentiles to come to his Church, and to ioine with the Iewes in his true religion, which should be in the kingdome of Christ. Isa. 2. 2. micah. 4. 1.

CHAP. IX.

1 The threatning of the Gentiles. 9 The coming of Christ.

The burden of the word of the Lord in the land of Hadadach: and Damascus shall be his rest: when the eyes of man euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border there by: Tyrus also and Sidon, though they be very wise.

3 For Tyrus did build her selfe a strong hold, and heaped vp silver as the dust, and gold as the mire of the streetes.

4 Behold, the Lord will spoile her, and hee will limite her power in the Sea, and she shall be denoured with fire.

5 Ashkelon shall see it, and feare, and Azrah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azrah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but hee that remaineth, euen he shall be for our God, and hee shall bee as a prince in Iudah, but Ekron shall bee as a Iebusite.

8 And I will campe about mine house against the armie, against him that passeth by, and against him that returneth,

dome. f Though they of Tyrus thinke themselves inuincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements. g Meaning, that all should be destroyed sauca very few, that should remaine as strangers. h Hee promisth to deliuer the Iewes when hee shall take vengeance on their enemies for their cruelty, and wrongs done to them. i As the Iebusites had been destroyed, so should Ekron and all the Philistims. k He sheweth that Gods power onely shall be sufficient to defend his Church against all aduersaries, be they neuer so cruell, or assemble their power neuer so often.

1 That is, God hath now seene the great injuries and afflictions wherewith they have been afflicted by their enemies,

and no oppressour shall come upon them any more: for now I seeue with mine eyes.

9 Reloyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: be- hold, thy King cometh vnto thee: hee is iust, and saued himselfe, poore, and riding vpon an asse, and vpon a colt the foale of an asse.

10 And I will cut off the charrets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and hee shall speake peace vnto the heathen, and his dominion shall bee from sea vnto sea, and from the riuer to the ende of the land.

m That is, hee hath righteously iudged in himselfe for the vice and commodity of his Church,

11 & Thou also shalt bee saued through the blood of thy Covenant, I haue looked thy prisoners out of the pit wherein is no water.

n Which declares that they should not looke for such a king as should be glorious in the eyes of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ,

12 Turne you to the strong holde, yee prisoners of hope: euen to day doe I declare, that I will render thee double vnto thee.

o No power of man or creature shall be able to let this kingdom of Christ, and he shall peccably gouerne them by his word.

13 For Iudah haue I bent as a bow for mee: Ephraims hand haue I filled, and I haue rayled by thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants word.

p That is, from the red sea to the sea called Syria-cum, and by these places which the Iewes knew he meant an infinite space and compasse ouer the whole worlde.

14 And the Lord shall be seene ouer them, and his arrow shall goe forth as the lightning: and the Lord God shall blow the trumpet, & shall come forth with the white winds of the South.

q That is, from Euphrates, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenant of the Church, because God made it with his Church and left it with them; for the loue that he bare vnto them.

15 The Lord of hosts shall defend them, and they shall deuoure them, and I will subdue them with sling stones, and they shall drinke, and make a noyse as though wine, and they shall be filled like bowles, and as the hoznes of the altar.

r Meaning, Ierusalem, or the Church which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the covenant of the Church, because God made it with his Church and left it with them; for the loue that he bare vnto them.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shall bee as the stones of the crowne lifted by vpon his land.

s That is, in-to the holy land, where the city & the Temple are, where God will defend you.

17 For how great is his goodnesse! and how great is his beautie! coene shall make the yong men cheerefull, and new wine the maidens.

t That is, in-to the holy land, where the city & the Temple are, where God will defend you.

u Meaning, the faithful, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie.

18 That is, double benefites and prosperitie in respect of that, which your fathers enioyed from Dauids time to the captiuitie.

x That is, double benefites and prosperitie in respect of that, which your fathers enioyed from Dauids time to the captiuitie.

19 I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he heare meaneth by the Grecians.

y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he heare meaneth by the Grecians.

20 He promisseth, that the Iewes shall destroy their enemies and haue abundance, and excess of all things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietye, and a thankfull remembrance of Gods great liberalitye.

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a The faithful shall be reuered, and reuerenced of all, euen the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Ioseph declared of Alexander the great, when he met Iadi the high Priest.

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2 The vanity of idolatry. 3 The Lord promisseth to visite and comfort the house of Israhel.

A Speke you of the Lord raine in the time of the latter raine: that the Lord make white clouds, and giue you shoures of raine, and to euerie one graile in the field.

2 Surely the fooles haue spoken vanity, and the soothsayers haue seene a lie, and the dreamers haue tolde a vaine thing, they comfort in vaine: therefore they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepherds, and I did visite the goats: but the Lord of hosts will visite his flocke the house of Iudah, and will make them as his beautiful houle in the battell.

4 Out of him shall the corner come forth: out of him the naile, out of him the bow of battell, and out of him euery appointer of tribute also.

5 And they shall bee as the mighty men, which tread downe their enemies in the mire of the streets in the battell, and they shall fight, because the Lord is with them, and the riders and horses shall be confounded.

6 And I will strengthen the house of Iudah, and I will yssue the horse of Ioseph, and I will bring them againe, for I pity them, and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant: and their heart shall reioyce as though wine: yea, their children shall see it, and bee glad: & their heart shall reioyce in the Lord.

8 I will blesse for them, and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will sowe them among the people, and they shall remember me in farre countreies: and they shall liue with their children, and turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them.

11 And he shall goe into the Sea with affliction, and shall smite the waues in the sea, & all the depths of the riuer shall dry up: and the pit of Asshur shall be cast down, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his name, saith the Lord.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

i Wherby he declareth the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hiffe he can call the fiō all places suddenly.

k Though they shall yet be scattered, and seeme to be lost, yet it shall be profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached.

l Not that they should returne into their countrey, but be gathered & ioyn'd in one faith by the doctrine of the Gospel.

m He allueth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grievous vision against Ierusalem and Iudah.

Open thy doores, **D** Lebanon, and the tops shall denounce thy cedars.

2 **H**owle **b** fire trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, **D**ukes of Bashan, for the defence forrest is cut downe.

3 There is the voyce of the howling of the shepherds: for their glorie is destroyed: the voyce of the roaring of lions whelps: for the pride of Iordan is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the slaughter.

5 They that possesse them, slay them, and slinne not: and they that sell them, say, **B**lessed be the Lord: for I am rich, and their owne shepherds spare them not.

6 Surely, I wil no more spare those that dwell in the land, sayeth the Lord: but loe, I will deliuer the men euery one into his neighbours hand, and into the hand of his kings: and they shall smite the land, and out of their hands I will not deliuer them.

7 For I fed the sheepe of slaughter, euen the **k** poore of the flocke, and Iooke unto me **t**wo stauers: the one I called Beautie, and the other I called Blandes, and I fed the sheepe.

8 **T**hree shepherds also I cut off in one moneth, and my soule loathed **e** them, and their soule abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one of the flesh of his neighbour.

10 And Iooke my staffe, euen Beautie, and basketh, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the **p**oore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good, giue me **r** my wages: and if no, leaue off: so they weighed for my wages thirtie pieces of siluer.

13 And the Lord said vnto mee, Call it vnto the **p**oite: as goodly price that I was

g He noteth the hypocrites which euer haue the Name of God in their mouthes, though in their life & doings they deny God, attributing their gains to Gods blessing, which cometh of the spoile of their bretheren. **i** I will cause one to destroy another. **k** That is, the small remnant, whom he thought worthy to shew mercy vnto. **l** God sheweth his great benefits toward his people, to conuince them of greater ingratitude, which would neither be ruled by his most beautiful order of government, neither continue in the bands of brotherly vniute, and therefore he breaketh both the one and the other. Some reade for Bands, Destroyers, but in the 14. verse the first reading is confirmed. **m** Whereby hee sheweth his care and diligence, that hee would suffer them to haue no euil rulers, because they should consider his great loue. **n** Meaning the people, because they would not acknowledge these great benefits of God. **o** He sheweth that the least part euer profit by Gods iudgements. **p** Besides their ingratitude, God accuseth them of malice and wickednesse, which did not onely forget his benefits, but esteemed them as things of nought. **q** Shewing that it was too little to pay his wages, which could scarcely suffice to make a few tiles for to couer the Temple.

14 **T**he destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grievous vision against Ierusalem and Iudah.

15 And the Lord said vnto mee, Take to thee yet **t**he instruments of a foolish shep- **r** Signifying, that they should haue a certain kinde of regiment, and that I might dissolve the brotherhood between Iudah and Israel.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor deale that which is hurt, nor fede that that standeth vp: but he shall eat the flesh of the fat, and teare their clawes in pieces.

17 **I**de shepheard that leaueth the flocke: the sword shall bee vpon his arme, and vpon his right rie. His arme shall bee cleane dyed vp, and his right eye shall be utterly darkened.

18 By the arme he signifieth strength, as he doth wisdom and iudgement by the eye: that is, the plague of God shall take away both the strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem. **a** That is, the

The burden of the word of the Lord vpon Israel, sayeth the Lord, which spread the heauens, and laid the foundation of the earth, and foined the spirit of man within him.

2 Behold, I will make Ierusalem a **b**cup of popson vnto all the people round about: and also with Iudah will be dee in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp shall be toyme, though all the people of the earth be gathered together against it.

4 In that day sayeth the Lord, I will smite euery hoyle with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and wil smite euery hoyle of the people with blindness.

5 And the princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the sheafe, and they shall denounce all the people round about on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shall preferre the tents which are now of Iudah, as aforetime: therefore the glorie of the house of Dauid shall not boast, nor the glorie of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shall be as Dauid: and the house of Dauid shall be as Gods house, and as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem. Dauid or in their

10 And I will powre vpon the house of defended cities.

e They shal haue the feeling of my grace by faith, and know that I haue compassion on them.

f That is, whom they haue continually vexed with their obstinacy, & grieved my spirit, Ioh. 1. 9. 37. where it is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before

they had so grievously offended by their ingratitude. h They shal lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo, where Iosiah was slaine, 2. Chron. 35. 22. k That is, in al places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shall lament. m Vnder these certaine families hee containeth all the tribes, and sheweth that both the Kings and the Priests had by their sin pierced Christ. n Called also Simeon. o To wit, which were elected by grace, and preferred from the common destruction.

CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatrie. 3 The zeale of the godly against false prophets.

a He sheweth what shall be the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continual running fountaine, and purge them from al vncleanesse.

b He promisseth that God wil also purge them from all superstition, and that their religion shall be pure. c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom

the Prophet here calleth vncleane spirits. d That is, when they shall prophesie lies, and make God, which is the author of truth, a cloke therunto. e He sheweth what zeale the godly shal haue vnder the Kingdome of Christ, Deut. 1. 3. 6. 9. f God shall make them ashamed of their errors & lies, and bring them to repentance, and they shal no more weare Prophets apparel, to make their doctrine seeme more holy. g They shal censure their former ignorance, and be content to labour for their living.

David, and vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, and they shal looke vpon me, whom they haue pierced, and they shal lament for him, as one mourneth to his onely sonne, and be soory for him as one is soory for his first borne.

11 In that day shall there bee a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall bewaile euery familie apart, the family of the house of David apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Levi apart, and their wiues apart: the family of the Sheimei apart, and their wiues apart.

14 All the families that remaine, euery familie apart, and their wiues apart.

these wounds in thine hands? Then hee shall answer, Thus was I wounded in the house of my friends.

7 ¶ Arise, sword, vpon my shepherd, and vpon the man that is my fellow, saith the Lord of hostes: smite the shepherd, and the sheepe shall be scattered, and I will turne mine hand vpon the little ones.

8 And in all the land, sayeth the Lord, two parts therein shall be cut off, and die: but the third shall be left therein.

9 And I will bring that third part thorow the fire, and will fine them as the siluer is fined, and will try them as gold is tryed: they shall call on my Name, and I wil heare them: I will say, It is my people, and they shall say, The Lord is my God.

fore this great comfort shall come vnder Christ, there should bee an horrible dissipation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ, because hee was the head of all pastors, Mat. 26. 31. k The greatest part shal haue no portion of these blessings, & yet they that shal enioy them, shal be tried with great afflictions, so that it shalbe known that onely Gods power and his mercies doe preferre them.

CHAP. XIII.

8 Of the doctrine that shall proceede out of the Church, and of the restauration thereof

¶ Hold, the day of the Lord commeth, and the spoile shall be divided in the mids of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shal not be cut off from the citie.

3 Then shall the Lord goe forth & fight against those nations, as when hee fought in the day of battell.

4 And his seete shall stand in that day vpon the mount of olives, which is before Ierusalem on the East side, and the mount of olives shall cleaue in the middes thereof: toward the East and toward the West there shall bee a very great valley, and halfe of the mountaine shall remooue toward the North, and halfe of the mountaine toward the South.

5 And ye shall flee vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shal flee like as ye fled from the earthquake in the dayes of Uzziah King of Iudah: and the Lord my God shall come, and all the saints with thee.

6 And in that day shal there be no cleare light, but darke.

7 And there shal be a day (it is knowne to

d So that out of all the parts of the world, they shal see Ierusalem, which was before hid with this mountaine: and this hee meaneth of the spiritual Ierusalem the Church. e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into al places, where they might hide them among the mountains, f Read Amos 1. 1. g Because they did not credite the Prophets words, he turneth to God, and comforteth himselfe in that that hee knew that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing.

h Hereby he sheweth that though their parents and friends dealt more gently with them, & put them not to death, yet they would fo punish their children that became false prophetes, that the markes and signes should remaine for euer. i The Prophet warneth the Iewes, that be-

a He armeth the godly against the great tentations that should come before they enioyed this prosperous estate promised vnder Christ, that whoso these dangers should come, they might know that they were warned of them before.

b As your fathers and you haue had experience both as the red sea and at all other times.

c By this manner of speach the Prophet sheweth Gods power and care ouer his Church, and how hee will as it were by miracle saue it.

h Signifying that there should be great troubles in the Church, & that the time hereof is in the Lords hands, yet at length (which is here meant by the evening) God would send comfort.

i That is, the spirituall graces of God, which should euer continue in most abundance.

k All idolatry & superstition shall be abolished, and there shall be one God, one faith, and one religion.

l This new Ierusalem shall be seene through all the world, and shall excell the first in excellencie, wealth, and greatness.

m God will not onely raise vp war without, but sedition at home to try them.

n To hurt and oppress him.

the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there waters of life goe out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the breemost sea, and shall bee both in summer and winter.

9 And the Lord shall be King ouer all the earth: in that day shall there be one Lord, and his Name shall be one.

10 All the earth shall be turned as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Mananich, vnto the kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Ierusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all people that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day a great tumult of the Lord shall be among them, and euery one shall take the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shall fight also against Ierusalem, and the arme of all the heathen shall

bee gathered round about, with gold and silver, and great abundance of apparell.

15 Yet this shall be the plague of the horse, of the mule, of the camel, and of the asse, and of all the beasts that be in these tents as this plague.

16 But it shall come to passe that euery one that is left of all the nations, which came against Ierusalem, shall goe vp from yere to yere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shall come no raine.

18 And if the family of Egypt goe not vp, and come not, it shall not raine vpon them. This shall be the plague wherewith the Lord will smite all the heathen that come not vp to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt and the punishment of all the nations, that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the bydes of the horses, The holiness vnto the Lord, and the hors in the Lords house shall be like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shall be holy vnto the Lord of hostes, and all they that sacrifice, shall come and take of them, and seeke therein: and in that day there shall be no more the Canaanite in the house of the Lord of hostes.

o The enemies are rich, and therefore shall not come for a praye, but to destroy and shed blood.

p As the men should be destroyed, ver. 12.

q By the Egyptians which were great enemies to true religion, he meaneth all the Gentiles.

r Signifying that to what seruice they were put now (whether to labour, or to serue in warre) they were now holy, because the Lord had sanctified them.

s As precious the one as the other, because they shall be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true seruice of God.

Malachi.

THE ARGUMENT.

This Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more feruent desires looke for the coming of Messiah. He confirmeth the same doctrine that the two former doe, but chiefly he reproveth the Priests for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the precept of his word. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings against God, impatience, and such like. Notwithstanding for the comfort of the godly, he declareth that God would not forget his promise made vnto their fathers, but would send Christ his messenger, in whom the Covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priests.

The burden of the word of the Lord to Israel by the ministration of Malachi.

2 I haue loued you, sayeth the Lord: yet ye say, Wherein hast thou loued vs? Was not Esau Iacobos brother, sayth the Lord: yet I loued Iacob,

3 And I hated Esau, and made his mountains waste, and his heritage a wilderness for dragons.

4 Though Esau say, We are impouertised, but we will returne, and build the desolate places, yet sayeth the Lord of hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people with whom the Lord is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lord will bee magnified vpon the border of Israel.

6 A soune honoureth his father, and a seruant his master. If then I be a father, where is mine honour? And if I be a master, where is my feare, saith the Lord of hostes vnto you, O Priests that despise my Name: and ye say, Wherein haue we despised thy Name?

Hee noteth their grosse hypocritie, which would not see their fautes, but most impudently couered them, and so were blind guides.

d Besides the rest of the people, he condemneth the Priests chiefly, because they should haue reproveth others for their hypocritie, and obstinacy against God, and not haue hardened them by their example to greater euill.

f Ye receive all manner offerings for your owne greedinesse, and doe not examine whether they be according to my Law or no.

g Not that they said this, but by their doings they declared no lesse.

h You make it no fault: where-by he condemneth them that thinke it sufficient to serve God partly as he hath commaunded, and partly after mans fantasie,

and so come not to that purenes of religio, which he requireth, and therefore in reproch bewetheth them that a mortall man would not be content to be so served.

i He derideth the Priests, who bare the people in hand, that they prayed for them, and sheweth that these evils came vpon the people.

k Will God consider your office and state, seeing ye are so couetous and wicked? 1 Because the Levites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God wisteth that they would rather shut the doores, then to receive such as were not perfect.

m God sheweth that their ingratitude, & neglect of his true service, shalbe the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his words to the capacity of the people, and by the office and sacrifice he meaneth the spiritual service of God, which should be vnder the Gospell, when an end should be made to all these legall ceremonies by Christes onely sacrifice.

n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse.

o The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good enough for the Lord.

p That is, hath abilitie to serve the Lord according to his word, and yet will serve him according to his couetous mind.

7 See offer ^auncleane bread vpon mine altar, and you say, Wherein haue wee polluted thee? In that ye say, The table of the Lord is not ^bto be regarded.

8 And if yee offer the blinde for sacrifice, it is ^cnot euill: and if yet offer the lame and sicke, it is not euill: offer it now vnto thy Prince: will hee be content with thee, or accept thy person, saith the Lord of hostes?

9 And now, I pray you, pray before God, that hee may haue mercy vpon vs: this hath bene by your meanes: will hee regard ^dyour persons, saith the Lord of hostes?

10 What is there euen among you, that would shut the doores, and kinde not fire on mine altar in vaine? I haue no pleasure in you, saith the Lord of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vnto the going downe of the same, my Name is ^egreat among the Gentiles, and in euery place incense shall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is ^fpolluted, and the fruit thereof, euen his meate is not to bee regarded.

13 Ye said also, Behold, it is a ^gwearienes, and ye haue trusted at it, saith the Lord of hostes, and yee offered that which was rancid, and the lame, and the sicke: thus yee offered an offering: should I accept this of your hand, saith the Lord?

14 But cursed bee the deceiver, which hath in his flocke ^ha male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, saith the Lord of hostes, and my Name is terrible among the heathen.

15 Because the Levites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God wisteth that they would rather shut the doores, then to receive such as were not perfect.

m God sheweth that their ingratitude, & neglect of his true service, shalbe the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his words to the capacity of the people, and by the office and sacrifice he meaneth the spiritual service of God, which should be vnder the Gospell, when an end should be made to all these legall ceremonies by Christes onely sacrifice.

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o The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good enough for the Lord.

And now, O ye ^aPriests, this commandement is for you.

2 If ye will not heare it, nor consider it in your heart, to giue glory ^bvnto my Name, saith the Lord of hostes, I will euen send a curse vpon you, & will curse your ^c blessings: yea, I haue cursed them already, because ye doe not consider it in your heart.

3 Behold, I will corrupt ^dyour seed, and cast dung vpon your faces, euen the ^e dung of your solumne feasts, and you shall bee like vnto it.

4 And ye shall know, that I haue ^fsent this commandement vnto you, that my covenant which I made with ^gLeui, might stand, saith the Lord of hostes.

5 My ^hcovenant was with him of life and peace, and I ⁱgaue him feare, and hee feared mee, and was asfraid before ^jmy Name.

6 The law of ^ktrueth was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equity, and did turne many away from iniquitie.

7 For the Priests ^llips should preserve knowledge, and they should seeke the Law at his mouth: for he is the ^mmessenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Law: yee haue broken the Covenant of ⁿLeui, saith the Lord of hostes.

9 Therefore haue I made you also to be despised, and vile before all the people, because ye kept not my wayes, but haue bene partiall in the Law.

10 Haue not we all one ^ofather? hath not one God made vs? why doe wee transgresse euery one against his brother, and breake the covenant of ^pour fathers?

11 Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holinesse of the Lord which he loued, and hath married the ^qdaughter of a strange god.

12 The Lord will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Iakob, and him that ^roffereth an offering vnto the Lord of hostes.

13 And this haue yee done againe, and ^scovered the altar of the Lord with fumes, with weeping, and with mourning: because

him according to his word. h I prescribed Leui a certaine Law to serve me. i He served me and set forth my glory with all humility and submission. k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord. l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessity, and not to reserve it for himselfe.

m Shewing, that whoe soeuer doeth not declare Gods will, is not his messenger and Priest. n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God, nor their brethren.

o Whereby they had bound themselves to God to be an holy people. p They haue ioyned themselves in marriage with them that are of another religion. q That is, the Priests. r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine.

a He speaketh vnto them chiefly, but vnder them he cōteinneth the people also.

b To serue me according to my word.

c That is, the abundance of Gods benefits.

d Your seede sheweth fall come to no profit.

e You boast of your holinesse, sacrifices, and feasts, but they shall turne to your shame, and be as vile as dung.

f The Priests objected against the Prophet, that he could not reprove them, but he must speake against the Priesthood, and the office established of God by promise, but hee sheweth that the office is nothing slandered, when these villaines and dung are called by their owne names.

g He sheweth what were the two conditions of the covenant made with the tribe of Leui: on Gods part, that he would giue them long life and felicity, and on their part, that they should faithfully serue

him according to his word. h I prescribed Leui a certaine Law to serve me. i He served me and set forth my glory with all humility and submission. k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord. l He is as the treasure house of Gods word, and ought to giue to euery one according to their necessity, and not to reserve it for himselfe.

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o Whereby they had bound themselves to God to be an holy people. p They haue ioyned themselves in marriage with them that are of another religion. q That is, the Priests. r Ye cause the people to lament, because that God doth not regard their sacrifices, so that they seeme to sacrifice in vaine.

14 Because the Levites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God wisteth that they would rather shut the doores, then to receive such as were not perfect.

m God sheweth that their ingratitude, & neglect of his true service, shalbe the cause of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his words to the capacity of the people, and by the office and sacrifice he meaneth the spiritual service of God, which should be vnder the Gospell, when an end should be made to all these legall ceremonies by Christes onely sacrifice.

n Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the fat: but in the meane season they shewed not that obedience to God which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnesse.

o The Priests and people were both weary with serving God, and passed not what manner of sacrifice and service they gave to God: for that which was least profitable, was thought good enough for the Lord.

p That is, hath abilitie to serve the Lord according to his word, and yet will serve him according to his couetous mind.

CHAP. II.

Threatnings against the Priests, being seducers of the people.

f This is another fault, whereof he accused acceptably at your hands.

14 *Pe* ye say, *Wher*in? Because the Lord hath bene witness betweene thee and the wife of thy youth, against whom thou hast transgressed, yet is thy companion, and the wife of thy covenant.

15 And did not hee make one? yet had he abundance of spirit: and wherefore one? because he sought a godly feede: therefore keep your selues in your spirit, and let none trespass against the wife of his youth.

16 If thou hatest her, put her away, saith the Lord God of Israel, yet he couereth the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgress not.

17 *Pe* haue I wearied the Lord with your wordes: yet ye say, *Wher*in haue we wearied him? *Wh*en ye say, Every one that doth euill is good in the sight of the Lord, and hee delighteth in them. Where is the God of iudgement?

18 Such as should be borne in lawful & moderate marriage wherein is no excess of lusts. a Containe your selues within your boilds, & be sober in mind, & bridle your affections. b Not that he doth allow diuorcement, but of the two faults, he sheweth which is lesse. c He thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were couereth his fault. d Ye murmured against God, because he heard not you asloone as ye called. e In thinking that God fauoured the wicked, & hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 *Of the messenger of the Lord Iohn Baptist, and of Christs office.*

2 Behold, I will send my messenger, and he shall prepare the way before mee: and the Lord whom ye seeke, shall speedily come to his Temple: euen the messenger of the covenant whom ye desire: behold, hee shall come, saith the Lord of hostes.

3 But who may abide the day of his coming? and who shall endure, when hee appeareth? for hee is like a purging fire, and like fullnes sope.

4 And hee shall sit downe to trie and fine the sinner: hee shall euen fine the finnes of Leuit, and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousness.

5 Then shall the offerings of Iudah and Jerusalem be acceptable vnto the Lord, as in olde time, and in the yeeres afore.

6 And I will come nere to you to iudgement, and I will be a swift witness against the soothsayers, and against the adulterers, and against false swearers, & against those that wrongfully keepe backe the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

7 For I am the Lord: I change not, and ye finnes of Iacob are not continued. a This is meant of Iohn Baptist, as Christ expou-ndeth it, Luk. 7. 27 b Meaning Messiah, as Ps. 40. 1, 7. dan. 9. 17. 25. c That is, Christ by whom the covenant was made & ratified, who is called the Angel or messenger of the covenant, because he reconciled vs to his father: and is Lord or king, because he hath the government of his Church. d He sheweth that the hypocrites which wish so much for the Lords coming, will not abide when he draweth neere: for he will consume them, and purge his, & make them cleane. e He beginneth at the Priests, that they might be lights and shine vnto others. f They murmured against God, because they saw not his helpe euer present to defend them: and therefore he accuseth them of ingratitudo, and sheweth that in that they are not daily consumed, it is a token that hee doth still defend them, & so his mercy toward them neuer changeth.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept them: & returne vnto me, and I will returne vnto you, saith the Lord of hostes: but ye said, *Wher*in shall we returne?

8 Will a man spoyle his gods? yet haue the heathen so spoiled them? In fittes and offerings, barbarous, that ye haue wil defraud their gods of their honour, or deale house, that there may be meat in mine house, deceitfully with and proue me now herewith, saith the Lord them.

9 I will not open the windowes of heaven vnto you, & poure you out a blessing without measure. i Whereby the seruice of God should haue bin maintained, and your lakes, and he shall not destroy the fruit of your ground, neither shall your vine bee the poorer relibaren in the field, saith the Lord of hostes.

10 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

11 Your wordes haue bene stout against me, saith the Lord: yet ye say, *Wh*at haue we spoken against thee?

12 *Pe* haue said, It is in vaine to serue God: and what profit is it that we haue kept his commandement, and that we walked humbly before the Lord of hostes?

13 Therefore we count the proud blessed: euen they that worke wickednesse are set vp, and they that tempt God, yea, they are delinere.

14 Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

15 And they shall be to me, saith the Lord of hostes, in that day: that I shall doe this, for a stocke, and I will spare them as a man spareth his owne sonne that serueth him.

16 Then shall you returne, and discern betweene the righteous and wicked: be- twene him that serueth God, and him that serueth him not.

17 They are not onely preferred to honour, but also deliuered from dangers, after these admonitions of the Prophet some were liuely touched, and encouraged others to feare God. p Both be cause the thing was strange in that some turned to God in that great and vniuersall corruption, and also that this night be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. r That is, forgive their finnes, and gouerne them with my Spirit.

CHAP. III.

The day of the Lord, before the which Elijah should come.

1 Behold, the day cometh, that shall burne as an ouen, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh, shall burne them vp, saith the Lord of hostes, and shall leaue them neither roe nor branch.

2 But vnto you that feare my Name, shall as God should send him for the restoration of his Church,

^a Meaning Christ, who with his wings or beames of his geace should lighten and comfort his Church, Ephes. 5.14 and he is

the ^b sunne of righteousness arise, and health shall bee vnder his wings, and yet shall ^c goe forth, and grow vp as fat calves.

² And ye shall tread downe the wicked: for they shall be dust vnder the soles of your fete in the day that I shall doe this, saith the Lord of hostes.

⁴ Remember the Lawe of Moses my

called the Sunne of righteousness, because in himselfe hee hath all perfection, and also the iustice of the Father dwelleth in him: whereby he regenerateth vs into righteousness, clenseth vs from the filth of this world, and reformeth vs to the image of God. ^c Ye shall be set at libertie and increase in the ioy of the Spirit, 2. Corinth. 3.17.

^d Because the time was come that the Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent minds desire his coming, the Prophet exhorteth them to exercise themselves diligently in studying the Lawe of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations,

seruant, which I commaunded vnto him in Horeb for all Israel with the Statutes and iudgements.

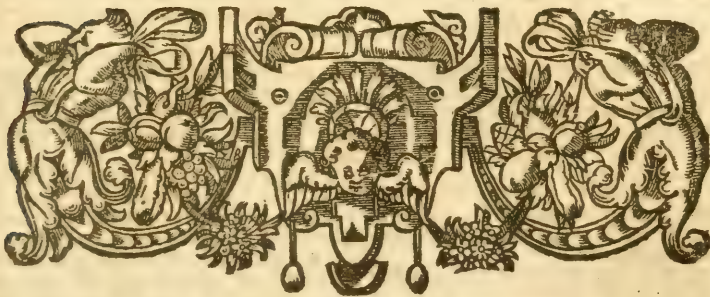
⁵ Beholde, I will send you = Elijah the Prophet before the coming of the great and fearefull day of the Lord.

⁶ And hee shall ^e turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come ^h and smite the earth with cursing.

^e This Christ expoundeth of John Baptist, Matt. 11.13, 14. who both for his zeale, and restoring of religion is aptly

compared to Elijah. ^f Which as it is true for the wicked, so doth it waken the godly, and call them to repentance ^g He sheweth wherein Iohns office should stand, in the turning of mento God, and ioyning the father and children in one vnity of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers Abraham, Izhak and Iaakob. ^h The second point of his office, was to denounce Gods iudgments against them that would not receiue Christ.

The end of the Prophets.



Certaine questions and answers touching the doctrine of Predestination, the vse of Gods word and Sacraments.

Question.

Why doe men so much vary in matters of religion?

Answer.

Because all haue not the like measure of knowledge, neither doe all beleue the Gospel of Christ.

Question.

What is the reason thereof?

Answer.

Because they onely beleue the Gospel and doctrine of Christ, which are ordeined vnto eternall life.

Question.

Are not all ordeined vnto eternall life?

Answer.

Some are vessels of wrath ordeined vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto damnation?

Answer.

Very well: because all men haue in themselves sinne, which deserueth no lesse: and therefore the mercie of God is wonderfull in that he vouchsafeth to saue some of that sinfull race, and to bring them to the knowledge of the truth.

Question.

If Gods ordinance and determination must of necessity take effect, then what need any man to care? for hee that liueth well, must needs be damned, if hee be therunto ordained: and he that liueth ill must needs be saued, if he be therunto appointed.

Answer.

Not so: for it is not possible, that either the elect should alwayes be without care to doe well, or that the reprobate should haue any will therunto. For to haue either good will or good worke, is a testimonie of the Spirit of God which is giuen to the Elect onely, whereby faith is so wrought in them, that being grafted in Christ, they grow in holinesse to that glory, wherunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselves, because they are predestinate vnto saluation: but rather they endeavour to walke in such good workes as God in Christ Iesus hath ordeined them vnto, and

prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know myselfe to be one of those whom God hath ordeined to life eternall?

Answer.

By the motions of spirituall life, which belongeth onely to the children of God: by the which that life is perceiued, euen as the life of this body is discerned by the sense and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answer.

I meane remouall of conscience, loyned with the loosing of sinne, and loue of righteousness: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and raised vp to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefits receiued, and the vniing of all aduerities as occasion of amendment sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselves?

Answer.

It is not possible that they should: for as Gods purpose is not changeable, so hee repenteth not of the gifts and graces of his adoption: neither doeth hee cast off those whom he hath once receiued?

Question.

Why then should we pray by the example of Dauid, that he cast vs not from his face, and that hee take not his holy Spirit from vs?

Answer.

In so praying we make protestation of the weakenesse of flesh, which mooneth vs to doubt: yet should not wee haue courage to aske, if wee were not assured that God will giue according to his purpose and promise, that which we require.

Question.

Doe the children of God feele the motions aforesaid alwayes alike?

Answer.

No truely: for God sometime to proue his, seemeth to leaue them in such sort, that the flesh ouermatcherh the spirit, whereof ariseth trouble of conscience for the time:

yet the Spirit of adoption is neuer taken from them, that haue once receiued it: else might they perish. But as in many diseases of the body, the powers of bodily life are letted: so in some assaults these motions of spirituall life are not percelued, because they lie hiddden in our manifold infirmities, as the fire covered with ashes. Yet as after sicknesse commeth health, & after cloudes the Sunne shineth cleare: so the powers of spirituall life will more or lesse be felt and percelued in the children of God.

Question.

What if I neuer feel these motions in my selfe, shall I despair and thinke my selfe a cast away?

Answer.

God forbid: for God calleth his at what time hee seeth good: and the instruments whereby he usually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as ware is not melted without heat, nor clay hardened but by meanes thereof: so God vseth meanes both to draw those vnto himselfe, whom he hath appointed vnto saluation, and also to bewray the wickednesse of them whom he finally condemneth.

Question.

By what meanes vseth God to draw men to himselfe that they may be saued?

Answer.

By the preaching of his word, and the ministering of his Sacraments thereunto annexed.

Question.

What meane you by the word of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they receiued of the Spirit of God, and haue left written in that booke which we commonly call the Old and New Testament.

Question.

How may I be assured that it is the word of God, which that Booke conteineth?

Answer.

By the maiesty of God appearing in that plaine and simple doctrine; by the purenesse, brightnesse, and holinesse thereof: by the certaintie of euery thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery part thereof: by the excellencie of the matters deteced: But especially by the testimony of Gods Spirit, whereby it was written, who moueth the hearts of those in whom it reiteth, to consent vnto the word, & presently to embrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answer.

When it is so preached and heard, that men may understand and learne what God teacheth: accept and receiue thankfully that which is thereby giuen, promised and assured: and be moued with desire and diligence to doe that which it commandeth.

Question.

Doe the Sacraments also serue to this ende?

Answer.

Pea verily: that by sight, taste and feeling, as well as by hearing we might be instructed, assured, and brought to obedience.

Question.

How doeth our Baptisme serue herunto?

Answer.

It teacheth vs to put on Christ, that with his righteounesse our sinnefulnesse may be hiddden: it assureth vs that we are so graft into Christ, that all our sinnes by him are washed away: it chargeth vs to die to sinne, to continue in the possession of Christ, and to loue each other.

Question.

Doth the Lords Supper also this vse?

Answer.

Pea doubtlesse: for it teacheth, that the body and blood of Christ crucified, is the only food of the new borne children of God: it assureth that Christ is wholly theirs to giue and to continue life spirituall and heauenly to body and soule, to nourish, strengthen, refresh, and to make cheerrull the hearts of the elect: it requirerth thankfull remembrance of the death of Christ, whittie among those that doe professe him, with a free confession of his truth.

Question.

Why is not this vse of the Sacraments commonly knowne?

Answer.

Because they are abused for forme, for fashion, for custome and company, without regard vnto the word, whereunto they are annexed, that they ought not vpon any necessity by any person bee seuered from it, which teacheth the right vse of euery thing.

Question.

I perceiue that nothing is more necessarie then the word of God: the refore I pray you shew me how I may attaine to some knowledge and profite thereby.

Answer.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vied herin?

Answer.

Answer.

That as every day twice at the least, wee most commonly receiue foode to the nourishment of this corporall life, so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe vnto God by prayer as he in his word speaketh vnto vs: So that at the least two Chapters would be orderly and aduisedly read every day, all other businesse, impediments and lets let apart.

Question.

This seemeth very easie to be done: what thinke you else requisite?

Answer.

That some speciall places of Scripture be so committed to memory, that the minde may euer be furnished with some good matter against all temptations. To which end

I note these Scriptures vnto you, wherunto you may ioine other at your owne choise: Psalmes 139, 37, 50. Psalms 53. John 17. Rom. 8. 1. 1 Tim. 4.

Question.

But the Scriptures are hard, and not easie to vnderstand.

Answer.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seke him: and that hardnesse that you finde, serueth to mooue you to the more diligence, and to make inquiry of such as haue knowledge when any doubt ariseth. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge and godlines, to Gods glory and your owne comfort in Christ, whole Name for euer be praised, Amen.

The



¶ The names and order of all the bookes
of the Olde and New Testament, with the
number of their Chapters.

G Enesis hath Chapters	50	Prouerbs hath Chapters	31
Exodus	40	Ecclesiastes	12
Leuiticus	27	The song of Salomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh, Apocryphc.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Palmes	150	Malachi	4

¶ The Bookes called Apocrypha.

1. E sdra	9	Baruch with the Epistle of Ie-	
2. Esdras	16	remiah	6
Tobit	14	The Song of the three children	
Iudeth	16	The story of Iusanna	
The rest of Esther	6	The idole Bel and the Dragon	
Wisedome	19	1. Maccabees	16
Ecclesiasticus	51	2. Maccabees	15

¶ The Bookes of the New Testament.

M Atthew	28	1. Timotheus	6
Marke	16	2. Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romanes	16	The Epistle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	5
Ephesians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Colossians	4	Iude	1
1. Thessalonians	5	Reuelation	22.
2. Thessalonians	3		¶ The



LEVI.



SIMEON. ORUBEN.



PETER. ANDREWE.



JAMES.



IYDAH.



MATHEW.



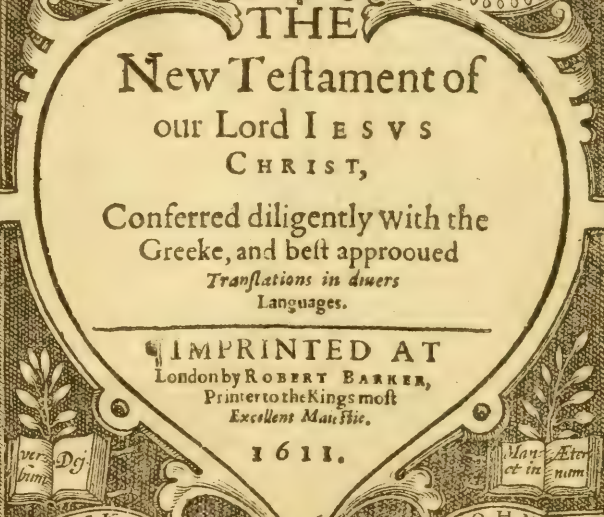
MARC.



IOHN.



DAN.



THE
New Testament of
our Lord IESVS
CHRIST,

Conferred diligently with the
Greeke, and best approued
*Translations in diuers
Languages.*

IMPRINTED AT
London by ROBERT BARKER,
Printer to the Kings most
Excellent Ma^{ty}tie.

1611.



PHILIP.



NEPHTHALI.



QBARTHOLO.



GAD.



MATHEWE.



ASHER.



LVKE.



IOHN.



THOMAS.



ISACAR.



JAMES.



ZABYLON.



IO SEPH. BENIAMIN. MATTHIAS. IVDE.



SIMON.

Cum Priuilegio.

Continuation of the preceding page.

1875



The summe of the whole Scripture of the Bookes of the Old and New Testament.

GOD.



HE bookes of the olde Testament doe teach vs, that the same God, whom Adam, Noe, Abraham, Isaac, Jacob, Dauid, and the other fathers did worship, is * the onely true God, and that hee the same is Almighty and euerlasting: who of his merre goodnesse hath created by his Word ^b heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is iust and mercifull: who also ^d worketh all in all, ^e after his owne will: f To whom it is not lawfull to say, Wherefore doth he thus or thus.

Creation of man,

Sinne.

Moreover, these Bookes teach vs, that this very God Almighty, after he created all things, shope ^a Mallo Adam the first man, ^s to the image and spirituall similitude of himselfe, and that he did constitute him Lord ouer all things that he had created in earth. Which Adam by the cruie and fraude of the deuill, transgressing the precept of his Creator, ^h by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, ⁱ bee in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke and tyranny of the deuill.

Christ promised.

Furthermore, we are taught by these excellent bookes, that God promised to ^k Adam, ^l Abraham, ^m Isaac, ⁿ Jacob, ^o Dauid, and to other Fathers of the olde time, that he would sende that blessed seed, his sonne Iesus Christ our sauour, which should deliuer all those from sinne, and from the tyrannic of the deuill which by a liuely and working faith should beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

The Lawe.

Also they giue vs to vnderstand, that in the meane season, while those Fathers the Israelites looked for the saluation, and deliuerance promised (for that the nature of man is such, so proud and so corrupt, that those would not willingly acknowledge themselves to bee sinners, which had neede of the sauour promised) God the Creator gaue by Moses his ^q Lawe written in two Tables of stone: that by it, sinne & the malice of mans heart being ^r known, men might more vehemently thirst for the comming of Iesus Christ, who should redeeme and deliuer them from sinne: which thing, neither the Lawe, nor yet the sacrifices and oblations of the Law did ^t performe. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all ^u sinne should be blotted out, and quite put away.

Christ God our
Saviour came.

By the bookes of the new Testament we be taught, that Christ ^v so afore promised (* which is God ^w aboute all things most blessed for euer) euen he, ^x I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was ^y sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: ^z I say, ^{aa} at that time when all wickednesse abounded in the world, then hee was sent: And this Iesus our Saviour being borne in the flesh, ^{ab} suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the ^{ac} good workes of any man (for we were all sinners) but that this God our Father should ^{ad} appeare true, in exhibiting the abundant riches of his grace which he promised, and that ^{ae} through his mercie hee might bring vs to saluation.

A lambe.
A sacrifice.
Peace.
Adoption.

Whereupon it is evidently shewed in the ^{af} Newe Testament, that Iesus Christ, being the true ^{ag} lambe, the true ^{ah} sacrifice of the worlde, ^{ai} putting away the sinnes of men, came into this worlde to purchase grace and ^{aj} peace for vs with the Father, ^{ak} walking vs from our sinnes in his owne blood, and should deliuer vs from the bondage of the deuill, whomby sinne we did serue: And so we should be ^{al} adopted by him to be the sonnes of God, made ^{am} heires with him of that most excellent and euerlasting kingdome.

The holy Ghost,
Faith.

Now that we should acknowledge this singular and excellent benefit of God towards vs, almighty God ^{an} giueth vs his holy Spirit: the ^{ao} fruit and effect of the which, is faith in God, and in his Christ. For without the holy Ghost, by which we are instructed and ^{ap} sealed, neither can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For ^{aq} no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The ^{ar} same Spirit witnesseth to our spirit, that we are the children of God, ^{as} and pouereth into our bowels that Charitie which Paul describeth to the Corinthians. Furthermore, that holy Spirit doth giue vs hope, which is a sure looking for eternall life, whereof he himselfe is the certaine ^{at} token and pledge. Also he giueth vs other ^{au} spirituall gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not yet to be desired or hid to be set by. For by the means of

Charity.
hope.

Iustificacion and
Sanctification.

this trust & ^{av} faith in Christ, which ^{aw} worketh by charity, & sheweth it selfe forth by the workes of charity, moving man thereto, we are ^{ax} iustified and sanctified: that is to say, God and the Father of our Lord

* Isaia 45. 14.
a Gen. 21. 33.
dan. 7. 9.
b Gen. 2.
isa. 45. 18.
c Exo. 9. 27. psal.
97. 8. isa. 45. 21
exod. 22. 27.
d 1. Cor. 12. 6.
e Ier. 18. 6.
f Isa. 45. 9.
rom. 9. 20.
g Gen. 1. 27.
wild. 2. 23. 24.
h Rom. 5. 14. 18
i Ephel. 2. 3.
k Gen. 3. 15.
l Gen. 12. 3.
m Gen. 26. 4.
n Gen. 28. 14.
o 2. Sam. 7. 12.
psal. 132. 11.
p Heb. 2. 14.
q Exod. 20. 1.
r Rom. 3. 20.
s Gal. 3. 19.
t Heb. 7. 18.
and 10. 1.
u Iohn 1. 29.
v Rom. 9. 5.
w Luke 1. 31.
x Gal. 4. 4. 5.
y ephel. 1. 10.
z Rom. 5. 8.
aa Ep. 2. 9. tit. 3. 5.
ab Rom. 15. 8.
ac Ephel. 2. 7.
ad Titus 3. 5.
ae Ha. 33. 7.
af Iohn 1. 29.
ag Ephel. 5. 2.
ah heb. 9. 26.
ai Acta 3. 19.
aj Eph. 2. 14. 15.
ak Reuel. 1. 5.
al Heb. 2. 14.
am Gal. 4. 5. eph. 1. 5.
an Rom. 8. 17.
ao Eph. 3. 5 rom. 8.
ap 15. gal. 4. 6.
aq Ephel. 1. 1.
ar gal. 5. 22.
as Gal. 5. 6.
at Ephel. 5. 2.
au heb. 13. 21.
av Rom. 3. 30. and
4. 2. gal. 2. 16.
Iesus

The summe of the holy Scripture.

Iesus Christ (which is made our Father also by him being our brother) doeth accept vs to be iust and holy through his grace, and through the merite of his Sonne Iesus Christ, not imputing our finnes to vs. So farre forth, that we should suffer the paines of heli for them.

Finally, Christ himselfe came into the world, to the intent that we through him being sanctified and cleansed from our finnes, following his will in good workes, should deny the things pertaining to the flesh, and freely & serue him in righteousness and holinesse all the dayes of our life: and that by good workes (which God hath prepared for vs to walke in) we should shew our selues to be called to his grace, and gift of faith: which good workes who so hath not, doeth shew himselfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and I follow him with a cheerefull minde, that he may teach vs: For hee is our master, a lowly and humble of heart: he is to vs an example, whereby we must learne the rule to liue well.

Moreouer, he is our Bishop, & our high Priest, which did himselfe offer vp for vs his own blood, being the onely mediator betweene God and men: Who now sitteth at the right hand of God the Father, being made our Advocate, making prayer and intercession for vs: who doubtlesse shall obtaine for vs whatsoever we shall desire, either of him, or else of his Father in his Name, if so be that we thus desiring, shall beleue that he will so do: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the throne of his grace, with this beliefe, that we shall obtaine mercy. For therefore came he into the world, that he might saue sinners by his grace.

This is verily Christ Iesus, which shall come at a certaine time appointed by his Father, and shall sit in great maiestie to iudge all men, and to render to every man the workes of his body according to that he hath done, whether it be good or euill: And he shall say to them which shall be on the right side, which in this world did looke for the good things to come (that is to say, liue cuerlasting): Come yee blessed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world: but to them which shall be on the left side, he shall say, Depart from me ye cursed into cuerlasting fire prepared for the deuill and his angels. And then shall the end bee, when Christ hauing vtterly vanquished all maner of enemies, shall deliuer vp the kingdome to God the Father.

To the intent that wee might vnderstand these things, the sacred Bookes of the Bible were deliuered to vs by the goodnesse of God through his holy Spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the trueth of this doctrine is sealed vp to vs: that we might vnderstand, I say, and beleue that there is one onely true God, and one Sauiour Iesus Christ, whom (as he had promised) hee hath sent: & that wee beleueing, might haue in his Name liue cuerlasting.

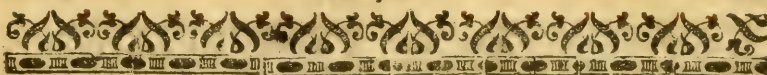
Besides this foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doeth stand sure and Redfast. And Paul willett him to bee accursed which shall preach any other faith and saluation, then by Iesus Christ, yea, though hee were an Angel from heauen.

For of him, through him, and for him, are all things: To whom with the Father and the holy Ghost be all honour and glory, world without end, Amen.

d Matth. 5. 48
and 23. 9
e Heb. 2. 11
f 2. Cor. 5. 19
g Titus. 2. 11
12. 13.
h Luke 1. 74.
i Ephes. 2. 10
k 2. Pet. 1. 10
l Ephes. 5. 2.
m Matth. 23. 8
n Math. 11. 29.
o Iohn 13. 15.
p 1. Pet. 2. 20, 21
q Heb. 4. 14.
r 1. Tim. 2. 5.
s 1. Iohn 2. 1, 2.
t Iohn 14. 19.
and 16. 23.
Mar. 11. 24.
u Matth. 4. 17.
x Heb. 4. 16
y 1. Tim. 1. 15.
z Matth. 25. 13
a 2. Tim. 4. 1.
b 2. Cor. 5. 10.
c Matth. 25. 34.
&c.
d 1. Cor. 15. 24.
e 25. 26.
f 2. Pet. 1. 19,
31.
g Iohn. 17. 3.
h 1. Cor. 3. 13
i Galat. 1. 8.
k Rom. 11. 36.

Certaine





The holy Gospel of Iesus Christ according to Matthew.

THE ARGUMENT.

a This word signifieth good tidings, and is taken here for the story which containeth the joyful message of the coming of the Sonne of God, promised from the beginning.

b This is, written and taught by Matthew.

IN this history written by Matthew, Marke, Luke, and Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect & purpose they so consent, as though the whole had bene composed by any one of them. And albeit in style & manner of writing they be diuers, and sometime one writeth more largely than which the other doeth abridge: neuertheless in matter and argument, they all tend to one end: which is to publish to the world the fauour of God toward mankind through Christ Iesus, whom the Father hath given as a pledge of his mercy and loue. And for this cause they entitle their story, Gospel, which significeth good tidings, forasmuch as God hath performed indeed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectionate hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are, Yea, and Amen. And therefore vnder this word is contained the whole new Testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christs coming in the flesh, his death and resurrection, which is the perfit & summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death, but Iohn labourerth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead, and risen againe, should nothing profit vs. The which thing notwithstanding that three first touch partly, as hee also sometime intermeddeth the historicall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel writtē by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoever doeth know the office, vertue, and power of Christ, shall reade that which is written of the Sonne of God come to be the Redcemer of the world with most profit. Now as concerning the writers of this history, it is euident that Matthew was a Publicane or custome gatherer, & was thence chosen of Christ to be an Apostle. Marke is thought to haue been Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Physician of Antiochia, and became Pauls disciple, and fellow in all his traualles: he liued fourescore and foure yeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he died threecore yeres after Christ, and was buried nere to the citie of Ephesus.

CHAP. I.

1 The genealogie of Christ, that is, the Messias promised to the Fathers. 18 Who was conceived by the holy Ghost, and borne of the virgin Mary, whom shee was betrothed vnto Ioseph. 20 The Angel satisfieth Iosephs mind. 21 Why he is called Iesus, and wherefore Emmanuel.

Luke 1. 23.

c This is the rehearfall of the progenie, whereof Iesus Christ is spring according to the flesh. d So called for that he came of the stocke of David.

e These two are first rehearsed, because Christ was especially promised to come of them and their seede, and therefore Christ commonly was called the sonne of David, because the promise was more euidently confirmed vnto him. Gene. 1. 1. 2. Gene. 25. 24. Gene. 29. 35. Gene. 38. 27. f By incestuous adultery, he which hath setteth fourth his great humilitie, who made himselfe of no reputation, but became a servant for our sakes, yea, a worne and no man, the reproch of men; and contempt of the people, and as length suffered the accursed death of the Crosse.

1. Chro. 2. 5. Iosh. 4. 18, 19.



THIS is the Booke of the generation of Iesus Christ the sonne of David, the sonne of Abraham.

2 * Abraham begate Isaac. * And Isaac begate Iacob. * And Iacob begate

Judas and his brethren.

3 * And Judas begate Phares, and Zarahab. * And Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson

begate Salmon.

5 And Salmon begate Booz of a Rachab. And Booz begate Dued of Ruth. And Dued begate Jesse.

6 And Jesse begate Dauid the King. And Dauid the King begate Salomon of her that was the wife of Atlas.

7 And Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Iotham. And Iotham begate Achaz. And Achaz begate Ezekias.

10 And Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Josias.

11 And Josias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, Iechonias begate Salathiel.

2 King. 20. 21. and 21. 18. 1. Chro. 3. 13, 14, 15. 2. King. 23. 34. and 24. 1, 6, 2. Chro. 36. 4, 9. 1. Chro. 3. 18. 1.

After the captiuitie, the title Royall was appointed vnto him: so that notwithstanding that they were as slaves for the pice of fowerie yeres, yet by the prouidence of God, the government remained in the familie of Dauid, where it continued till the coming of Christ.

kkk

* And

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation.

Ruth. 4. 21.

1. Sam. 16. 1,

and 17. 12.

2. Sam. 12. 24.

1. King. 11. 43.

1. Chro. 3. 10.

h He hath omitted three kings,

Ioas, Amazias, Azarias, abridging the number,

to make the times fourteene generations,

Chron. 3. 17. 19

2. 24. 3. 2. and 5. 2.

k Albeit the Jews number their kindred by their kindred, yet this lineage of Mary is comprehended under the same, because she was married to a man of her owne stocke and tribe.

l Who is the true King, Priest, and Prophet anointed of God to accomplish the office of the redeemer.

Luke 1. 27. **m** Before he tooke her home to him.

n As the Angel afterward declared to Joseph.

o Vpright and fearing God, and therefore suspending that she had committed fornication, before she was betrothed, would neither retaine her, which by the Law should be married to another, neither by accusing her put her to shame for her fault.

Deut. 24. 1.

p This dream is witnessed by the holy Ghost, and is a kinde of revelation, Num.

12. 6. q This name putteth him in remembrance of Gods promise to David. **Luke** 1. 31. **r** That is, a Saviour. **Acts** 4. 12. **phil.** 2. 10. **ff.** 7. 14. **r** Or, thou **s** God is ioyned with vs by the meanes of Iesus Christ, who is both God and man. **t** Christ is here called the first borne, because he had neuer any before, and not in respect of any thee had after. Neither yet doeth this word (till) import alwayes a time following: wherein the contrary may be affirmed, as our Saviour, saying that he will be present with his disciples till the ende of the world, meaneth not, that after this world hee will not be with them.

CHAP. II.

1 The time and place of Christs birth. **11** The wise men offer their presents. **14** Christs flesh into Egypt. **16** The young children are slaine. **23** Joseph turneth into Galilee.

Luke 2. 6.

a For there is another Beth-lehem in the tribe of Zebulun.

When **u** Iesus then was borne at Beth-lehem in **v** Iudaea, in the dayes of Herode the King, beholde, there came

*** And Salathiel begate Zorobabel**
13 And Zorobabel begate Abiud. And Abiud begate Eliacin. And Eliacin begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achin. And Achin begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.

16 And Jacob begate Ioseph, the husband of Mary, of whom was borne Iesus, that is called Christ.

17 So all the generations from Abraham to David, are foueteene generations: & from David untill they were caried away into Babylon, foueteene generations: and after they were caried away into Babylon, untill Christ, foueteene generations.

18 ¶ Now the birth of Iesus Christ was thus: When as his mother Mary was betrothed to Ioseph, before they came together, she was found with childe of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publicke example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of David, feare not to take Mary for thy wife: for that which is conceived in her, is of the holy Ghost.

21 And he shall bring forth a sonne, and thou shalt call his Name: Iesus: for he shall save his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 Behold, a Virgine shall be with child, and shall beare a sonne, and they shall call his Name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioseph being rayled from sleepe, did as the Angel of the Lord had ioyned him, and tooke his wife.

25 But hee knew her not, till shee had brought forth her first borne sonne, and he called his Name IESVS.

wise men from the east to Jerusalem,
2 Saying, Where is the King of the Iewes that is borne: for we haue seene his starre in the East, and are come to worship him.

3 When king Herode heard this, he was troubled, and all Jerusalem with him.

4 And gathering together all the chiefe Priests and Scribes of the people, he asked of them, where Christ should be borne.

5 And they sayd vnto him, At Beth-lehem in Iudaea: for so it is written by the Prophet,

6 And thou Beth-lehem in the land of Iudaea, art not the least among the princes of Iudaea: for out of thee shall come the gouernour that shall feed my people Israel.

7 Then Herode priuily called the wise men, & diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Go and search diligently for the babe: and when ye haue found him, bring me word againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and loe, the starre which they had seene in the East, went before them, till it came, and stood ouer the place where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their Treasures, and presented vnto him giffes, euen gold, and incense, and myrrhe.

12 And after they were warned of God in a dreame, that they should not go againe to Herode, they returned into their country another way.

13 ¶ After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, & be there till I bring thee word: for Herode will seeke the babe to destroy him.

14 So he arose, and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ Then Herode seeing that hee was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Beth-lehem, and in all the coastes thereof, from two yeeres olde and vnder, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which was

reuered and preaching of his true: is hindered, or else it ought not to be broken. k That which was pfigured by the deliurance of the Israelites out of Egypt, which were Christs Church and his body, is now verified, and accomplished in the head Chr. **Heb.** 11. 27. **l** Within a certaine time after,

b Wise men, or Magi, in the Persians & Chaldeans tongue, signifie Philosphers, Priests or Astronomers, &c are here the first fruits of the Gentiles that came to worship Christ.

c An extraordinary signe to let forth that Kings honour whom the world did not reeme.

d Which was a declaration of that reuerence which the Gentiles should beare vnto Christ.

e They could well tell of Christ in general: but when they should professe his Name, and giue him his due honour, they waxe cold and shrink backe. **Mica.** 5. 2.

1. 2. f An euill conscience is a burning fire.

g The starre vanished away before, to the intent they should tary at Jerusalem, and there inquire of the thing to the confusion of the Iewes.

h Or, Iam.

i The Persians manner was not to slaine Kings without a present, and therefore they brought of that which was most precious in their country, whereof euery one of them offered.

j Promise ought not to be kept where Gods honour and preaching of his true: is hindered, or else it ought not to be broken. **k** That which was pfigured by the deliurance of the Israelites out of Egypt, which were Christs Church and his body, is now verified, and accomplished in the head Chr. **Heb.** 11. 27. **l** Within a certaine time after,

John. 3. 15.

m Herod renewed the sorrow which the Beniamites had suffered long before yet for all his cruelty hee could not bring to passe that Christ should not reign. n Tharis, they were killed and dead.

o Thus the faithful may see how God hath infinite means to preserve them from the rage of tyrants.

Or, therefore,

Or, Nazareth,

p Which is holy and consecrated to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holiness which should be manifest in Christ, as was Samson, Ioseph, &c.

spoken by the Prophet Ieremias, saying, 18 * In Rama was a voyce heard, mourning, and weeping and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.

19 And when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Ioseph in Egypt.

20 Saying, Arise, and take the babe and his mother, and goe, into the land of Israel: for they are dead which sought the babes life.

21 Then hee arose vp, and toke the babe and his mother, and came into the land of Israel.

22 But when hee heard that Archelaus did reigne in Iudea in stead of his Father Herod, hee was afrayde to goe thither: // yet after hee was warned of God in a dream, hee turned aside into the partes of Galilee.

23 And went and dwelt in a citie called Nazareth, that it might bee fulfilled which was spoken by the Prophets, which was, that he should be called // a Nazarete.

CHAP. III.

1 The office, doctrine and life of Iohn. 7 The Pharisees are reprooued. 8 The fruits of repentance. 13 Christ is baptized in Iordan, 17 and authorized by God his Father.

And in those dayes, Iohn the Baptift came and preached in the wilderness of Iudea.

2 And sayd, // Repent: for the Kingdom of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wilderness, is, Prepare ye the way of the Lord: make his paths straight.

4 * And this Iohn had his garment of camels haire, and a girdle of a skinn about his loynes: his meat was also // locusts and wild honey.

5 * Then went out to him Ierusalem and all Iudea, & all the region round about Iordan.

6 And they were baptized of him in Iordan, // confessing their finnes.

7 Now when hee saw many of the Pharisees and of the Sadducees come to his baptism, hee sayd vnto them, // O generation of vipers, who hath forwarned you to flee from the anger to come?

8 Bring forth therefore fruits worthy amendment of life,

M. v. 1. 4. Luke 3. 3.

a In the 15. yere

of the reigne of

Tiberius, after

Christ had long

time remained

in Nazaret, and

was now about

30. yere olde,

Luke 3. 1, 23.

b So called in re-

spect of the plain

countrie & fer-

tile valleys, and

not because it

was not inhab-

ited.

Or, be sorie for

your finnes: pass,

and amend.

c Which is, that

God will reigne

ouer vs, gather

vs vnto him, par-

don our finnes,

and adopt vs by

the preaching of

the Gospel. *Isa 40. 3. marke 1. 3. Luke 3. 4. Iohn 1. 23. Marke 1. 6.*

d Women with haire, as grosse haire-cloth. *Or, grasshoppers.*

e Such meates as nature brought forth without mans labour or diligence: reade *Lewie 11. 22. Marke 1. 5. Luke 3. 7.*

f Acknowledging their faults: for there is no repentance without confession. *Chap. 12. 34. Or, broods.*

g He menaceth those venomous and malicious Pharisees with the iudgement of God except they shew before men such works as are agreeable to the profession of the godly, whom Isai calleth the trees of righteousness, Chap 61. 3.

9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also is the axe put to the root of the trees: therefore euery tree which bringeth not forth good fruit, is hewen down and cast into the fire.

11 * Indeed I baptize you with water to amendment of life, but he that cometh after me, is mightier then I, whose shoos I am not worthy to beare: he will baptize you with the holy Ghost, and with fire.

12 Althigh hee hath his shame in his hand, and will make cleane his shoe, and gather his wheate into his garner, but will burne by the chaffe with vnquenchable fire.

13 * Then came Iesus from Galilee to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, sayd to him, Let bee now: for thus it becommeth vs to fulfill all righteousness. So hee suffered him.

16 And Iesus when hee was baptized, came straight out of the water. And loe, the heauens were opened vnto him, and Iohn sawe the Spirit of God descending like a dove, and lighting vpon him.

17 And loe, a voyce came from heauen, saying, * This is my beloued Sonne in whom I am well pleased.

der perse obedience to God in all things, which he hath ordained, m To shew the state of his Kingdom, which is in all meeknesse and lowlinesse. *Chap. 17. 5. 2. per. 1. 17.* n The fauour of God resteth on Iesus Christ, that from him it might bee powred on vs, which deserve of our selues his wrath and indignation. *Coleff. 1. 13.*

CHAP. IIII.

1 Christ fasteth and tempted. 11 The Angels minister vnto him. 17 He beginneth to preach. 18 He calleth Peter, Andrew, James and Iohn, and healeth all the sicke.

Then was Iesus led aside of the Spirit into the wilderness, to bee tempted of the deuill.

2 And when hee had fasted fourtie dayes and fourtie nights, hee was afterward hungry.

3 Then came to him the tempter, and said, If thou be the Sonne of God, // command that these stones be made bread.

4 But hee answering, said, It is written, * Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy Temple, and set him on a pinnacle of the Temple.

6 And saide vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, // that hee will giue his Angels charge ouer thee: and with their hands they shall // lift thee vp, least at any time thou

His creatures by. e To wir, Ierusalem. *Or, vane, which sheweth where the wind blowd. Psal 91. 11, 12.* f He allegeth but halfe the sentence to deceiue thereby the rather, and cloke his crafty purpose.

John 8. 39.

after 13. 26.

h The iudgment of God is at hand to destroy such as are not meet to bee of his Church.

Chap 7. 19.

Mar 1. 8. Luke 3.

16. Ioh. 1. 26. Acts

1. 5. 2. 4. & 8.

17. and 19. 45.

i When God

baptiseth in-

wardly with the

vertue of his spi-

rit, hee burneth

and cleanseth

the vices, and

inflameth the

hearts with loue

toward him.

k Which is the

preaching of the

Gospel, whereby

he gathereth the

faithfull as good

corne, and sear-

ereth the infi-

dels as chaffe.

Marke 1. 9.

Luke 3. 21.

l Wee must ren-

der

Marke 1. 12.

Marke 4. 1.

a By the holy

Ghost,

b To the end

that hee over-

comming these

temptations,

might get the

victory for vs.

c Satan would

hauc Christ to

disturb God, and

his word, and

follow other

strange and vn-

lawfull meanes.

Deut. 8. 3.

d He meaneth

the order that

God hath orde-

ned to maintaine

Humblest dash thy foot against a stone.

7 Jesus said unto him, It is written againe, * Thou shalt not tempt the Lord thy God.

8 Againe the deuill tooke him vp vnto an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And sayd to him, All these will I giue thee, if thou wilt fall down and worship me.

10 Then sayd Jesus vnto him, Another Satane: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 * Then the deuill left him: and behold, the Angells came and ministered vnto him.

12 * And when Jesus had heard that John was deliuered up, he returned into Galilee.

13 And leauing Nazareth, went & dwelt in Capernaum, which is nere the sea, in the borders of Zabulon and Naphtalim,

14 That it might be fulfilled which was spoken by Elias the Prophet, saying,

15 * The land of Zabulon, and the land of Naphtalim by the way of the sea, beyond Jordan, * Galilee of the Gentiles:

16 The people which late in darkenesse, saw great light: and to them which late in the region and shadow of death, light is risen by.

17 * From that time Jesus beganne to preach, and to say, Amend your liues: for the Kingdome of heauen is at hand.

18 * And Jesus walking by the sea of Galilee, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers)

19 And he sayd vnto them, Follow mee, and I will make you fishers of men.

20 And they straightway leauing the nets followed him.

21 And when hee was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother in a ship, with Zebedee their father mending their nets, and he called them.

22 And they without tarrying, leauing the ship and their father, followed him.

23 So Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdome, and healing every sicknesse, and euery disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sick people that were taken with diuers diseases and gripings, and them that were possessed with devils, and those which were lunaticke, and those that had the palsey, and he healed them.

25 And there followed him great multitudes out of Galilee, and Decapolis, and Ierusalem, and Iudea, & from beyond Jordan.

C H A P. V.

3 Christ teacheth who are blessed. 13 The sale of the earth, and light of the world. 16 Good works. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie, 29 Offences. 31 Discomement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

And when he saw the multitude, he went up into a mountaine: and when he was set, his Disciples came to him.

2 And he opened his mouth and taught them, saying,

3 * Blessed are the poore in spirit: for theirs is the Kingdome of heauen.

4 * Blessed are they that mourne: for they shall be comforted.

5 * Blessed are the meeke: for they shall inherit the earth.

6 Blessed are they which hunger and thirst for righteousness: for they shall be filled.

7 Blessed are the mercifull: for they shall obtaine mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which suffer persecution for righteousness sake: for theirs is the Kingdome of heauen.

11 * Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you for my sake, gladly.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye are the salt of the earth: but if the salt haue lost his saltnesse, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 * Neither doe men light a candle, and put it vnder a bushell, but on a candlestick, and it giueth light vnto all that are in the house.

16 * Let a your light so shine before men, that they may see you: good works, and glorifie your father which is in heauen.

17 Thinke not that I am come to destroy the Law, or the Prophets. * I am not come to destroy them, but to fulfill them.

18 * For truly I say vnto you, Till heauen and earth perish, one iota, or one tittle of the Law shall not escape, till all things be fulfilled.

19 * Whosoever therefore shall breake one of these least Commandments, and teach men so, hee shall be called the least in the Kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the Kingdome of heauen.

20 For I say vnto you, except your righteousness exceede the righteousness of the

Luke 6. 20.

a That feels themselves voyde of all righteousness, that they may one y seeke it in Christ.

Isa. 61. 2, 3 7. and 65. 13 19. Luke 6. 21.

b Which feels their owne misery, and seekes their comfort in God.

Psal 37. 11. c Who rather would suffer all iniuries, then they would reuenge themselves.

d Being in necessity, desire nothing but that which is vpright and godly.

Psal 24. 4. e For he is called the God of peace, 1. Cor. 14. 33.

1. Pet 3. 14.

1. Pet. 4. 14. ad 5. 4. 1.

Marke 9. 50.

Luke 14. 34.

f Your office is to season men with the salt of the heavenly doctrine.

Marke 4. 11. Luke 8. 16.

and 11. 33.

1. Pet. 2. 12.

g Because you are seene farre off, gae good example of life.

h The Gospel is the establishing and accomplishing of the Law.

Luke 16. 17.

i The doctrine

of the law containeth nothing vnprofitable or superfluous. 1. Tim 2. 15.

k Whosoever shall transgresse the least of the ten Commandments in word and example, hee shall be cast out of the Kingdome of God, except it be pardoned him in Christ. Luke 11. 39.

1. Cor. 13.

Deut. 6. 16.

g We must not leave such lawfull meanes as God hath appointed, to seeke others after our owne fancie.

h In a vision.

Deut. 6. 13. and 10. 20.

Marke 1. 13. Luke 4. 13.

i The word of God is the word of the Spirit,

which with Sanctification comes,

k To comfort him.

Marke 1. 14. Luke 4. 14.

John 4. 43.

l And cast in prison by Herod.

m For to they called the lake of Genesareth.

Isa. 9. 1. 2.

n Christ had preached now almost a yere in Iudea, & Samaria,

o Which was without comfort had received consolation.

Marke 1. 15.

Marke 1. 16.

p God hath chosen the weakest things of the world to confound the mighty.

1. Cor. 1. 27.

q To draw them out of the sea of this world,

wherein they are drown.

ed.

r We ought to be most ready to follow Christ when he calleth,

leaving all worldly respects apart.

s That is, the blessed tidings

of the euents of sinners and reconciliation with God.

t So that by healing incurable diseases, Christs diuinitie appeared.

u They that were mad or sicke at a certaine time of the moone.

x It was a countrey wherein were ten cities as the word signifieth.

l Which neither expound the Law truly, nor ob-
 tuse it well.
 m He sheweth how these wor-
 thy doctors haue falsly gloised this
 commandement,
 Exod. 20. 13.
 deut. 5. 17.
 [Or, *subiect to punishment.*
 [Or, *without cause.*
 n For God know-
 ing his secret
 malice, will pun-
 ish him.
 o Which signifi-
 eth in the Syrians
 tongue, an idle
 braine, & is pro-
 ken in contemp-
 t
 p Like iudge-
 ment almost the
 Romanes obser-
 ued: for Trium-
 uiri had the exa-
 mination of final
 matters, & coun-
 cel of 23 of grea-
 ter causes, and fi-
 nally great mat-
 ters of importance
 were decided by
 the Senate of 71.
 Iudges, which
 here is compared
 to the iudgement
 of God, or to be
 punished with
 hell fire.
 q For that thou
 hast offended
 him, or he hath
 offended thee:
 for God prefer-
 reth brotherly
 reconciliation
 to sacrifice.
 Luke 12. 58.
 Exod. 20. 14.
 rom. 13. 9.
 r Chastitie is re-
 quired both in
 bodie & in mind.
 Chap. 18. 9.
 mar. 9. 47.
 l Nothing is so
 precious which
 ought not to be
 reiecte in respect
 of the glory of
 God
 [Or, *and not that.*
 Chap. 19. 7. deut.
 24. 1. mar. 10. 4.
 luke 16. 18. 1. cor 7. 10. t In that hee giueth her leaue to marrie
 another by that testimoniall. Exod. 20. 7. leuit. 19. 12. deut. 5. 11.
 u All superfluous orthes are vtterly debarred, whether the Name of
 God be therein mentioned, or otherwise.

1 Seribes and Pharises, ye shall not enter in-
 to the kingdome of heauen.
 21 * We haue heard that it was said vnto
 them of the old time, * Thou shalt not kill:
 for whosoever killeth, shall be culpable of
 indgement.
 22 But I say vnto you, Whosoever is an-
 gry with his brother, & vnadvisedly, shall be
 culpable of indgement. And whosoever saith
 vnto his brother, * Raca, shall be worthy to be
 punished by the p^e Council. And whosoever
 shall say, I foole, shall be worthy to be punished
 with hell fire.
 23 If then thou bring thy gift to the al-
 tar, and there rememberest that thy brother
 hath ought against thee,
 24 Leave there thine offering before the
 altar, and goe thy way: first be reconciled
 to thy brother, and then come and offer thy
 gift.
 25 * Agree with thine aduersary quick-
 ly, whilst thou art in the way with him, lest
 thine aduersary deliuer thee to the iudge, and
 the Iudge deliuer thee to the Sergeant, and
 thou be cast into prison.
 26 Verily I say vnto thee, thou shalt not
 come out thence till thou hast payed the ve-
 most farthing.
 27 ¶ We haue heard that it was sayd to
 them of old time, * Thou shalt not commit
 adultery.
 28 But I say vnto you, that whosoever
 looketh on a woman to lust after her, hath
 committed adultery with her already in his
 heart.
 29 * Wherefore if thy right eye cause thee
 to offend, plucke it out, and cast it from thee:
 for better it is for thee, that one of thy mem-
 bers perish, then that thy whole body should
 be cast into hell.
 30 Also if thy right hand make thee to of-
 fend, cut it off, and cast it from thee: for bet-
 ter it is for thee that one of thy members pe-
 rish, then that thy whole body should be cast
 into hell.
 31 It hath bene sayd also, * Whosoever
 shall put away his wife, let him giue her a te-
 stimoniall of diuorcement.
 32 But I say vnto you, Whosoever shall
 put away his wife (except it be for fornicati-
 on) causeth her to commit adultery: & who-
 soever shall marry her that is diuorced, com-
 mitteth adultery.
 33 Again, ye haue heard that it was said
 to them of old time, * Thou shalt not for-
 sweare thy selfe, but shalt performe thine
 othes to the Lord.
 34 But I say vnto you, * Swear not at
 all, neither by heauen, for it is the throne of
 God:
 35 Nor yet by the earth: for it is his foot-
 stole: neither by Jerusalem: for it is the city
 of the great King.
 36 Neither shalt thou sweare by thine
 head, because thou canst not make one haire
 white or blacke.

37 * But let your communication be, Yea,
 yea: Nay, nay. For whatlouer is more then
 these, commeth of euill.
 38 ¶ We haue heard that it hath bin said
 An * eye for an eye, and a tooth for a tooth.
 39 But I say vnto you, * Resist not: but
 whosoever shall smite thee on thy right
 cheek, turne to him the other also.
 40 And if any man will sue thee at the
 Law, and take away thy coat, let him haue
 thy cloke also.
 41 And whosoever will compel thee to goe
 a mile, goe with him twaine.
 42 * Giue to him that asketh, and from
 him that would borrow of thee, turne not a-
 way.
 43 ¶ We haue heard that it hath bene said,
 * Thou shalt loue thy neighbour, and hate
 thine enemy.
 44 But I say vnto you, * Loue your ene-
 mies, bless them that curse you: doe good
 to them that hate you, * and pray for them
 which shall hurt you, and persecute you,
 45 * That ye may be the children of your
 Father that is in heauen: for he maketh his
 sunne to arise on the euill, and the good, and
 sendeth raine on the iust and vniust.
 46 * For if you loue them which loue you,
 what reward shall you haue, Doe not the
 Publicanes euen the same?
 47 And if yell be friendly to your brethren
 only, what singular thing do ye: do not euen
 the Publicanes likewise?
 48 ¶ We shall therefore bee * perfect, as your
 Father which is in heauen, is perfect.
 added by the false expositors the Pharises. Luke 6. 27, 35. Luke 23. 34.
 acts 7. 60. 1. cor. 4. 13. [Or, *push in v. on you.* Luke 6. 35 Luke 6. 32
 c These did take to farme the taxes, tolles, and other paymenes:
 and therefore were greatly in disfaue with all men. [Or, *embrace.*
 d We must labour to attaine to the perfection of God, who of his
 free liberalitie doeth good to them that are vnworthy.

CHAP. VI.

1 Of almes, 5 prayer, 14 forgiving one another,
 16 fasting. 19 Hee forbiddeth the carefull seeking
 of worldly things, and willet men to put their whole
 trust in him.
 Take heede that you giue not your almes
 before men to be seene of them, or else ye
 shall haue no reward of your Father which
 is in heauen.
 2 * Wherefore when thou giuest thine
 almes, thou shalt not make a trumpet to be
 blowne before thee, as the hypocrites doe
 in the Synagogues and in the streetes, to be
 praised of men. Verily I say vnto you, they
 haue their reward.
 3 But when thou doest thine almes, let
 not thy left hand knowe what thy right
 hand doth.
 4 That thine almes may be in secret, and
 thy Father that seeth in secret, hee will re-
 ward thee openly.
 5 And when thou prayest, be not as the
 hypocrites: for they loue to stand and pray
 in the Synagogues and in the corners of
 the streetes, because they would be seene of
 men. Verily I say vnto you, they haue their
 reward.

James 5. 12
 x Let simplicitie
 and truth be in
 your words, and
 then ye shall not
 be so light and
 ready to sweare.
 y When a man
 speaketh other-
 wise then hee
 thinketh in
 heart, it com-
 meth of an euil
 conscience, and
 of the deuil.
 Exod. 23. 24.
 leuit. 24. 20.
 rom. 19. 21.
 z Albeit this was
 spoken for the
 iudges, yet euery
 man applied it to
 reuenge his pri-
 uate quarrell.
 Luke 6. 29.
 rom. 12. 17.
 1. cor. 6. 7.
 [Or, *inwre.*
 a Rather receiue
 double wrong,
 then reuenge
 thine owne
 griefes.
 deut. 15. 8.
 leuit. 19. 18.
 b This was ad-
 Rom. 12. 8.
 a Whole works
 proceed not of
 right faith, but
 are done for
 vaine glory.
 b In that they
 are praised and
 commended of
 men.
 c It is sufficient
 that God ap-
 prove our works,
 d In that d y
 when all things
 shall be revealed,

e Withdraw thy selfe rather apart.
 f Or, babble not much.
 g He commandeth vs to beware of much babling and superfluous repeats.
 h Who is not persecuted by eloquent speech and long talke, as men are.
 i Christ bindeth them not to the words, but to the sense and forme of prayer.
 Luke 11.2.
 j We must seeke Gods glory first, and aboute all things.
 k Reigne thou ouer all, and let vs render vnto thee perfect obedience as thine Angels doe.
 l To be ouercome thereby.
 Chap. 13. 19.
 m This conclusion excludeth mans merites, and teacheth vs to ground our prayers ouely on God.
 Mar. 11. 25.
 eccles. 28. 2.
 n Make their faces to seeme of another sort then they were wont to doe.
 o Whereby is commanded to auoyd all vaine ostentation.
 Luke 12. 33.
 1. Tim. 6. 19.
 Luke 11. 34.
 p If thine eye be disposed to liberality, Pro. 22. 9.
 q If thine affection be corrupt, and giuen to couetousnes, Deut. 32. 9.
 r If the concupiscence & wicked affectionous ouercome reason, we must not marre it though men be blinded, and be like vnto beasts, Luke 16. 13. Psal. 55. 22. Luke 12. 22 phil. 4. 6. 1. Tim. 6. 8. 1. pet. 5. 7. f Mans travel nothing auaileth when God giueth not increase.

6 But when thou prayest, enter into thy chamber: and when thou hast shut thy dore, pray vnto thy Father which is in secret, and thy Father which is in secret, shall reward thee openly.

7 Also when ye pray, use no vain repetitions as the heathen: for they thinke to be heard for their much babling.

8 Be ye not like them therefore: for your Father knoweth whereof ye haue need before ye aske of him.

9 After this manner therefore pray ye, Our Father which art in heauen, hallowed be thy Name.

10 Thy kingdom come. Thy will be done euen in earth as it is in heauen.

11 Give vs this day our daily bread.

12 And forgive vs our debts, as we also forgive our debtors.

13 And leade vs not into temptation; but deliver vs from evil: for thine is the kingdom, and the power, and the glory for euer, Amen.

14 For if ye doe forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye doe not forgive men their trespasses, nor will your Father forgive giue you your trespasses.

16 Moreover, when yee fast, looke not sorrowful, as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verily I say vnto you, that they haue their reward.

17 But when thou fastest, annoynt thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret, and thy Father which seeth in secret, will reward thee openly.

19 Lay not by treasures for your selues vpon the earth, where the moth and canker corrupt, and where thieves dig thozow, and steale.

20 But lay by treasures for your selues in heauen, where neither the moth nor canker corrupteth, and where thieves neither dig thozow nor steale.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if then thine eye be single, thy whole body shall be light.

23 But if thine eye be wicked: then all thy body shall be darke. Wherefore if the light that is in thee, be darkness, how great is that darkness?

24 No man can serue two masters: for either he shall hate the one, and love the other, or els he shall leane to the one, and despise the other. Ye cannot serue God and riches.

25 Therefore I say vnto you, Bee not carefull for your life, what ye shall eat, or what ye shall drinke: nor yet for your body, what ye shall put on. Is not the life more worth than meate? and the body then

raiment?

26 Behold the fowles of the heauen: for they sowe not, neither reape, nor carry into the barnes: yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for raiment? Learne how the lilies of the field doe grow: they labour not, neither spin:

29 Yet I say vnto you, that euen Salomon in all his glory was not arrayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, and to morrow is cast into the oven, shall he not doe much more vnto you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drinke? or wherewith shall we be clothed?

32 (For after all these things seeketh the Gentiles) for your heavenly Father knoweth that ye haue need of all these things.

33 But seeke ye first the kingdom of God and his righteousness, and all these things shall be ministred vnto you.

34 Care not then for the morrow: for the morrow shall care for it: suffice it the day hath enough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knocke. 12 The scope of the Scripture. 13 The strait and wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke or vpon the sand.

Iudge not, that ye be not iudged.

2 For with what iudgement ye iudge, yee shall be iudged, and with what measure ye mete, it shall be measured to you againe.

3 And why seeest thou the mote that is in thy brothers eye, & perceiuest not the beame that is in thine owne eye?

4 How sapest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 Since ye not that which is holy, to dogges, neither cast ye your pearls before swine, lest they tread them under their feet, and turning againe all to rent you.

7 Aske, and it shall be giuen you: seeke, and ye shall find: knocke, and it shall be opened vnto you.

8 For whosoever asketh, receiveth: and her that seeketh, findeth: and to him that knocketh, it shall be opened.

9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

10 Or if he aske fish, will he giue him a serpent?

11 If ye then which are euill, can giue to your children good gifts, how much more shall

r The goodness of God euen to ward the herbes of the field farre passeth all things that man can compasse by his power & labour.
 u The word signifieth, they wearie not themselves.
 x With care and distrust.
 y That is, to be regenerate, & amend your lues.
 || Or, his own things.
 z God will provide for eueryday that that shall be necessary, though we doe not increase the present griefe, by the carefulnes how to liue in time to come.

a He commandeth not to be curious or malicious to try out & condemne our neighbors faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reprove other mens.

Luke 6. 37. rom. 2. 1. 1. cor. 4. 3. Mar. 4. 24 Luke 6. 38.

Luke 6. 41.

b Declare not the Gospel to the wicked contemners of God, who thou test left to themselves and forsaken.

Cha. 21. 2. mar. 11. 34. Luke 11. 9. John 14. 13. & 16. 23, 24. James 1. 5.

Luke 6. 11.

sob. 4. 13.

c The whole law & the Scriptures set forth vnto vs and commend charitie.

Luke 13. 14.

d We must overcome & mortifie our affecti-
ons, if we will be true disciples of Christ.

e For the most part of men seeke their owne libertie, & run headlong to euill.

Luke 6. 43, 44.

|| Or, a rotten.

Chap. 3. 10.

f He meaneth hyrelings and hypocrites, who rather lerne God with their lips then with their heart.

Rom. 2. 13.

James 1. 22.

g By the vertue, authoritie and power,

|| Or, miracles.

h I neuer accepted you to be my true ministers and disciples.

Luke 13. 27.

Psal. 6. 8.

Luke 6. 47.

Marke 1. 22.

Luke 4. 32

i The mightie power of Gods Spirit appeared in him, whereby he declared himselfe to be God, and caused others to beleue in him.

shall your Father which is in heauen, giue good things to them that aske him?

12 * Therefore whatsoeuer ye would that men should do to you, euen so do ye to them, for this is the Law and the Prophets.

13 * Enter in at the strait gate, for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat,

14 Because the gate is strait, and the way narrow that leadeth vnto life, & few there be that find it.

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are rauening wolves.

16 Ye shall know them by their fruits. * Do men gather grapes of thornes? or figs of thistles?

17 Soeuer good tree bringeth forth good fruit, & a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit, neither can a corrupt tree bring forth good fruit.

19 * Every tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites ye shall know a them.

21 Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth my Fathers will which is in heauen.

22 Many will say to me in that day, Lord, Lord, haue we not by thy Name prophesied, and by thy Name cast out deuils: and by thy Name done many great works?

23 And then will I pofesse to them, * I neuer knew you: * depart from mee, ye that worke iniquitie.

24 Whosoever then heareth of mee these words, & doeth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, & the floods came and the winds blew, and beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoever heareth these my words, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fel, and the floods came and the winds blew, and beat vpon that house, and it fel, & the fall thereof was great.

28 * And it came to passe when Iesus had ended these words, the people were astonished at his doctrine.

29 For hee taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 5 The Centurions faith.

11 The vocation of the Gentiles. 14 Peters mother in lawe. 19 The Scribe that would follow Christ.

20 Christs pouertie. 24 He stilleth the sea and the winds. 31 And driueth the deuils out of the possessed into the swine.

NOW when hee was come downe from the mountaine, great multitudes folloved him.

2 * And loe, there came a leper and wor-

shipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand touched him, saying, I will, be thou cleane; and immediately his leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell no man, but goe, and shew thy selfe vnto the Priest, and offer the gift that * Moyses commanded, for a witnesse to them.

5 * When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And said, Master, my seruant lieth sick at home of the palsey, & is grievously pained.

7 And Iesus said vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come vnder my roofo: but speake the word onely, and my seruant shall be healed.

9 For I am a man vnder the authoritie of another, & haue souldiers vnder mee: and I say to one, Goe, and hee goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard that, he marvelled and said to them that followed him, Verely I say vnto you, I haue not found so great faith euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into utter darkenes: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

14 * And when Iesus came to Peters house, he saw his wifes mother layd downe, and sicke of a feuer.

15 And he touched her hand, and the feuer left her: so he arose, & ministered vnto them.

16 * When the euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, and healed all that were sicke.

17 That it might be fulfilled which was spoken by * Elia the Prophet, saying, he tooke our infirmities, & bare our sicknesses.

18 * And when Iesus saw great multitudes of people about him, hee commanded them to goe ouer the water.

19 * Then came there a certaine Scribe, and said vnto him, Master, I will follow thee whithersoouer thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not where to rest his head.

21 * And another of his disciples said vnto him, Master, suffer me first to goe, and bury my father.

him that hee is farre wide from that he looketh for: for in Read worldly wealth, there is but pouertie in Christ. i Luke maketh mention of three, which were hindered by worldly respects from coming to Christ. k To succour and helpe him in his old age till he die: and then I will follow thee wholly.

a It was not like that leprosie, that is now, but was a kind thereof, of which was incurable, b He would not yet be thoroughly known, but had his time & houre appointed, c Our Sauiour would not contemne; which was ordained by the Law, seeing as yet ceremonies thereof were not abolished, Lewis. 1. 4. d To condemne them of ingratitude when they shall see thee whole.

Luke 7. 1.

|| Or, a captaine of an hundred.

|| Or, forme.

e Which are strange people, and the Gentiles, to whom the covenanar of God did not properly appertaine, f For there is nothing but meere darkenesse out of the kingdome of heauen.

Chap. 22. 13.

Mar. 1. 29.

Luke 4. 38.

Marke 1. 32.

Luke 4. 40.

Isa. 53. 4. 1. ps. 22. 4.

g The Prophet speaketh chiefly of the feeblenes & disease of our soules, which Iesus Christ hath borne: therefore he seareth his great mercie and power before our eyes by healing the body.

Luke 9. 57.

h He thought by this meanes to currie fauor with the world: but Iesus sheweth

Marke 1. 40.

Luke 5. 12.

1 No duty or love is to be preferred to Gods calling; therefore Iesus calleth them dead which are hindered by any worldly thing to follow Christ.

Marke 4.35.
luke 8.22.

Marke 5.1.
luke 8.26.

m The wicked would euer deferre their punishment, thinking all correction to come too soone.

n The devill doth strive euer to do harme, but he can doe no more then God doeth appoint.

o Meaning, the lake of Genezareth.
p These Gergenes esteemed more their hogs then Iesus Christ

22 But Iesus said unto him, Follow me, and let thee be dead, bury the dead.

23 ¶ And when he was entered into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the Sea, so that the ship was covered with waves; but he was asleepe.

25 Then his disciples came and awoke him, saying, Master, sleepest thou? we perish.

26 And he laid unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea: and there was a great calme.

27 And the men marvelled, saying, What man is this, that both the winds and the Sea obey him!

28 ¶ And when hee was come to the other side into the country of the Bergenes, there met him two possessed with devils, which came out of y^e graues very fierce, so that no man might goe by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what have we to doe with thee? Art thou come hither to torment us before the time?

30 Now there was a far off from them, a great heard of swine feeding.

31 And the devils besought him, saying, If thou cast vs out, suffer vs to go into the herd of swine.

32 And he sayd unto them, Goe. So they went out, and departed into the herd of swine: and behold, the whole herd of swine was carried with violence from a steepe downe place into the Sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the devils.

34 And behold, all the citie came out to meet Iesus: and when they saw him, they besought him to depart out of their coastes.

CHAP. IX.

2 He healeth the palsie. 5 and ferueth sinnes.

9 Hee calleth and visiteth Matthew. 13 Mercie.

15 He answereth the Pharisees and Iohns disciples.

16 Of the raw cloth and new wine. 22 He healeth the woman of the bloodie issue.

25 He raiseth Iairus daughter.

29 Giveth two blinde men their sight.

33 Maketh a dumb man to speake.

35 Preacheth and healeth in divers places.

38 And exhorteth to prayers for the advancement of the Gospel.

¶ When hee entered into a ship, and passed oner, and came into his owne citie.

2 And for, they brought to him a man sicke of the palsie, lying on a bed. And Iesus seeing their faith, sayd to the sicke of the palsie, Sonne, be of good comfort: thy sins are forgiven thee.

3 And behold, certaine of the Scribes said, with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye euill things in your hearts?

c Because they did maliciously refuse Christ, who offered himselfe vnto them.

5 For whether it is easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgive sinnes, (then said hee vnto the sicke of the palsie,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his own house.

8 So when the multitude sawe it, they marvelled, and glorified God, which had giuen such authoritie to men.

9 ¶ And as Iesus passed forth from thence, he saw a man sitting at the receipt of custome, named Matthew, and sayde to him, Follow me. And he arose, and followed him.

10 And it came to passe as Iesus sate at meate in his house, behold, many Publicanes and sinners, that came thither, sate downe at the table with Iesus and his disciples.

11 And when the Pharisees saw that, they said to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, hee sayd vnto them, The whole need not a physician, but they that are sicke.

13 But go ye, and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharisees fast oft, and thy disciples fast not?

15 And Iesus said vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shall bee taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a piece of new cloth: for that that should fill it vp, taken away from the garment, and the breach is worse.

17 Neither doe they put new wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: and so are both persecuted.

18 ¶ While hee thus spake vnto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and shee shall liue.

19 And Iesus arose, and followed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeres, came behind him, and touched the hemme of his garment.

21 For shee said in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, bee of good

d Christ speaketh according to their capacity: for they more esteemed outward miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiven.

Marke 2.14.
luke 5.27.

e He reprooveth the vaine persuasion of them, which thought themselves

whole, and condemned the poore sicke sinners: which sought Iesus Christ to bee their physician,

f Which are puffed vp with vaine confidence of your owne righteousness.

Hose 6.6.
chap. 12.7.

g God requireth not ceremonies, but brotherly loue of one to- wards another.

1. Tim. 1.15.
Marke 3.18.

luke 5.33.

h Christ would spare his disciples a while, not burdening them too much, lest he should discourage them.

i Christ compareth his disciples for their infirmities, to old garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine which he meaneth by new cloth, and new wine.

¶ Or, raw and undressed.

k The minde which is infected with the dregs of superstitious ceremonies, is not meet to receive the pleasure

sant wine of the Gospel. ¶ Or, bottles or bags of leather or skin, where- in wine was carried on asses or camels. Marke 5.22. luke 8.41.

comfort.

comfort: thy sai h hath made thee whole. And the woman was made whole at that houre.)

1 Players vpon flutes or pipes, or other instruments, which in these dayes they vsed at burials.

23 Now when Iesus came into the Rulers house, and saw the multitude making noyse,

24 He said vnto them, Get you hence: for the maide is not dead, but sleeper. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maide arose.

26 And this bruit went throughout all that land.

27 And as Iesus departed thence, two blinde men followed him, crying, and saying, O Sonne of David, haue mercy vpon vs.

28 And when hee was come into the house, the blinde came to him, and Iesus layd vnto them, ^a Belieue ye that I am able to doe this? And they sayd vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 * And as they went out, behold, they brought to him a dumbe man possessed with a deuill.

33 And when the deuill was cast out, the dumbe spake: then the multitude maruelled, saying, The like was neuer scene in Israel.

34 But the Pharisees sayd, * He ^a casteth out deuils through the prince of deuils.

35 * And * Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the ^a kingdom, and healing every sicknesse and every disease among the people.

36 * But when he saw the multitude, he had compassion vpon them, because they were disperfed and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, * Surely the ^a harvest is great, but the labourers are few.

38 Therefore pray the Lord of the harvest, that he would ^a send forth labourers into his harvest.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 28 Whom we ought to feare. 30 Our haire is counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our Crosse. 39 To saue or lose the life. 40 To receiue the preachers.

And * he called his twelue Disciples vnto him, and gaue them power against vnclene spirits, to cast them out, and to heale every sicknesse, and every disease.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James

the sonne of Zebedeus, and John his brother:

3 Phillip and Barthelemew: Thomas and Matthew the Publicane: James the sonne of Alphaeus, and Lebbeus whole surname was Thaddæus:

4 Simon ^a the Cananite, and Judas Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritanes enter ye not:

6 But goe rather ^a to the ^a lost sheepe of the house of Israel.

7 * And as ye goe, preaching, saying, The kingdom of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise vp the dead: cast out the deuils. Freely ye haue receiued, ^a freely giue.

9 * ^a ^a Possesse not ^a golde, nor siluer, nor money in your ^a girdles,

10 Nor a scrip for the journey, neither two coats, neither shooes, nor a staffe: ^a for the workeman is worthy of his meate.

11 * And into whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide till ye goe thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoever shall not receiue you, nor heare your words, when ye depart out of that house, or that citie, * ^a shake off the dust of your feete.

15 Truly I say vnto you, it shall be easier for them of the land of ^a Sodome and Gomorrah in the day of iudgement, then for that citie.

16 * Behold, I send you as sheepe in the midst of wolues: be ye therefore wise as serpents, and ^a innocent as doves.

17 But beware of men, for they will deliuer you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the gouernours and kings for my sake, in a witnesse to them, and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not we that speake, but the Spirit of your Father which speaketh in you.

21 And the ^a brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 And ye shall be ^a hated of all men for my Name: but he that endureth to the end, he shall be saved.

23 And when they persecute you in this citie, flee ^a into another: for verily I say vnto you, ye shall not finish all the cities of Israel, till the ^a Sonne of man be come.

Luke 21.17. Marke 13.13. Luke 21.19. h To profit and doe good, and not to be idle. i And will comfort you and give manifest euidence of his presence: and hee speakech not of their first sending, but of the whole time of their Apostleship.

24 * The

[Or, the zealous.

Abi 13.46.

a For the kingdom of God must first be preached vnto them, because Christ was especially promised vnto them.

Luke 10.9.

b He commandeth them not to offer themselves freely to the Lords worke without respect of gaine or lucre.

Marke 6.8.

Luke 9.3.

and 22.35.

[Or, provide rest.

for.

c Because he sendeth the not for a long time, but onely for one journey, he defendeth y things that might let them: neither is this a perperuall commandement.

[Or, purges.

1. Tim. 5.18.

Luke 10.7.

Luke 10.8.

Marke 6.11.

Luke 9.5.

Abi 13.51.

and 18.6.

d To signifie that their land is polluted, & that you consent not to their wickednes.

e Who were not so liuely taught.

and aduerfised.

Luke 10.3.

[Or, simple.

f Not reuenging wrong, much lesse doing wrong.

g To take from them all pretence of ignorance, & to make them inexcusable.

Marke 13.11.

Luke 12.11.

Luke 21.16.

m Hee would proue whether they bare him that reuerence which was due to Messias.

Luke 11.14.

Chap. 12.24.

marke 3.32.

Luke 11.15.

n This blasphemie proceedeth

of extreme impietie, seeing all

the people confessed the contrary.

Marke 6.6.

Luke 13.22.

o Whereby God

gathereth his

peop'e together,

that hee may

reigneouer them.

Marke 6.34.

Luke 10.2.

John 4.35.36.

p He meaneth

the people are

ripe, and ready to

receiue the Gos-

pel, comparing

the number of

the elect to a

plentiful harvest.

[Or, Christ forth.

Mar. 3.13.

Luke 9.1.

Luke 6. 40.
Iohn 1. 3. 16.
and 1. 5. 20.
Chap. 12. 24.
k It was the
name of an idle
which signified
the god of flies,
an in despite
thereof was at-
tributed to the
devil, reade 2.
King 1. 2. and
the wicked cal-
led Christ by
this name.

Mar. 4. 22. Luke
8. 17. and 12. 2.
l Which in thole
countreys are
so made that
men may walke
upon them.

2 Sam. 14. 11.

altes 27. 34.

Mar. 8. 18.

Luke 9. 26.

and 12. 8.

2 Tim. 2. 12.

m And acknow-

ledge me his on-
ly Saviour.

Luke 12. 51.

n He giueth vs

inward pece in

our consciences,

but outwardly

we must haue

warre with wic-
ked worldlings.

o Which thing

commeth out

of the proprietie

of Christ, but

proceedeth of

the malice of man,

which loue not

the light, but

darkenesse, and

are offended

with the word

of saluation.

Isaiah 7. 6.

Luke 14. 26.

Chap. 16. 24.

mar. 8. 34.

Luke 9. 23.

and 14. 27.

p Also they that

want any other

way to honour

God, then that

he hath preferred

him. q He that

doth preferre his

life before my glory.

24 * The disciple is not above his master,
nor the seruant above his lord.

25 It is enough for the disciple to be as
his master is, and the seruant as his lord. * If
they haue called the master of the house
Bersebut, how much more them of his
household?

26 Feare them not therefore: * for there
is nothing covered, that shall not be dis-
closed, nor hid, that shall not be knowne.

27 What I tell you in darkenesse, that
speake ye in light: and what ye heare in the
eare, that preach ye on the houlles.

28 And feare ye not them which kill the
body, but are not able to kill the soule: but
rather feare him, which is able to destroy
both soule and body in hell.

29 Are not two sparrows sold for a far-
thing, and one of them shall not fall on the
ground without your Father?

30 * Yea, and all the haire of your head
are numbered.

31 Feare ye not therefore, ye are of more
value then many sparrows.

32 * Whosoener therefore shall ^m confesse
me before men, him will I confesse also be-
fore my Father which is in heauen.

33 But whosoener shall denie me before
men, him will I also denie before my Father
which is in heauen.

34 * Thinke not that I am come to send
peace into the earth: I came not to send
peace, but the sword.

35 For I am come to set a man at ⁿ variance
against his father, and the daughter a-
gainst her mother, and the daughter in law
against her mother in law.

36 * And a mans enemies shall be they of
his owne household.

37 * He that loueth father or mother more
then me, is not worthy of me. And he that
loueth sonne or daughter more then mee, is
not worthy of me.

38 * And he that taketh not his crosse, and
followeth after me, is not worthy of me.

39 He that will saue his life, shall lose
it, and he that loseth his life for my sake, shall
saue it.

40 He that receiueth you, receiueth me:
and he that receiueth me, receiueth him that
hath sent me.

41 * He that receiueth a ^o Prophet in the
name of a Prophet, shall receiue a Prophets
reward: and he that receiueth a righteous
man, in the name of a righteous man, shall
receiue the reward of a righteous man.

42 * And whosoener shall giue vnto one
of these little ones to drinke a cup of colde
water onely, in the name of a Disciple, ve-
rely I say vnto you, he shall not lose his re-
ward.

43 * Then began he to upbraid the ci-
ties, which had refused to be converted to
him. ^p And he said vnto them, Wo vnto
thee, Galilee, which art the first of the ci-
ties, which has been converted to me: for
thou hast refused to be converted to me.
Luk. 10. 26. Iohn 13. 20. r We must reuerence Christ in his seruants, and
receiue them as sent from him, and honour them for their office
sake. Mar. 9. 41.

44 * Then began he to upbraid the ci-
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Luk. 10. 26. Iohn 13. 20. r We must reuerence Christ in his seruants, and
receiue them as sent from him, and honour them for their office
sake. Mar. 9. 41.

CHAP. XI.

1 Christ preacheth, 2 Iohn Baptist sendeth his
disciples vnto him. 7 Christs testimony con-
cerning Iohn. 18 The opinion of the people concerning

Christ and Iohn. 20 Christ upbraiideth the un-
thankfull cities. 25 The Gospel is revealed to the
simple. 28 They that labour, and are laden. 29
Christs yoke.

AND it came to passe, that when Iesus
had made an ende of commanding his
twelue disciples, he departed thence to teach
and to preach in their cities.

2 * And when Iohn heard in the pri-
son the workes of Christ, he sent two of his
disciples, and said vnto him,

3 Art thou he that should come, or shall
we looke for another?

4 And Iesus answering, said vnto them,
Goe, and shew Iohn what things yee haue
heard and seene.

5 The blinde receiue sight, and the halfe
goe: the lepers are cleansed, and the deafe
heare: the dead are raised vp, & the ^o poore
receiue the Gospel.

6 And blessed is he that shall not be of-
fended in me.

7 And as they departed, Iesus began to
speake vnto the multitude, of Iohn, What
went ye out into the wilderness to see? A
reed shaken with the winde?

8 But what went ye out to see? A man
clothed in soft rayment? Behold, they that
weare soft clothing, are in kings houses.

9 But what went ye out to see? A Pro-
phet? Yea, I say vnto you, and ^a more then a
Prophet.

10 For this is he of whom it is written,
Behold, I send my messenger before thy
face, which shall prepare thy way before
thee.

11 Verily I say vnto you, among them
which are begotten of women, arold there
not a greater then Iohn Baptist: notwith-
standing, hee that is the least in the king-
dome of heauen, is greater then he.

12 And from the time of Iohn Baptist
hitherto, the kingdome of heauen ^b suffereth
violence, and the violent take it by force.

13 For all the Prophets and the Law
^c prophesied vnto Iohn.

14 And if ye will receiue it, this is ^e Eli-
as, which was to come.

15 * He that hath eares to heare, let him
heare.

16 * But wherunto shall I liken this
generation? It is like vnto little children
which lie in the markets, and call vnto their
fellowes,

17 And say, We haue piped vnto you, and
ye haue not danced, we haue ^d mourned vn-
to you, and ye haue not lamented.

18 For Iohn came neither eating nor
drinking, and they say, He hath a deuill.

19 The Sonne of man came eating and
drinking, and they say, Behold, a glutton
and a drinke of wine, a friend vnto Publi-
cans and sinners: but ^f wisdome is iusti-
fied of her children.

20 * Then began he to upbraid the ci-
ties, which had refused to be converted to
him.

21 Meaning his testimony concerning Iohn. Mala. 4. 5. Luke 7.
31, 32. ^g Or, sang mourningly. k They that are wise indeede, ac-
knowledge the wisdome of God in him, whom the Pharises con-
temne, reade Luke 7. 29. Luke 10. 13.

Luke 7. 18, 19.
a Not because
Iohn was igno-
rant of Christ, but
that he might
teach his disci-
ples that his of-
fice was to le-
de them to Christ.

Isa. 61. 1.
b Luke 4. 18.
c Or, the Gospel is
preached to the
poore.

b That take no
occasion by Christ
to be hindered
from the Gospel.
c A man incons-
tant?

d For the Pro-
phets declared
Christ long be-
fore he came, but
Iohn as it were,
pointed him
with his finger.

Melach. 3. 1.

lake 7. 27, 28.

e Which were
begotten & borne
by the meanes of
man & after the
common course

of nature: for
Christ was con-
ceived by the
holy Ghost.

f The least of
them that shall
preach the Gos-
pel in the new
estate of Christs
Church, shall
haue more cleare

knowledge then
Iohn, and their
message shall be
more excellent.

Luke 16. 16.

g Mens zeales
are inflamed
with desire to re-
ceiue Gods mer-
cies offered, and
are most greedy
to heare Gods word.

h They prophe-
sied, and more cleare.

i Meaning his testimony concerning Iohn. Mala. 4. 5. Luke 7.

31, 32. ^k Or, sang mourningly. k They that are wise indeede, ac-
knowledge the wisdome of God in him, whom the Pharises con-
temne, reade Luke 7. 29. Luke 10. 13.

ties, wherein most of his great works were done, because they repented not.

21 *Woe be to thee, Chorazin: Woe be to thee, Bethsaida: for if the great works which were done in you, had bene done in Tyus and Sidon, they had repented long ago in sackcloth and ashes.*

22 *But I say vnto you, it shal be easier for Tyus and Sidon at the day of iudgement, then for you.*

23 *And thou Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell: for if the great works which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.*

24 *But I say vnto you, that it shal be easier for them of the land of Sodom in the day of iudgement, then for thee.*

25 ** At that time, Iesus answered, and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise and men of vnderstanding, and hast opened them vnto babes.*

26 *It is so, O Father, because thy good pleasure was such.*

27 ** All things are giuen vnto me of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and he to whom the Sonne will reueale him.*

28 *Come vnto me all ye that are weary and laden: and I will ease you.*

29 *Take my yoke on you, and learne of me, that I am mecke and lowly in heart, and ye shall find * rest vnto your soules.*

30 ** For my yoke is easie, and my burden light.*

CHAP. XII.

3 *Christ excuseth his disciples which plucke the eares of corne. 10 Hee healeth the dried hand, 22 helpe th that was blinde and dumbe. 31 Blasphemie. 34 The generation of vipers. 35 Of good works. 36 Of idle words. 38 Herebusheth the vnfaithfull that would needes haue token, 49 And sheweth who is his brother, sister and mother.*

Mar. 2. 23. Luke 6.

1. deut. 23. 25.

1. Sam. 21. 6.

a Necessitie makeh that lawfull, which is prohibited for a certaine respect in things appertaining to ceremonies.

Exod. 29. 33. leui.

8. 31. and 24. 9.

Numb. 28. 9.

b Not that the Priest brake the Sabbath in doing that which was commanded by the Law, but he speaketh thus to confute the error of the people, who thought the Sabbath broken, if any necessary works were done that day.

AT that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne, and to eate.

2 And when the Pharisees sawe it, they sayd vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath.

3 But hee sayde vnto them, * *Haue ye not read what David did when he was an hungred, and they that were with him?*

4 *How he entred into the house of God, and ate the shew bread, which was not lawfull for him to eate, neither for them which were with him, but onely for the Priests?*

5 *O: haue ye not read in the Law, how that on the Sabbath dayes the Priests in the Temple * brake the Sabbath, and*

are blamelesse?

6 *But I say vnto you, that heere is one greater then the Temple.*

7 *Wherefore if ye knew what this is, * I will haue mercy and not sacrifice, ye would not haue condemned the innocent.*

8 *For the Sonne of man is * Lord, euen of the Sabbath.*

9 ** And hee departed thence, and went into their Synagogue.*

10 *And beholde, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? That they might accuse him.*

11 *And hee sayd vnto them, What man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will not hee take it and lift it out?*

12 *How much more then is a man better then a sheepe: therefore it is lawfull to doe well on a Sabbath day.*

13 *Then sayd hee to the man, Stretch forth thine hand. And he stretcht it forth, and it was made whole as the other.*

14 *Then the Pharisees went out, and consulted against him how they might destroy him.*

15 *But when Iesus knew it, he departed thence, and great multitudes followed him, and he healed them all.*

16 *And charged them that they should not make him knowne.*

17 *That it might be fulfilled, which was spoken by Elias the Prophet, saying,*

18 ** Behold my seruant whom I haue chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and hee shall shew iudgement to the Gentiles.*

19 *He shal not * strine nor cry, neither shall any man heare his voyce in the strettes.*

20 *A * humbled reide shall hee not brake, and smoking flaxe shall hee not quench, till hee bring forth iudgement vnto victorie.*

21 *And in his Name shall the Gentiles trust.*

22 ** Then was brought to him one possessed with a deuill, both blinde and dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.*

23 *And all the people were amazed, and sayd, Is not this the Sonne of David?*

24 *But when the Pharisees heard it, they said, * This man casteth the deuils no other wise out, but through Beelzebub the prince of deuils.*

25 *But Iesus knew their thoughts, and sayd to them, Every kingdom diuided against it selfe, shall bee brought to nought: and every ciuie or house diuided against it selfe, shall not stand.*

26 *So if Satan cast out Satan, he is diuided against himselfe: how shall then his kingdom endure?*

27 *Also if I through Beelzebub cast out deuils, by whom doe your * children cast them out? Therefore they shall bee your iudges.*

Hose 6. 6. chap. 9.

13.

c Christ hath power to exempte his from keeping of the Sabbath, seeing the seruice required in the Temple was able to excuse them that laboured in the same. Mar. 3. 1. Luke 6. 6.

Isa 42. 1.

d The right trade of gouernment, not onely to the Iewes, but also to strange nations.

e He shall not make great noise, nor seek outward pompe and glory.

f He will beare with them that be infirme and weake.

g. Christ shall overcome all lets which hinder the course of the Gospel, and they shall giue sentence as a conquerour against all his enemies.

Luke 11. 14.

Chap. 9. 34. 77. 78.

22. Luke 11. 15.

10r. displate.

h Which continue Red deuils by the vertue of Gods Name, about it was expressly against the law of God.

28 But

i He declareth to the Pharisees that they were in two forces his enemies, not onely because they did forsake him, but also make open warre against him.

Mar. 3. 28, 29. Luke 12. 10.

k That is, he that striueth against chietrueyn, which he knoweth, and against his owne conscience, cannot iourne to repentance: for he sinneth against the holy Ghost.

|| Or, corrupt. || Or, broades.

l Much more shall they giue account of their blasphemies, m Their wicked words shall be a sufficient prooffe to condemne the vngodly, if there were no other thing.

Cha. 16. 1. Luke 11. 29. 1 Cor. 1. 22.

n This was to find some new shift or pretext to resist his doctrine.

o They were become bastards & degenerate from their holy ancestors.

Jonas 1. 17. and 2. 10.

p He taketh part of the day for the whole day.

Jonas 3. 5.

q Who was a poore stranger, and yet these know not the Messiah which was promised to be their king.

1. King. 10. 1. 2. chron. 9. 1.

r It is meant as touching her fact in coming to see Salomon, and not her person: for she was not instructed in the

28 But if I cast out devils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house, and spoile his goods, except he first bind the strong man, and then spoile his house?

30 He that is not with mee, is against me; and he that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, every sin, and blasphemy shall be forgiven vnto men: but the blasphemy against the holy Ghost shall not be forgiven vnto men.

32 And whosoever shall speake a word against the Sonne of man, it shall be forgiven him: but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree || euill, and his fruit euill: for the tree is known by the fruit.

34 O generations of vipers, how can you speake good things, when ye are euill: for of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of an euill treasure bringeth forth euill things.

36 But I say vnto you, that of every idle word that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy words thou shalt be || iustified, and by thy words thou shalt be condemned.

38 * Then answered certaine of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered and said to them, An euill and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, save the signe of the Prophet Jonas.

40 * For as Jonas was three dayes and three nightes in the whales belly: so shall the Sonne of man bee three dayes and three nightes in the heart of the earth.

41 The men of Nineue shall rise in iudgement with this generation, & condemne it: for they repented at the preaching of Jonas: and behold, a greater then Jonas is here.

42 * The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the vtmost parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 * Now when the vnclane spirit is gone out of a man, hee walketh throughout || drie places, seeking rest, and findeth none.

44 Then hee saith, I will returne into mine house, from whence I came: and when hee is come, hee findeth it empty, swept and garnished.

[Law of God]. Luke 11. 24. || Or, wilderness.

45 ¶ Then hee goeth, and taketh vnto him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Euen so shall it bee with this wicked generation.

46 ¶ While hee yet spake to the multitude, behold, his mother and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Beholde, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered and said to him that told him, Who is my mother? and who are my brethren?

49 And hee stretched forth his hand toward his disciples, & said, Beholde my mother and my brethren.

50 For whosoever shall doe my Fathers will, which is in heauen, the same is my brother, and sister and mother.

CHAP. XIII.

3 The state of the kingdome of God set forth by the parable of the seede. 24 Of the tares 31 Of the musterd seede. 33 Of the leauen. 44 Of the treasure hid in the field. 45 Of the pearles. 47 And of the net. 57 The Prophet condemned in his owne country.

The * same day went Iesus out of the house, and late by the sea side.

2 And a great multitude resorted vnto him, so that hee went into a shippe, and sat downe: and the whole multitude stood on the shoare.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.

4 And as he sowed, some fel by the wayes side, and the fowles came and deuoured them vp.

5 And some fel vpon stony ground, where they had not much earth, & anon they sprang vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprang vp, and choked them.

8 Some againe fell in good ground, and brought forth fruite, one came an hundred folde, some sixtie folde, and another thirtie folde:

9 ¶ That he hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 And he answered, and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

12 * ¶ For whosoever hath, to him shall be giuen, & he shall haue abundance: but whosoever hath not, from him shall be taken away, euen * that he hath.

13 Therefore I speake I to them in parables, because they seeing, do not see: and hearing, they heare not, neither vnderstand.

f Meaning, an infinite number, k If Satan be cast out, wee must watch still, that he enter not againe: for since hee was once mans olde guest, he knoweth euery hole & corner of our house.

1. Pet. 2. 20. heb. 6. 1. and 10. 26.

Marke 3. 31. Luke 8. 20.

u This word in scriptures signifieth oft times euery kinman.

x Christ preferreth the spiritual kiured to the carnall.

Mar. 4. 1. Luke 8. 4, 5.

a All desired to heare his doctrine, but there was not like affection in all.

b He sheweth that all men cannot vnderstand these mysteries, and also maketh his Disciples more attentue.

c The Gospel is hid to them that perish.

Chap. 25. 29.

d Christ increaseth in his children his graces.

e Euen that which he bestoweth to haue.

*Isa. 6. 9. mark 4.
12. luke 8. 10.
john 12. 40. acts
28. 16 rom. 11 8*

f That which the Prophet referreth to these counsell of God, is here attributed to the hard stubbournes of the people: for the one cannot be separated from the other.

g To wic, the glory of the Sonne of God, to acknowledge him their Saviour.
*Luke 10. 24.
Marke 4. 15.
Luke 8. 11.
h Or, was sown.*

14 So in them is fulfilled the prophetic of Elias, which prophetic saith, * By hearing, ye shall heare, and shall not understand, and seeing ye shall see, and shall not perceive.

15 f For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, lest they should see with their eyes, and heare with their eares, and should understand with their hearts, and should returne, that I might heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare.

17 * For verily I say vnto you, that many Prophets and righteous men haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

18 ¶ Heare yee therefore the parable of the sower.

19 Whensoever a man heareth the word of the kingdome, and understandeth it not, the euill one cometh, and catcheth away that which was sown in his heart: and this is he which hath receiued the seede by the way side.

20 And hee that receiued seede in the stonie ground, is hee which heareth the word, and incontinently with ioy receiveth it.

21 Yet hath hee no root in himselfe, and dureth but a season: for as soone as tribulation or persecution cometh because of the word, by and by he is offended.

22 And he that receiveth the seede among thornes, is hee, that heareth the word: but the care of this world, and the deceitfulness of riches choke the word, and he is made unfruitfull.

23 But he that receiveth the seede in the good ground is hee that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty fold, and some thirty fold.

24 ¶ Another parable put he forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

25 b But while men slept, there came his enemy, and sowed tares among the wheate, and went his way.

26 And when the blade was springing up, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and said vnto him, Master, sowdest not thou good seed in thy field? from whence then hath it tares?

28 And hee sayd to them, he enuious man hath done this. Then the seruants said vnto him, Wilt thou then that we goe, and gather them up?

29 But he said, Nay, lest while yee goe about to gather the tares, ye plucke up also with them the wheate.

30 i Let both grow together untill the harvest, and in the time of harvest I will say to the reapers, Gather ye first the tares, and binde them in sheaves to burne them: but

gather the wheate into my barn.

31 ¶ Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it is grown it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable spake he to them, The kingdome of heauen is like vnto leaven, which a woman taketh and hideth in three peckes of meale, till all bee leavened.

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in parables, and will utter the things which haue been kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his Disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good seede, is the Sonne of man,

38 And the field is the world, and the good seede, they are the children of the kingdome, and the tares are the children of the wicked,

39 And the enemy that soweth them, is the deuill, and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity.

42 And they shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth.

43 ¶ Then shall the iust men shine as the Sonne in the Kingdome of their father. Hee that hath eares to heare, let him heare.

44 ¶ Againe, the Kingdome of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the Kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who hauing found a pearle of great price, went, and sold all that hee had, and bought it.

47 ¶ Againe, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kindes of things.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be in the end of the world. The

*Marke 4. 30, 31.
luke 13. 19.*

k This teacherb vs not to bee astonished at the small beginnings of the Gospel.
Luke 13. 21.

l By this he admonisheth them to waite till the fruit of the Gospel appeare.

*Marke 4. 33, 34
Psal. 78. 2.*

m This word signifieth graue and sententious proverbes, to the end that the doctrine might haue the more maiesty, and the wicked might thereby be confounded.

*Isa. 3. 13.
rom. 14. 15.*

n The wicked which hurt others by their euill example.

*Dan. 12. 3.
wisd. 3. 7.*

o It is a kind of net that gathereth in all things that come in the way.

p The Greeke word signifieth rotten things.

h He teacheth that the good and the bad shall be mixt together in the Church to the end that the faithful may arme themselves with patience and constancy.
i Christ meaneth onely that the Church shall neuer be without some wicked men, although they be neuer so sharply punished by such means as hee hath left to purge his Church.

q Because: the Scribes office was to expound the Scriptures, he meant him that doeth interpret them aright, and according to the Spirit.

r The preachers of Gods word must haue store of sundry & ample instructions.

Marke 6. 1.

luke 4. 16.

John 6. 41.

Or, confusi.

Mar. 6. 4. luke 4. 24. John 4. 42, 44

f Men commonly neglect them whom they haue known of children: also they doe enuie them

of the same country: and such is their ingratitude, that they take

light occasion to contemne the graces of God in

others,

others,

others,

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The Angels shall goe forth, and seuer the bad from among the full,

50 And that caſt them into a furnace of fire: there ſhall be wailing, and gnaſhing of teeth.

51 ¶ Jeſus ſaid vnto them, vnderſtand ye al theſe things: They ſaide vnto him, Yea, Lord.

52 Then ſaid he vnto them, Therefore enery ¶ ſcribe which is taught vnto the kingdom of heauen, is like vnto an houſholder, which bringeth forth out of his treaſure things both new and old.

53 ¶ And it came to paſſe that when Jeſus had ended theſe parables, hee departed thence,

54 ¶ And came into his owne country, and taught them in their Synagogue, ſo that they were aſtoniſhed, and ſaid, Whence cometh this wiſedome and great workes vnto this man?

55 Is not this the carpenters ſonne? is not his mother called Mary, and his brethren James and Iſos, and Simon and Judas?

56 And are not his ſiſters all with vs? Whence then hath he all theſe things?

57 And they were offended with him. Then Jeſus ſaid to them, ¶ A Prophet is not without honour, ¶ ſaue in his owne country, and in his owne houſe.

58 And hee did not many great workes there for their vnbeliefes ſake.

CHAP. XIII.

2 Herods opinion concerning Chriſt. 10 Iohn is beheaded. 19 Chriſt ſergeth five thouſand men with five loaves and two fiſhes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his diſciples vpon the ſea. 31 and ſaureth Peter. 33 They confeſſe him to be the Sonne of God. 36 He healeth all that touched the hemme of his garment.

A ¶ That time Herod the Tetrarch heard of the fame of Jeſus,

2 And ſaid vnto his ſeruaunts, This is Iohn Baptiſt: hee is riſen againe from the dead: & therefore great workes are wrought by him.

3 ¶ For Herod had taken Iohn & bound him, and put him in priſon for Herodias ſake, his brother Philipps wife.

4 For Iohn ſayde vnto him, It is not lawfull for thee to haue her.

5 And when hee would haue put him to death, hee feared the multitude, becauſe they counted him as a ¶ Prophet.

6 But when Herods birthday was kept, the daughter of Herodias daunced before them, and pleaſed Herod.

7 ¶ Wherefore hee ¶ promiſed with an othe, that hee would giue her whatſoeuer ſhee would aſke.

8 And ſhee being before ſaſtrected of her mother, ſaid, Giue me here Iohn Baptiſts head in a platter.

9 And the King was ſorry: neuertheleſſe becauſe of the othe and them that ſate with him at the table, he commanded it to be giuen her.

10 And ſent, and beheaded Iohn in the priſon.

11 And his head was brought in a platter, and giuen to the mayd, and ſhe brought it vnto her mother.

12 And his Diſciples came and tooke by his ¶ body, and buried it, and went, and told ¶ Jeſus.

13 ¶ And when Jeſus heard it, he departed thence by ſhip into a ¶ deſert place apart. And when the multitude had heard it, they followed him a foot out of the cities.

14 And Jeſus went forth and ſaw a great multitude, and was moued with compaſſion toward them, and hee healed their ſicke.

15 ¶ And when euen was come, ¶ his diſciples came to him, ſaying, This is a deſert place, and the houſe is already paſt: let the multitude depart, that they may go into the townes, and buy them victuals.

16 But Jeſus ſaid to them, They haue no ¶ neede to goe away: giue yee them to eate.

17 Then ſaid they vnto him, ¶ We haue here but five loaves and two fiſhes.

18 And he ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit downe on the graſſe, and tooke the five loaves and the two fiſhes, and looked vp to heauen and ¶ bleſſed and brake, and gaue the loaves to his Diſciples, and the diſciples to the multitude.

20 And they did all eate, and were ſufficed, and they tooke vp of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about five thouſand men, beſide women and little children.

22 ¶ And ſtraightway Jeſus compelled his Diſciples to enter into a ſhip, and to go ouer beſore him, while he ſent the multitude away.

23 And aſſoone as he had ſent the multitude away, hee went by into a mountaine alone to pray: ¶ and when the evening was come, hee was there alone.

24 And the ſhip was now in the middes of the Sea, and was toſſed with waues: for it was a contrary wind.

25 And in the ¶ fourth watch of the night, Jeſus went vnto them, walking on the ſea.

26 And when his diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit, and cried out for feare.

27 But ſtraightway Jeſus ſpake vnto them, ſaying, ¶ Be of good comfort, It is I: be not afraid.

28 Then Peter answered him, and ſaid, Maſter, if it bee thou, ¶ bid mee come vnto thee on the water.

29 And he ſaid, Come. And when Peter was come downe out of the ſhip, he walked on the water, to goe to Jeſus,

30 But when he ſaw a mighty winde, he was afraid: and as he ¶ beganne to ſinke, he cried, ſaying, Maſter, ſaue me.

31 So immediatly Jeſus ſtretched forth his hand, and caught him, and ſaid to him, ¶ O thou of little faith, wherefore didſt thou doubt?

32 And aſſoone as they were come into the

Marke 6. 32.

luke 9. 10.

e To the intent

that his diſci-

ples now after

their ambage

might ſomewhat

reſt them, or els

that he might

inſtruct them

to greater en-

terpriſes.

Marke 6. 35.

luke 9. 12.

John 6. 5.

f Chriſt leaueh

them not deſti-

tution of bodily

nouriſhment,

which ſeeketh the

ſoule.

¶ Or, prayed, and

gave thanks to

God,

g The diſciples

were loth to de-

part from Chriſt:

but yet they

ſhewed their

obedience.

Mar. 6. 43, 47.

John 6. 16, 17, 18.

h The night was

diuided into

four watches,

whereof every

one contained

three houres.

i The preſence

of Chriſt ma-

keth his hold.

k His zeale was

great, but hee

had not ſuffici-

ently conſidered

the meaſure of

his faith.

l His enterpriſe

was too great,

and therefore he

muſt needs fall

into danger,

when his faith

failed.

m Chriſt cor-

recteth his fault,

and alſo giueh

remedy both at

once.

Mar. 6. 54.

N^ot seemeth they were led with a certaine superstition not withstanding our Saviour would not quench the smoking flaxe, and therefore did beare with these final beginnings.

the ship, the winde ceased.

23 When they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 * And when they were come ouer, they came into the land of Gennesaret.

35 And when the men of that place knew him, they sent out into all that countrey round about, and brough vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it, were made whole.

CHAP. XV.

3 Christ exco^mmuniceth his disciples, and rebuketh the Scribes and Pharisees, for transgressing Gods Commandement by their owne traditions. 13 The plant that shall be rooted out. 18 What things defile a man. 22 Hee delinere^th the I^uerman of Canaans daughter. 26 The bread of the children. 30 Hee healeth the sicke. 36 And feede^s foure thousand men, besides women and children.

Marke. 7. 15.

a Men are more rigorous to obserue their owne traditions then Gods commandement.

h Or, waste.

Exod. 20. 13. deu.

5. 1. 6. phes. 6. 2.

Exod. 21. 17.

leuit. 20. 9.

pru. 20. 10.

b The Scribes

d. s^{er}uised with

them that did

not their duties

to their own pa-

rents, so that

they would re-

compense s^{ame}

by their profit by

their off^{er}ings.

I^{sa}. 29. 13.

c God will not

be honoured ac-

cord^{ing} to mans

fantastic^e b^ute-

steth al good in-

tentions, which

are not found-

ed on his word.

Marke. 7. 14, 15.

Iohn 15. 2.

d Althey which

are not grafted

in Iesus Christ

by free adopti-

on, and euery

doctr^{ine} that is not

established by

Gods word.

e They are not

worthy to be

cared for.

2^{the}. 6. 39.

Marke. 7. 17.

Then came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 Why doe thy disciples transgresse the tradition of the Elders: for they wash not their hands when they eat s^u bread.

3 But he answered and said vnto them, Why doe ye also transgresse the commandement of God by your tradition?

4 * For God hath commaunded, saying, Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to father or mother, * By the gift that is offered by me, thou mayest haue profitt.

6 Though hee honour not his father, or his mother, shall soe see: thus haue ye made the commandement of God of no authoritie by your tradition.

7 Hypocrites, Elias prophesied well of you, saying,

8 * This people draweth n^o vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from mee.

9 But in vaine they worship mee, teaching for doctrines mens precepts.

10 * Then he called the multitude vnto him, and said vnto them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 * Then came his disciples, and said vnto him, Perceiuest thou not that the Pharisees are offended in hearing this saying?

13 But he answered and said, * Every plant which mine heauenly Father hath not planted, shall be rooted by.

14 * Let them alone: they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 * Then answered Petre, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that what soeuer entred into the mouth, goeth into the belly, and is cast out into the daughte?

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eat with vnwashed hands, defileth not the man.

21 * And Iesus went thence, and departed into the coasts of Tyrys and Sidon.

22 And behold a woman, a Canaanite came out of the same coasts, and cryed, saying vnto him, Haue mercie on mee, O Lord, the sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But hee answered her not a worde. Then came to him his disciples, & besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and sayd, I am not sent, but vnto thee: loke thepe of the house of Israel.

25 Yet she came and worshipped him, saying, Lord helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to ^h whelpes.

27 But she said, Trueth, Lord: yet in deed the whelpes eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 * So Iesus went away from thence, and came neere vnto the sea of Galilee, and went by into a mountaine and sat downe there.

30 And great multitudes came vnto him, * hauing with them halfe, blinde, dumbe, maimed, and many other, and cast them downe at Iesus feete, and hee healed them.

31 Inasmuch that the multitude wondered, to see the dumbe speake, the maimed whole, the halt to goe, and the blinde to see, and they glorified the God of Israel.

32 * Then Iesus called his disciples vnto him, and said, I haue compassion on this multitude because they haue continued with mee already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayde vnto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus sayd vnto them, How many loaves haue ye? and they sayde, Seuen, and a few little fishes.

35 Then hee commaunded the multitude to sit downe on the ground,

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were suffi-

Gen. 6. 5.

and 8. 21.

f All vices proceed of the corrupt affection of the heart.

Marke. 7. 24.

g The disciples were offended at her importun^{tie}.

Chap. 10. 6.

h. Christ calleth them dogges, or whelpes, which are strangers from the house of God.

i Christ granted her petition for her faiths sake, and not at the request of his disciple.

Marke. 7. 31.

I^{sa}. 35. 5, 6.

Marke. 8. 1.

k Christ cannot forget those that follow him.

ced: and they tooke vp of the fragments that remained, seuen baskets full.

38 And they that had eaten, were foure thousand men, beside women and little children.

39 Then Iesus sent away the multitude, and tooke shippe, and came into the parts of Magadana.

Or, Magadan.

CHAP. XVI.

1 The Pharisees require a token. 6 Iesus warneth his disciples of the Pharisees doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or lose the life. 27 Christs coming.

Then came the Pharisees and Sadducees, and did tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, ye say, Faire weather: for the skie is red.

3 And in the morning ye say, To day shall be a tempest: for the skie is red and lowering. Hypocrites, can ye discerne the face of the skie, and can ye not discern the signes of the times?

4 The wicked generation, and adulterous seeketh a signe, and there shall no signe be giuen it, but the signe of the Prophet Jonas: so he left them and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus saide vnto them, Take heed and beware of the leauen of the Pharisees and Sadducees.

7 And they thought in themselves saying, It is, because wee haue brought no bread.

8 But Iesus knowing it, sayd vnto them, O ye of little faith, why thinke you thus in your selues, because ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the five loaves, when there were five thousand men, and how many baskets tooke ye vp?

10 Neither the seuen loaves when there were foure thousand men, and how many baskets tooke ye vp?

11 Altho perceiue ye not, that I said not vnto you concerning bread, that ye should beware of the leauen of the Pharisees and Sadducees?

12 Then understood they that hee had not said, that they should beware of the leauen of bread, but of the doctrine of the Pharisees, and Sadducees.

13 Now when Iesus came into the coasts of Celarea Philippi, he asked his disciples, saying, Whom do men say that I the Sonne of man am?

14 And they said, Sonne say, John Baptist: and some, Elias: and others, Jeremias, or one of the Prophets.

15 He sayd vnto them, But whom say ye that I am?

16 Then Simon Peter answered, and said, Thou art the Christ the Sonne of the liuing God.

17 And Iesus answered, and said to him

Blessed art thou, Simon, the sonne of Iohnas: for flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this rocke will I build my Church: and the gates of hell shall not ouercome it.

19 And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt bind vpon earth, shall bee bound in heauen: and whatsoeuer thou shalt loose on earth shall be loosed in heauen.

20 Then he charged his disciples, that they should tell no man that he was Iesus the Christ.

21 From that time forth Iesus began to shew vnto his disciples, that he must go vnto Ierusalem, and suffer many things of the Elders, and of the high Priests and Scribes, and be slaine, and rise againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pittie thy selfe: this shall not be vnto thee.

23 Then he turned backe, and said vnto Peter, Get thee behinde me, Satan: thou art an offence vnto me, because thou understandest not the things that are of God, but the things that are of men.

24 Iesus then saide to his Disciples, Whoso man will follow mee, let him forsake himselfe, and take vpon his crosse and follow me.

25 For whosoever wil save his life shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26 For what shall it profit a man, though he should win the whole world, if he lose his owne soule? or what shall a man giue for the compenise of his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels, and then shall hee giue to every man according to his desertes.

28 Verily I say vnto you, there be some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his kingdome.

das or of rashnesse and arrogancie, as Peter did. Chap. 10. 38. Marke 8. 34. Luke. 9. 23. and 14. 27. Chap. 10. 39. Marke 8. 35. Luke 9. 24. and 17. 33. P That is whosoever thinketh to saue himselfe by forsaking Iesus Christ. Marke 8. 36. Luke 9. 25. Iohn 12. 25. Psalm. 62. 12. rom. 2. 6. Marke 9. 1. Luke 9. 27. q This was fulfilled in his resurrection, which was an entry into his kingdome, & was also confirmed by sending the holy Ghost, whereby he wrought so great and sundry miracles.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11 13 of Elias and Iohn Baptist. 15 He healeth the lunaticke. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 29 He payeth tribute.

And after five dayes Iesus tooke Peter, and James, and Iohn his brother, and brought them vp into an high mountaine apart,

g He meaneth, any thing that is in man.

Iohn 1. 42. h Vpo that faith whereby thou hast confessed, & acknowledged mee: for it is grounded vpon an infallible truth.

i The power of Satan which standeth in craft and violence.

k The preachere of the Gospel open the gates of heauen with the word of God, which is the right key: so that where this word is not purely taught, there is neither key nor authority.

Iohn 20. 23. l Condemne by Gods word.

Or, absolute. m Because he would yet in-struct them, and not prevent his time.

n He would plucke out of their hearts that false opinion,

which they had of his temporall kingdome.

o Which word signifieth an aduersary, who resisteth the will of God, either of malice, as did Iu-

Chap. 12. 38.

Marke 8. 11.

Luke 12. 54.

a Although they did not agree in doctrine, yet they ioynd together to fight against the truth.

b Men tempt God either by their incredulity, or curiositie.

c Which appertaine to the heauenly and spiritual life.

Chap. 12. 34.

d Christ shall be to them as a Iohnas raised vp from death.

Jonas 1. 17.

and 2. 1.

Marke 8. 14.

Luke 12. 1.

Or, reasoned with themselves.

e Taken of Christs diuinity, to know mens thoughts.

Chap. 14. 17.

Iohn 6. 9.

Chap. 15. 34.

f We may holdly by Christs admonition reiect and condemne all erroneous doctrine and mans inventions, and ought only to cleaue to the word of God

Mar 8. 27.

Luke 9. 18.

Iohn 6. 69.

Marke 9. 26.

Or, the first day after.

a Christ shewed them his glory, that they might not thinke that he suffered thorough infirmities, but that he offered up himselfe willingly to die,

b By these two witnessers is represented the Law and the Prophets which leade vs to Christ.

c After Moses & Elias departure, Peter fearing he should lose that ioyfull sight, speaketh as a man distracted, and would haue lodged them in earthly houses, which were re- ceined in glory.

Chap. 3. 17.

d per. 1. 17.

e We are reconciled to God by Christ onely.

f And is our chiefe and onely Schoolemaster.

g For men would not haue beleued them,

before that Christ had made his glory more manifest by his resurrection.

Mar. 9. 11.

chap. 11. 14.

Malac. 4. 5.

Mar. 9. 4. 17.

Luke 9. 38.

h He speaketh chiefly to the Scribes, who began to brag as if they had now gotten the victorie ouer Christ,

because his disciples were not able to doe this miracle.

Luke 17. 6.

i By this manner of speech is signified, that they should doe things by their faith that should seeme impossible.

k The best remedy to strengthen the weakes faith, is prayer, which hath fasting added to it as an helpe to the same.

Or, were conuersant, or, returned into Galile.

Chap. 20. 17. mar. 9. 31. Luke 9. 44, and 24. 7.

2 And was transfigured before them: and his face did shine as the Sonne, and his clothes were as white as the light.

3 And behold, there appeared vnto them Moses and Elias talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here thre Tabernacles one for thee, and one for Moses, and one for Elias.

5 While hee yet spake, behold, a bright cloud shadowed them: and behold, there came a voice out of the cloud, saying, * This is my beloued Sonne, * in whom I am well pleased: * heare him.

6 And when the disciples heard that, they fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw no man saue Iesus onely.

9 And as they came downe from the mountaine, Iesus charged them, saying, Shew this vision to no man, vntill the Son of man rise againe from the dead.

10 * And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

11 And Iesus answered, and said vnto them, Certainly Elias must first come, and restore all things.

12 But I say vnto you, That Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that hee spake vnto them of John Baptist.

14 * And when they were come to the multitude, there came to him a certaine man and kneeled downe to him,

15 And said, Master, haue pittie on my sonne: for he is lunatique, and is sore vexed: for oft times hee falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and said, * O generation faithlesse and crooked, how long now shal I be with you: how long now shal I suffer you: bring him hither to me.

18 And Iesus rebuked the deuill, and he went out of him, and the childe was healed at that houre.

19 Then came his disciples to Iesus apart, and said, Why could not wee cast him out?

20 And Iesus said vnto them, Because of your unbelief: for verely I say vnto you, if ye haue faith, as much as is a graine of mustard seed, ye shall say vnto this mountaine, Remove hence to yonder place, and it shall remove: and nothing shalbe impossible vnto you.

21 Howbeit, this kind goeth not out, but by prayer and fasting.

22 And as they abode in Galile, Ie-

sus said vnto them, The Sonne of man shall be deliuered into the hands of men,

23 And they shall kill him, but the third day shall he rise againe: and they were very sorow.

24 And when they were come to Capernaum, they that receiued poll money, came to Peter, and said, Dost not thou Peter pay tribute?

25 He said, Yes. And when he was come into the house, Iesus presented him, saying, What thinkest thou Simon? Of whom doe the Kings of the earth take tribute or poll money: of their children, or of strangers?

26 Peter sayd vnto him, Of strangers, Then sayd Iesus vnto him, Then are the children free.

27 Neuerthelesse, lest we should offend them, goe to the sea, and cast in an angle, and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a piece of twenty pence: that take, and giue it vnto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and harmelesse.

6 To auoyde occasions of euill. 10 Not to contemne the little ones. 11 Why Christ came. 15 Of brotherly correction. 17 Of the authority of the Church.

19 The commendation of prayer and godly assemblies. 21 Of brotherly forgiveness.

22 The same time the disciples came vnto Iesus, saying, * Who is the greatest in the kingdome of heauen?

23 And Iesus called a little childe vnto him, and set him in the mids of them,

24 And said, Verely I say vnto you, except ye be conuerted, and become as little children, ye shall not enter into the kingdome of heauen.

25 Whosoever therefore shall humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.

26 And whosoever shall receiue such a little child in my Name, receiue me.

27 But whosoever shall offend one of these little ones which beleue in me, it were better for him that a millstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

28 Woe be to the world because of offences: for it must needs bee that offences shall come, but woe be to that man by whom the offence cometh.

29 * Therefore if thine hand or thy foote cause thee to offend, cut them off. and cast them from thee: it is better for thee to enter into life halt, or maimed, then hauing two hands or two feet, to be cast into euertlasting fire.

30 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

millstone which an asse turneth: and it is spoken in respect of that which is turned with mans hand, which is lefte. e. Christ warneth him to take heede that they shrinke not backe from him for any euill example or offence that man can giue.

1 The Greeke word is (didrachma) which was of value about ten pence of old sterling money, and the Israelites payd it once by the law, Exod. 30. 13. and at this time they payd it to the Romanes.

m Or giue occasion to forsake the truth.

n The word is (Statera) which containeth two didrachmas, and is valued about five groats of old sterling.

Marke 9. 34.

Luke 9. 46.

a They strue for the reward before they haue taken any paine:

and whereas they should haue holpen and reuerenced one another,

they were ambitious and despisers of their brethren.

Chap. 19. 14.

1. cor. 14. 20.

b Not in lacke of discretion, but that they be not vaineglorious,

seeking to aduance themselves to worldly honours.

c Hee calleth them little children now, which humble themselves with all humilitie and subiection.

Marke 9. 42.

Luke 17. 1. 2.

d The word signifieth a great

f Christ reu-
cheth the cause
of this offence,
which is pride
and disdaine of
our infirmities.

Pal. 34. 7.
g Seeing God
hath commanded
his Angels to
take the charge
of his children,
the wicked may
be assured, that if
they despise them,
God will reuenge
their cause.

Luke 19. 10.
h We may not
lose by our of-
fence that which
God hath so
dearely bought.

Luke 15. 4.
Lent. 19. 17.
eclus. 19. 13.
Luke 17. 3.

i Where with
thou mayest be
offended: hee
speakech of se-
cret or particular
finnes, and not of
open or known
to others.

Or, reprove him.
Deut. 19. 15.
John 8. 17.
Hebr. 10. 28.

2 cor. 1. 3. 1.
k He meaneth
according to the
order that was a-
mong the Iewes,
who had their
counsel of ancient
and expert
men to reforme
maners, and ex-
ecute discipline.
This assembly
represented the
Church, which
had appointed
them to this
charge.

1. Cor. 5. 4.
2. thes. 3. 14.
l In the 16. cha.

19 he meant this
of doctrine, and
here of Ecclesi-
astical disci-
pline, which de-
pendeth of the
doctrine.

John 20. 23.
Or, done to. Luke 17. 4. m Wee must bee continually ready to
forgiue, and bee forgiven. n A common talent was valued at
three score pound: some also were greater, and some lesse.

10 See that yee despise not one of these
little ones: for I say vnto you, that in heauen
their Angels alwayes behold the face of
my Father which is in heauen

11 For the Son of man is come to
save that was lost.

12 How thinke yee? If a man haue an
hundred sheepe, and one of them be gone a-
way, doth he not leaue ninety and nine, and
goe into the mountaine, & seeke that which
is gone astray?

13 And if so be that he finde it, verely I say
vnto you, hee reioyceth more of that sheepe,
then of the ninety and nine which went not
astray.

14 So is it not the will of your Father
which is in heauen, that one of these little
ones should perishe.

15 Wherefore, if thy brother trespass
against thee, goe and tell him his fault be-
tweene thee and him alone: if he heare thee,
thou hast wonne thy brother.

16 But if he heare thee not, take yet with
thee one or two, that by the mouth of two
or three witnesses every word may be confir-
med.

17 And if he will not vouchsafe to heare
them, tell it vnto the Church: and if hee
refuse to heare the Church also, let him bee
vnto thee as an heathen man, and a Publi-
cane.

18 Verely I say vnto you, Whatsoeuer
ye bind on earth, shall be bound in heauen:
and whatsoeuer ye loose on earth, shall be lo-
osed in heauen.

19 Again, Verely I say vnto you, that
if two of you shall agree in earth vpon any
thing, whatsoeuer they shall desire, it shall
bee given them of my Father which is in
heauen.

20 For where two or three are gathered
together in my Name, there am I in the
mids of them.

21 Then came Peter to him, and sayd,
Master, how oft shall my brother sinne a-
gainst me, and I shall forgive him? vnto
seuen times?

22 Iesus said vnto him, I say not to thee,
vnto seuen times, but vnto seventy times
seuen times.

23 Therefore is the kingdome of heauen
likened vnto a certaine King, which would
take account of his seruants.

24 And when he had begun to reckon, one
was brought vnto him, which ought him ten
thousand talents.

25 And because he had nothing to pay, his
master commanded him to bee sold, and his
wife and his children, and all that hee had,
and the debt to bee payd.

26 The seruant therefore fell downe, and
besought him, saying, Master, appeale thine
anger toward me, and I will pay thee all.

27 Then that seruants master had com-
passion, and loosed him, and forgave him the
debt.

28 But when the seruant was departed,
he found one of his fellowes, which ought
him an hundred pence, and he layd hands
on him, and tooke him by the throat, saying,
Pay me that thou owest.

29 Then his fellow fell down at his feet,
and besought him, saying, Appaale thine an-
ger toward me, and I will pay thee all.

30 But hee would not, but went and cast
him into prison, till he should pay the debt.

31 And when his other fellowes saw what
was done, they were very sorry, and came,
and declared vnto their master all that was
done.

32 Then his master called him, and said
to him, O euill seruant, I forgave thee all
that debt, because thou prayedst me.

33 Dughest thou also to haue had
pittie on thy fellow, euen as I had pittie on
thee?

34 So his master was wroth, and deli-
uered him to the paylers, till he should pay all
that was due to him.

35 So likewise shall mine heauenly Fa-
ther doe vnto you, except yee forgive from
your hearts, each one to his brother their
trespasses.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be
diuorced, 11 Continencie is the gift of God, 14 He
receiveth little children, 16 To obtaine life euertla-
sting, 24 That rich men can scarcely be saved, 28
He promisseth them that haue left all to follow him, life
euertlasting.

And it came to passe, that when Iesus
had finished these sayings, he departed
from Galilee, and came into the coasts of Ju-
dea beyond Iordan.

2 And great multitudes followed him,
and he healed them there.

3 ¶ Then came vnto him the Pharisees
tempting him, and saying to him, Is it law-
full for a man to put away his wife for every
fall?

4 And he answered and said vnto them,
Haue yee not read, that hee which made
them at the beginning, made them male and
female,

5 And said, For this cause shall a man
leane father and mother, and cleaue vnto
his wife, and they twaine shall bee one
flesh?

6 Therefore they are no more twaine,
but one flesh. Let not man therefore put a-
sunder that which God hath coupled toge-
ther.

7 They said to him, Why did then Mo-
ses command to giue a bill of diuorcement,
and to put her away?

8 He said vnto them, Moses, because of
the hardness of your heart, suffered you to put
away your wiues: but from the beginning
it was not so.

9 I say therefore vnto you, That whoso-
euer shall put away his wife, except he be for
whoredome, and marrie another, committeth
adulterie: and whosoever marrieth
her which is diuorced, doeth commit adul-
tery.

10 Then said his disciples to him, If the
matter

o Which a-
mounteth of our
money to the
summe of 25.
shillings, or ve-
ry neere, and was
nothing in re-
spect of the for-
mer, which his
master forgaua
him.

p God esteemeth
onely the heart
and affection.

Marke 10. 12

Or, cause.
Gen. 1. 27.
Gen. 2. 24. 1. cor.
6. 16. ephes. 5. 32.
a They that a-
fore were as two,
shalbe now as
one person.

Or, person.
Deut. 2. 4. 1.
b It was to a-
uoyd the cruelty
that men would
haue vsed to-
wards their
wiues, if they
had bene forced
to retaine them
in their displea-
sure, furie, and
malice.

c That is, at the
beginning, and
by Gods ordi-
nance.

Chap. 5. 32.
Marke 10. 11.
Luke 16. 18.

1. cor. 7. 11.
d For this band
cannot be bro-
ken at mans
pleasure.

e Some by nature are vnable to marry, and some by arte.

f The word signifieth (gelded) and they were so made, because they should keep the chambers of noble women, for they were iudged chaste.

g Which haue the gift of continencie, and vie to serue God with more free libertie.

h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstaine from marriage.

Chap. 18. 3.

mar. 10. 13.

luke 18. 15.

Mar. 10. 17.

luke 18. 18.

i Because this yong man knew nothing in Iesus Christ but his manhood, hee leadech him to higher things, to the intent that his doctrine might better take place.

k He spake this that he might learne to know himselfe.

Exod. 10. 13. deu.

5. 17. rom. 13. 9.

Marke 10. 20.

l He boasteth much, because as yet he knew not himselfe.

m Christ hereby discovered his hypocritie and caused him to feeble his owne weakenesse, not generally commanding all to doe the like.

n What hinderance men haue by riches.

Or, cable rope. o Who can frame mens hearts so, that they shall not set their minds on their riches.

Marke 10. 23. luke 18. 28.

p In this worke whereby the world is changed,

senue, and regene, attemp to ioyne this word with the sentence following, and to take regeneration for the day of iudgement, when the elect shall in soule and body enjoy their inheritance, to the end that they might know that it is not sufficient to haue begun once.

matter be so betweene man and wife, it is not good to marrie.

11 But he said vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are some chaste, which were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, which haue made themselues chaste for the kingdom of heauen. We^h that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him litle children, that he should put his handes on their head, & pray, and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, and forbid them not to come to me: for of such is the kingdom of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ And behold, one came and said vnto him, Good master, what good thing shall I doe, that I may haue eternal life?

17 And he sayd vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandments.

18 He said vnto him, Which? And Iesus said, These, Thou shalt not kill: Thou shalt not commit adultery, Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 ¶ The yong man sayde vnto him, I haue observed all these things from my youth: what lacke I yet?

21 Iesus sayd vnto him, If thou wilt be perfect, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, he went away sorrowfull: for he had great possessions.

23 Then Iesus said vnto his disciples, Verily I say vnto you, that a rich man shall hardly enter into the kingdom of heauen.

24 And againe I say vnto you, It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdom of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 And Iesus beheld them, and said vnto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and sayd to him, Behold, we haue forsaken al, and followed thee: what shall we haue?

28 And Iesus sayd vnto them, Verily I say vnto you, then when the Sonne of man shall sit in the throne of his Maiestie, yee which followed mee in the regeneration,

shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my sakes sake, hee shall receiue an hundredfold more, and shall inherite euerlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is debtor to no man, and how he alway calleth men to his labour. 18; Hee admonisheth them of his passion. 20 Hee teacheth him to see ambition. 28 Christ payeth our ranfome. 30 He giueth two blind men their sight.

¶ Of the kingdom of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a peny a day, and sent them into his vineyard.

3 And hee went out about the thirde houre, and sawe other standing idle in the market place,

4 And sayd vnto them, Come ye also into my vineyard, and whatsoeuer is right I will giue you: and they went their way.

5 Again hee went out about the sixt and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. He said vnto them, Go ye also into my vineyard, and whatsoeuer is right that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard sayde vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a peny.

10 And when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burthen, and heat of the day.

13 And he answered one of them, saying, Friend, I doe thee no wrong: diddest thou not agree with me for a peny?

14 Take that which is thine owne, and go thy way: I will giue vnto this last as much as to thee.

15 Is it not lawfull for mee to doe as I will with mine owne? Is thine eye enuill because I am good?

16 ¶ So the last shall be first, and the first last: for many are called, but few chosen.

17 ¶ And Iesus went by to Ierusalem, and took the twelue disciples apart in the way, and said vnto them,

Luke 22. 70.

q The ioy of conscience which Gods children feelee euen in their afflictions, is a thousand fold more worth then all worldly treasure.

Cha. 20. 16. mar. 10. 31. lu. 13. 30.

a Which was called denarius, and was of value about foure pence halfe peny of old money, and was commonly a workmans hire.

b They diuided the day into twelue houres, so that the third was the fourth part of the day, fixe of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the Sunne set.

Or, fellow,

c Or, enuious

because of my liberalitie?

Deut. 15. 9.

Chap. 19. 30.

marke 10. 31.

luke 12. 30.

d Therefore euery man in his vocation, as he is called first, ought to goe forward,

and encourage others, seeing the

hine is indifferēt for all.

Chap. 22. 14.

marke 10. 32.

luke 18. 31.

John 18. 32.

Marke 10. 35.

e Hefeneth the
croffe before
their eyes to
draw them from
ambition, call-
ing it a cup, to
signifie the me-
asure of the affli-
ctions, which
God hath ordai-
ned for every
man: the which
thing also hee
callen baptism.
f God my father
hath not given
me charge to be-
flow offices of
honour here:
but to be an ex-
ample of humili-
tie vnto all.
Marke 10. 41.
luke 22. 25.
Phil. 2. 7.

Marke 10. 46.
luke 18. 35.

18 Behold, we goe vp to Ierusalem, and the sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death,

19 And *shal deliuer him to the Gentiles to mocke and to scourge, and to crucifie him: but the third day he shall rise againe.

20 * Then came to him the mother of Sebedeus children with her sons, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldst thou? She said to him, Grant that these my two sons may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Vee knowe not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptism that I shall be baptized with? They sayd to him, We are able.

23 And he said vnto them, Vee shal drinke in deed of my cuppe, and shall bee baptized with the baptism that I am baptized with, but to sit at my right hand, and at my left hand, is not ^{mine} mine to giue: but it shall be giuen to them, for whom it is prepared of my Father.

24 * And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Vee knowe that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your seruant,

27 And whosoever will be chiefe among you, let him be your seruant,

28 *Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

29 C * And as they departed from Iericho, a great multitude followed him.

30 And behold, two blinde men sitting by the way side, when they heard that Iesus passed by, cryed, saying, O Lord the Sonne of Dauid, haue mercie on vs.

31 And the multitude rebuked them, because they should hold their peace: but they cryed the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stood still, & called them and said, What will ye that I should doe for you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children with prosperitie vnto Christ. 19 The figge tree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corne sowne-reiuelled. 43 The leues reiuelled, and the Gentiles res-
scind.

A And when they drew nere to Ierusalem, and were come to Bethphage vnto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall find an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say yee, that the Lord hath need of them, and straightway he will let them goe.

4 All this was done, that it might bee fulfilled which was spoken by the Prophet, saying,

5 C * Tell ye the daughter of Sion, Behold, thy king commeth vnto thee, meeke, and sitting vpon an asse, & a colt, the foale of an asse vled to the yoke.

6 So the disciples went, and did as Iesus had commanded them.

7 And brought the asse & the colt, and put on them their clothes, and set him thereon.

8 And a great multitude tyed their garments in the way: and other cut downe branches from the trees and strawed them in the way.

9 Moreover, the people that went before and they also that followed, cryed, saying, Hosanna the sonne of Dauid: blessed be hee that commeth in the Name of the Lord, Hosanna thou which art in the highest hea- uens.

10 * And when he was come into Ierusalem, all the citie was moued, saying, What is this?

11 And the people sayd, This is Iesus the Prophet of Nazareth in Galile.

12 C And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the leates of them that solde dones.

13 And said to them, It is written, * Mine house shal be called the house of prayer: ^{but} but ye haue made it a denne of theesues.

14 Then the blind and the halt came to him in the Temple, and he healed them.

15 But when the chiefe Priests and Scribes saw the mannailes that he did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: readye ye neuer, * By the mouth of babes and sucklings thou hast made prouerbe the praise?

17 C So he left them and went out of the citie vnto Bethania, and lodged there.

18 And * in the morning as hee returned into the citie, he was hungry.

19 And seeing a figge tree in the way, hee came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruite grow on thee henceforward. And anon the figge tree withered.

20 And when his disciples saw it, they marvelled, saying, How soone is the fig tree withered?

21 And Iesus answered, & said vnto them, * Verely I say vnto you, if yee haue faith, and

Marke 11. 1.

luke 19. 29.

a By this entry

Christ would

shew the state &c

condition of his

kingdom, which

is far contrary to

the pompe and

glory of y world

Isa. 62. 11. zech.

9. 9. iohn 12. 15.

b That is, the

citie Sion or Je-

rusalem.

c It is a manner of

speech called Syn-

ecdochic, where-

by two are taken

for one.

d Herid on the

foale, and the

dam went by.

e Which is to

say, Saue I pray

thee, desiring

God to prosper

and send good

successe to the

Messias.

f For God which

is in heauen,

must onely saue.

Mar. 11. 11. luke

19. 45. ioh. 2. 13.

g In the porch

or entry into the

Temple.

Isa. 56. 7.

h Vnder the pre-

tence of religio,

hypocrites seeke

their own gain,

& spoile God of

his true worship.

Iere. 7. 11.

mar. 11. 17.

luke 16. 46.

Marke 11. 18.

Psal. 8. 2.

i If God reuele

his glory and

might by babes

that cannot as

yet speake, is it

maruell if they

that can speake,

doe set forth and

magnifie the

same?

k In Ebrew it is,

hast ordeined or

grounded the

strength: which

is all to one pur-

pose, because

God is then most

praised when his

strength is best

known.

Mar. 11. 12. 13.

Chap. 17. 20.

1 Which thing seemeth to be impossible.

Chap. 7. 7. ioh. 15.

7. i. ioh. 3. 12.

Mar. 11. 27, 28.

Luke 10. 1, 2.

and doubt not, ye shall not onely doe that which I haue done to the figge tree, but also if ye lay vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 * And whatsoeuer ye shall aske in pray-er, if ye beleue, ye shall receiue it.

23 ¶ And when he was come into the Temple, the chiefe Priests and the Elders of the people came vnto him as he was teaching, and sayd, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered, and sayd vnto them, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The Baptisme of Iohn, whence was it? ¶ from heauen, or of men? Then they reasoned among themselves, saying, If we shall say, From heauen, he will lay vnto vs, Why did ye not then beleue him?

26 And if we say, Of men, we feare the people: for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and said, Sonne, goe, and worke to day in my vineyard.

29 But he answered, and said, I wil not: yet afterwards hee repented himselfe, and went.

30 Then came he to the second, and said likewise. And he answered, and said, I will sit: yet he went not.

31 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the Publicanes and the harlots shall go before you into the kingdom of God.

32 For Iohn came vnto you in the way of righteousness, and ye beleued him not, but the Publicanes and the harlots beleued him, and ye, though ye saw it, were not moued with repentance afterwards, that ye might beleue him.

33 ¶ There was another parable. There was a certaine householder, which planted a vineyard, and hedged it round about, and made a winepresse therein, & built a towre, and let it out to husbandmen, and went into a strange country.

34 And when the time of the fruit drew neere, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen took his seruants, and beat one, and killed another, and stoned another.

36 Again he sent other seruants, more then the first: and they did the like vnto them.

37 But last of all he sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen saw the sonne, they said among themselves, This is

the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 ¶ When therefore the Lord of the vineyard shall come, what will he do to those husbandmen?

41 They said vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, The stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is marvellous in our eyes.

43 Therefore say I vnto you, the kingdom of God shall be taken from you, and shall be giuen to a nation which shall bring forth the fruits thereof.

44 ¶ And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will grinde him to powder.

45 And when the chiefe Priests and Pharisees had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christs deniitie.

¶ Then Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdom of heauen is like vnto a certaine King which married his sonne,

3 And sent forth his seruants to call them that were bidden to the wedding, but they would not come.

4 Again he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oren and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intreated them sharply, and slew them.

7 But when the King heard it, hee was wroth, and sent forth his warriors, and destroyed those murderers, and burnt vp their city.

8 Then said he to his seruants, Truly the wedding is prepared: but they which were bidden were not worthy.

9 Goe ye therefore out into the high wayes, and as many as ye finde, bid them to the marriage.

10 So those seruants went out into the high wayes, and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

11 Then the King came in, to see the guests, and saw there a man which had not on a wedding garment.

12 And he said vnto him, Friend, how comest

Psalm. 118. 22.

alt. 4. 11 rom. 9.

33. 1. pet. 2. 7.

u As not meet or fit for their building.

x To fasten and ioyn the building together,

and to vphold the whole.

Isai. 8. 14.

Luke 14. 16.

rem. 19. 9.

a Christ reprocheth the Iewes of their ingratitude and obstinate malice, in that they reiected the grace of God which was so plentifully offered vnto them.

b God punisheth extremely such ingratitude.

c The ingratitude of them which are bid, cannot cause Gods liberality

& his holy meere to perish, which he hath prepared for his.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection and vpright conscience, which proceeded of faith.

¶ Or, of God.

m The hypocrites feare man more then God, and malice neuer iustificeth the truth.

Chap. 14. 5.

mar. 6. 20.

n So farre it is impossible for them to repent and be saved, that stand in their owne conceit that the greatest sinners that are, shall more soone come to repentance.

o God taught by Iohn the way of righteousness, whose life was vpright and perfect.

Isa. 5. 1. iere. 2. 21

mar. 12. 1.

Luke 20. 9.

p The vineyard is the people, whom he had elected.

q Vnto all means to preferre it, and to make it fruitful.

¶ Or, digged.

r Which were the Priests and rulers.

s The Prophets.

t Iesus Christ.

Chap. 26. 34.

and 27. 1. ioh.

11. 53.

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to try them, and fanne them out, Chap. 8. 12. & 13. 42. and 15. 30. 42. ap. 20. 16. g By the outward and general calling.

Marke 12. 13. Luke 20. 20. h There were certain flatterers of the court,

which ever maintained that religion which king Herod best approved: and though they were enemies to the Pharisees, yet in this thing they consented, thinking to entangle Christ, and so to bring him into the hatred of all his people.

i As touching the outward quality, as whether a man be rich or poor.

k Or, the cage of thornes.

l Which was of value about foure pence in shepeny.

Rem. 1. 37. mar.

1. 21. 7. Luke 20. 25

Mar. 12. 18. Luke 20. 27. Acts 23. 8.

Deut. 25. 5.

Or, sonnes.

m By the title of alliance, and here by brother hee meaneth the next kinsman, that lawfully might marry her.

n Where Gods word is not preached and vnderstood, there must needs reigne blindness and errors.

o Forasmuch as they shalbe exempted from the infirmities of this present life.

Good. 3. 6. Marke 12. 28. Deut. 6. 5. Luke 10. 27.

f camest thou in hither, & hast not on a wedding garment: and he was speechlesse.

13 Then said the King to the servants, Binde him hand and foot: take him away, and cast him into better darkness: there shall he weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 Then went the Pharisees, and toke counsel how they might range him in talk.

16 And they lent vnto him their disciples with the Herodians, saying, Master, wee know that thou art true, & teachest the way of God truly, neither carest thou any man: for thou considerest not the person of men.

17 Telvs therefore, how thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceived their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought him a penny.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him Cessars. Then said he vnto them, Give therefore to Cesar, the things which are Cessars, and giue vnto God, the things which are Gods.

22 And when they heard it, they marvelled, and left him, and went their way.

23 The same day the Sadduces came to him (which say that there is no resurrection), and asked him,

24 Saying, Master, Moses said, If a man die, hauing no child, let his brother marry his wife, and raise vp seed vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.

26 Likewise also the second, and the third vnto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the Resurrection they neither marry, nor are bestowed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astonished at his doctrine.

34 But when the Pharisees had heard that hee had put the Sadduces to silence, they assembled together.

35 And one of them which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus said vnto him, Thou shalt loue

the Lord thy God with all thine heart, with all thy soule, and with all thy mind.

38 This is the first and the great Commandement.

39 And the second is like vnto this, Thou shalt loue thy neighbour as thy selfe.

40 On these two Commandements hangeth the whole Law and the Prophets.

41 While the Pharisees were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? Whose Sonne is he? They said vnto him, Dauid.

43 He said vnto them, How then doth Dauid in spirit call him Lord, saying,

44 The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

r Not that his kingdom shall then end: but the office of his humanity shall cease, and he with the Father and the holy Ghost shall reigne for euer as one God all in all. f Christ is Dauids Sonne touching his manhood, and his Lord concerning his Godhead.

CHAP. XXIII.

3 Christ condemneth the ambition, conetousnesse and hypocrite of the Scribes and Pharisees, 31 Their persecutions against the servants of God. 37 He prophesieth the destruction of Ierusalem.

Then spake Iesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharisees sit in Moses seat.

3 All therefore whatsoeuer they bid you observe, that observe and do: but after their works doe not: for they say, and doe not.

4 For they binde heavy burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves wil not moue them with one of their fingers.

5 All their works they doe for to be seene of men: for they make their phylacteries broad, and make long the fringes of their garments,

6 And loue the chiefe place at feasts, and to haue the chiefe seats in the assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But he is not to be called Rabbi: for one is your Doctor, to wit, Christ, and all ye are brethren.

9 And call no man your father vpon the earth: for there is but one, your Father which is in heauen.

10 Bee not called Doctors: for one is your Doctor, euen Christ.

11 But he that is greatest among you, let him be your servant.

dent. 22. 22. Mar. 12. 28. Luke 11. 43. and 20. 46. Or, master. Iam.

3. 1. d Christ forbiddeth not to giue iust honour to Magistrates and masters, but condemneth ambition and superiority ouer our brothers faith, which office appertaineth to Christ alone. Or, teachers. Mal. 1. 6. e The Pharisees were called masters or fathers, and the Scribes doctors.

f The highest dignity in the Church is not lordship or dominion, but ministry and service.

Lewis. 19. 18.

mar. 12. 31. rom.

13. 9 gal. 5. 14.

James 2. 8.

Marke 12. 35.

Luke 20. 41.

o Of what stock or family.

p By the spirit of prophetic, speaking of the kingdom of Christ.

Psal. 110. 1.

q By the right hand is signified the authority and power, which God giueth his Sonne Christ in making him his lieutenant and gouernor ouer his Church,

Nehe. 8. 4.

a And teach that which Moses faith.

b According to Moses whom they reade, but not that which they teach of themselves.

Luke 11. 46.

ad. 15. 10.

c They were scroles of parchment, wherein the commandments were written: and to this day the Iewes vse y same, and close them in a piece of leather, & to binde them to their brow and left arme, to the intent they might haue continual remembrance of the Law.

Num. 15. 38.

Or, master. Iam.

3. 1. d Christ forbiddeth not to giue iust honour to Magistrates and masters, but condemneth ambition and superiority ouer our brothers faith, which office appertaineth to Christ alone. Or, teachers. Mal. 1. 6. e The Pharisees were called masters or fathers, and the Scribes doctors.

f The highest dignity in the Church is not lordship or dominion, but ministry and service.

Luke 14. 11.
and 18. 14.

g Yee keepe
backe the pure
religion and
knowledge of
God, when men
are ready to em-
brace it.
h Which haue
now their foot
within the
doores.

Marke 13. 40.

Luke 20. 47.

i They sought
all meanes that
they could in-
uent to make of
a Gentile a Jew.

|| Or, is a debtor.

k And maketh
it to be taken as
an holy thing,
because of the
vse: and hereby
Christ sheweth
that mans do-
ctrine doth not
only obscure the
word of God,
but is contrary
to it.

1. Kings. 8. 13.

2 Chron. 6. 2.

Chap. 5. 3. 4.

Luke 11. 42.

l Ye stay at that
which is no-
thing, and let
passe that which
is of greater im-
portance.
m Yee seeke how
to get estimation
with men, and
passe not whe-
ther ye haue a
good conscience
or no.

|| Or, intemperancie

Luke 11. 39.

|| Or, painted.

n For a remem-
brance of them,
and in the meane
season they pas-
sed not for their
doctrine.

12 * For whosoever will exalt himselfe,
shall be brought lowe: and whosoever will
humble himselfe, shall be exalted.

13 ¶ Woe therefore be unto you Scribes
and Pharises, hypocrites, because ye shut
up the kingdome of heauen before men: for
ye your selues goe not in, neither suffer ye
them that would enter, to come in.

14 ¶ Woe be unto you Scribes and Pha-
rises, hypocrites: for ye denounce widowes
houses, euen vnder a colour of long prayers:
wherefore ye shall receiue the greater dam-
nation.

15 ¶ Woe be unto you Scribes and Pha-
rises, hypocrites: for ye compasse sea & land
to make one of your profession: and when he
is made, ye make him two fold more the
childe of hell then you your selues.

16 ¶ Woe be unto you blind guides, which
say, Whosoever sweareth by the Temple, it
is nothing: but whosoever sweareth by the
golde of the Temple, he is offender.

17 Ye fooles and blind, whether is grea-
ter, the gold, or the Temple that sanctifieth
the golde?

18 And whosoever sweareth by the altar,
it is nothing: but whosoever sweareth by the
offering that is vpon it, offendeth.

19 Ye fooles and blind, whether is grea-
ter, the offering, or the altar which sanctifieth
the offering?

20 Whosoever therefore sweareth by the
altar, sweareth by it, and by all things there-
on.

21 * And whosoever sweareth by the
Temple, sweareth by it, and by him that
dwelleth therein.

22 * And hee that sweareth by heauen,
sweareth by the throne of God, and by him
that sitteth thereon.

23 ¶ Woe be to you Scribes and Pha-
rises, hypocrites: for ye tithe mint, and anise,
and cummin, and leaue the weightier mat-
ters of the Law, as iudgement, and mercie,
and fidelitie. These ought ye to haue done,
and not to haue left the other.

24 Ye blind guides, which strain out a
gnat, and swallow a camell.

25 ¶ Woe be to you, Scribes & Pharises,
hypocrites: for ye make cleane the vter
side of the cup and of the platter, but within
they are full of bribery and of iercesse.

26 * Thou blind Pharise, cleanse first the
inside of the cup and platter, that the out-
side of them may be cleane also.

27 ¶ Woe be to you Scribes and Phari-
ses, hypocrites: for ye are like vnto whit-
ed tombes, which appeare beautifull outward,
but are within full of dead mens bones and
of all filthinesse.

28 So are ye also: for outward ye appeare
righteous vnto men, but within ye are full
of hypocricie and iniquitie.

29 ¶ Woe be unto you Scribes & Phari-
ses, hypocrites: for ye build the tombes of the
Prophets, and garnish the sepulchres of the
righteous,

30 And say, If we had bene in the dayes
of our fathers, we would not haue bin part-
ners with them in the blood of the Prophets.

31 So then ye be witnesses vnto your

selues, that ye are the children of them that
murdered the Prophets.

32 Fulfill ye also the measure of your fa-
thers.

33 O serpents, the generation of vipers,
how should ye escape the damnation of hel?

34 Wherefore behold, I send vnto you
Prophets, and wise men, and Scribes, and
of them ye shall kill and crucifie: and of them
shall ye scourge in your Synagogues, and
persecute from citie to citie,

35 That vpon you may come all the
righteous blood that was shed vpo the earth,
from the blood of Abel the righteous, vnto
the blood of Zacharias the sonne of Bara-
chias, whom ye slew betwene the Temple
and the altar.

36 Verily I say vnto you, all these things
shall come vpon this generation.

37 * Jerusalem, Jerusalem, which killest
the Prophets, and stonest them which are
sent to thee, how often would I haue gathe-
red thy children together, as the henne ga-
thereth her chickens vnder her wings, and
ye would not!

38 Behold, your habitation shall bee left
vnto you desolate.

39 For I say vnto you, ye shall not see me
henceforth, till that ye say, Blessed is hee
that commeth in the name of the Lord.

f Hee will returne no more to them as a teacher, but as a Iudge,
when as they shall be compelled to confesse (although too late)
that he is the very Sonne of God,

CHAP. XXIIII.

2 Christ sheweth his disciples the destruction of the
Temple. 5. 24. The false Christs. 13 To persecute.

14 The preaching of the Gospel. 6. 29 The signes of
the end of the world. 42 He warneth them to wake.

44 The sudden coming of Christ.

¶ Ad * Iesus went out, and departed from
the Temple, and his disciples came to
him, to shew him the building of the Tem-
ple.

2 And Iesus said vnto them, See ye not
all these things? Verily I say vnto you,
there shall not be here left a stone vpon a
stone, that shall not be cast downe.

3 And as he late vpon the mount of O-
lives, his disciples came vnto him apart, say-
ing, Tell vs when these things shall be, and
what signe shall be of thy coming, and of
the end of the world?

4 And Iesus answered, & said vnto them,
Take heed that no man deceiue you.

5 For many shall come in my name, say-
ing, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and ru-
mours of wars: see that ye be not troubled:
for all these things must come to passe, but
the end is not yet.

7 For nation shall rise against nation,
and realme against realme, and there shall
be pestilence, and famine, and earthquakes
in diuers places.

8 All these are but the beginning of so-
rowes,

necessary for them to know. d Great and cruel warres haue ensued
since a mong the heathen, for the contempt of the Gospel, and in-
crease more and more.

o It is not now
only that your
nation hath be-
gun to be cruell
against the ser-
uants of God, &
therefore it is no
maruell though
the children of
such murderers
handle roughly
the Prophets.
p To conuince
you of greater
ingratitude.
q Christ mean-
eth that al their
race shall be puni-
shed, so that the
iniquitie of the
fathers shall be
powred into the
bosome of the
children, which
resemble their
fathers.

Gen. 4. 8. Heb. 1. 1.

r Read 1. Chron.

24. 22.

Luke 13. 34.

2. Ejd. 1. 30.

Mat. 13. 1.

Luke 21. 5.

a Whose excel-
lencie appeareth
in that that He-
rod for the space
of 8. yeeres kept
ten thousand
men in worke:
the stones were
15. cubites long,
in height 12. in
breadth 8. as Iose-
phus writeth.

Luke 19. 44.

b They thought
the world should
be at an end,
when Ierusalem
were destroyed.

Ephe. 5. 6.

col. 2. 18.

c He answered
them not accord-
ing to their
minds, but ad-
monisheth them
of that which is

Chap. 10. 17. Luke

21. 12. John 15.

20. and 16. 2.

e As if yee were the cause of these troubles.

f Many will keepe backe their charitie, because they are vnthankfull and euil, vpon whom they should beflow it.

2. Thes. 3. 13

2. Tim. 1. 5.

g When the Temple shall bee polluted, it shall be a signe of extreme desolation: the sacrifices shall end and neuer be restored.

Mark. 13. 14

Luke 21. 20.

h The horrible destruction of the Temple, and the corruption of Gods pure religion.

Dan. 9. 27.

Alth. 1. 12.

|| Or, man.

i God provideth for his children in the mids of trouble.

Mark. 13. 21.

Luke 17. 23.

k Whither the false Christs, and deceiuers leade the people, hiding themselves in holes, as if they were affirmed of their profession.

|| Or, closets.

Luke 17. 37.

l In despite of Saan the faithfull shall be gathered and ioynd with Christ, as the Eagles assemble to a dead carkeis.

Mark. 13. 24.

Luke 21. 25.

Isa. 34. 10. Ezek.

32. 7. Joel. 2. 31.

and 3. 5.

m When God hath made an end of the troubles of his Church.

n He moueth an horrible trembling of the world, and as it were an alteration of the order of nature, Dan. 7. 13. reuel. 1. 7.

* Then they shall deliuer you vp to be afflicted, and shall kill you, and yee shall bee hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because iniquitie shall be increased, the loue of many shall be colde.

13 * But he that endureth to the end, he shall be saved.

14 And this Gospel of the kingdom shall be preached through the whole world for a witness vnto all nations, and then shall the end come.

15 ¶ When yee therefore shall see the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place, (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the field, let not him returne backe to fetch his clothes.

19 And woe shalbe to them that are with child, and to them that giue sucke in those dayes:

20 But pray that your flight be not in the winter, neither on the Sabbath day.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh be saved: but for the elects sake, those dayes shal be shortened.

23 * Then if any shall say vnto you, Lo, here is Christ, or there, beleue it not.

24 For there shall arise false Christs and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore if they shall say vnto you, Behold, he is in the desert, goe not forth: Behold, hee is in the secret places, beleue it not.

27 For as the lightening cometh out of the East, and shineth into the West, so shall also the coming of the Sonne of man bee:

28 * For where soeuer a dead carkeis is, thither will the Eagles resort.

29 * And immediately after the tribulations of those dayes, shall the Sonne bee darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shalbe shaken.

30 * And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kindreds of the earth moune, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And hee shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, and from the one end of the heauen vnto the ther.

32 Now learne the parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye know that summer is nare.

33 So likewise yee, when yee see all these things, know that the kingdom of God is nere, even at the doores.

34 Verily I say vnto you, this generation shall not passe, till all these things bee done.

35 * Heauen and earth shall passe away: but my words shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shall the coming of the Sonne of man bee.

38 * For as in the dayes before the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and tooke them all away: so shall also the coming of the Sonne of man bee.

40 * ¶ Then two men shalbe in the field, the one shall be receiued, and the other shall be refused.

41 Two women shal be grinding at the mill: the one shall be receiued, and the other shall be refused.

42 * Make therefore: for yee know not what houre your Master will come.

43 ¶ If this be sure, that if the goodman of the house knew at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged thorow.

44 Therefore be yee also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 ¶ Who then is a faithfull seruant and wise, whom his Master hath made ruler ouer his household, to giue them meate in season?

46 Blessed is that seruant, whom his master when he cometh, shall find so doing,

47 Verily I say vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his coming,

49 And begin to smite his fellowes, and to eat, and to drinke with the drunken.

50 That seruants Master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will cut him off, and giue him his portion with hypocrites: there shall be weeping and gnashing of teeth.

1. Cor. 15. 52.

1. thes. 4. 16.

o For within fiftie yeres after Ierusalem was destroyed, the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an end.

Mark. 13. 31.

Gen. 7. 5. 11.

Luke 17. 16.

1. pet. 3. 20.

p Because of their incredulitie.

Luke 17. 34. 35.

1. thes. 4. 17.

q This teacheth

every man to

walk warily,

not respecting

his companion,

although he be

newer to deare

unto him.

Mark. 13. 35.

Luke 12. 39.

1. thes. 5. 2.

reuel. 16. 15.

Luke 12. 42.

|| Or, separate him.

Chap. 13. 42. and

25. 30.

CHAP. XXV.

1 By the similitude of the virgins Iesus teacheth every man to watch, 14 And by the talents to be diligent. 31 The last iudgement, 32 The sheepe and the goates. 35 The works of the faithfull.

Then

a This similitude teacheth vs that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.

b To doe him honour as the maner was.

c Many seeke that which they haue contemned, but it is too late.

d This was spoken in reproch, because they made not provision in time.

e I will not open to you because you haue failed in the midway.

f This similitude teacheth how we ought to continue in the knowledge of God, and doe good with those graces that God hath giuen vs.

g Every talent commonly made threescore pound, read Chap. 18. 24.

h Or, made,

h The master receiuet him into his house to giue him part of his goods and commodities.

Then the Kingdome of heauen shall be likened vnto ten virgins, which tooke their lampes, and went to meete the bridegrome.

2 And five of them were wise, and five foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome carryed long, all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegrome cometh: go out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, saying, Wee feare lest there will not be enough for vs and you: but goe ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Certly I say vnto you, I know you not.

13 ¶ Watch therefore: for ye know neither the day nor the houre, when the Sonne of man will come.

14 ¶ For the kingdome of heauen is as a man that going into a strange country, called his seruants, and deliuered to them his goods.

15 And vnto one hee gaue five talents, and to another two, and to another one, to euery man after his owne abilitie, & straightway went from home.

16 Then he that had receiued the five talents, went and occupied with them, and gained other five talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters moiney.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came he that had receiued five talents, and brought other five talents, saying, Master, thou deliueredst vnto me five talents: behold, I haue gained with them other five talents.

21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter in into thy masters ioy.

22 Also he that had receiued two talents, came and said, Master, thou deliueredst vnto me two talents: behold, I haue gained two other talents with them.

23 His master said vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler ouer much: enter in into thy masters ioy.

24 Then he which had receiued the one talent, came and said, Master, I knew that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawdest not:

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and sayd vnto him, Thou evil seruant and slothfull, thou knewest that I reape, where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my coming should I haue receiued mine owne with vantage.

28 Take therefore the talent from him, & giue it vnto him which hath centenaies.

29 ¶ For vnto euery man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into utter darkness: there shall be weeping and gnashing of teeth.

31 ¶ And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

34 Then shall the King say to them on his right hand, Come ye blessed of my Father: inherit ye the kingdome prepared for you from the foundations of the world.

35 ¶ For I was an hungred, & ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answer him, saying, Lord, when saw wee thee an hungred, and fed thee? or athirst, and gaue thee drinke?

38 And when saw wee thee a stranger and lodged thee? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and came vnto thee?

40 And the King shall answer and say vnto them, Certly I say vnto you, In as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall he say vnto them on the left hand, Depart from me ye cursed into everlasting fire, which is prepared for the deuill and his angels.

42 For I was an hungred, and ye gaue me no meate: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye lodged mee not: I was naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw wee thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45 Then

Chap. 13. 12. Luke 8. 18. and 19. 26. Marke 4. 25.

i The graces of God shall be taken away from him that dieth not below them to Gods glory, and his neighbours profit. Chap. 8. 12. and 22. 13.

k For our saluation cometh of the blessing and fauour of God. l Hereby God declareth the certaintie of our predestination, whereby we are saved, because we were chosen in Christ before the foundations of the world, Eph. 1. 4.

Isa. 58. 7. Ezek. 18. 7. m Christ meaneth not that our saluation dependeth on our workes or merits, but teacheth what it is to liue iustly according to godlinesse and charitie, and that God recompenseth his of his free mercie, likewise as he doeth elect them. Eccles. 9. 35.

Or, in forme. Psal. 68. chap. 7. 23. Luke 13. 37.

Mat. 12. 2. ioh. 5. 29.

n We must therefore only do that which God requireth of vs, and not follow mens foolish fantasies.

45 Then shall he answer them, and say, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 * And these * shal goe into euercasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 He excuseth Magdalene. 26 The institution of the Lords Supper. 31 The disciples weakenesse. 48 The treason of Iudas. 62 The sword. 64 because Christ calleth himselfe the Sonne of God, he is woundged worthy to die. 69 Peter denieth, and repenteth.

Marke 14. 1. Luke 22. 1.

A ffinised all these sayings, hee layd unto his disciples,

2 Ye know that within two dayes is the Passouer, and the Sonne of man shall be deliuered to be crucified.

3 * Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the hie Priest, called Caiaphas,

4 And consulted how they might take Iesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest any bypoie be among the people.

6 C * And when Iesus was in Bethania, in the house of Simon the leper,

7 There came vnto him a woman, which had a boxe of very costly oynment, & * powdered it on his head, as he sat at the table,

8 And when his disciples saw it, they had indignation, saying, What needed this waste?

9 For this oynment might haue bene solde for much, and bene giuen to the poore.

10 And Iesus knowing it, sayde vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me shall ye not * haue alwayes.

12 For in that she powdered this oynment on my body, shee did it to * bury me.

13 Verily I say unto you, Where soeuer this Gospel shall be preached throughout all the world, there shall also this that shee hath done, be spoken of for a memoriall of her.

14 C * Then one of the twelue called Iudas Iscariot, went vnto the chiefe Priests,

15 And said, What wilt thou giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie * pieces of silver.

16 And from that time he sought opportunity to betray him.

17 C * Now on the first day of the feast of unleaueued bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passouer?

18 And he said, * Goe into the city to such a man, and say to him, The master saith,

19 My time is at hand: I will keepe the Passouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made ready the Passouer.

20 * So when the euen was come, hee sat downe with the twelue.

21 And as they did eate, he said, Verily I say vnto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and beganne euery one of them to lay vnto him, Is it I, Master?

23 And he answered, and said, * He that * dipperh his hand with mee in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered, & said, Is it I, Master? hee said vnto him, Thou hast said it.

26 C * And as they did eate, Iesus tooke the bread: and when hee had giuen thanks, he brake it, and gaue it to the Disciples, and said, Take, eate: * this is my body.

27 Also hee took the cup, and when hee had giuen thanks, hee gaue it them, saying, Drinke ye all of it.

28 For this is my * blood of the new Testament, that is shed for many, for the remission of sinnes.

29 I say vnto you, that I wil not drinke henceforth of this fruit of the vine, until that day, when I shall drinke it new with you in my Fathers kingdome.

30 And when they had sung a Psalm, they went out into the mount of Olives.

31 C * Then said Iesus vnto them, All ye shall be * offended by me this night: for it is written, I will * smite the Shepheard, and the Sheepe of the flocke shall be scattered.

32 But * after I am risen againe, I will goe before you into Galilee.

33 But Peter answered, and said vnto him, * Though that all men should be offended by thee, yet will I neuer be offended.

34 * Iesus said vnto him, Verily I say vnto thee, that this night, before the Cocke crow, thou shalt denie me thrise.

35 Peter said vnto him, Though I should die with thee, yet will I not denie thee. Likewise also said all the Disciples.

36 C * Then went Iesus with them into a place which is called Gethsemane, and said vnto his Disciples, Sit ye here, while I goe and pray vnder.

37 And hee tooke Peter, & the two sonnes of Zebedeus, and began to waite sorrowfull, & grievously troubled.

38 Then said Iesus vnto them, My soule is very heauie, euen vnto the * death: tary ye here, and watch with me.

39 So hee went a little further, & fel on his face, and prayed, saying, O my Father, if it be possible, let this * cup * passe from me: nevertheless, not as I will, but as thou wilt.

40 After, he came vnto the disciples, and found them asleep, & said to Peter, What? couldst thou not watch with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit indeede is ready, but the flesh is * weak.

42 Again he went away the second time, and prayed, saying, O my Father, if this

and therefore was ready to obey: but he prayeth as the faithful doe in their troubles, without respect of the eternall counsell of God, f And therefore we must continually fight against the flesh.

Psal. 4. 1. g He that is accustomed to eate with me daily at the table, Psal.

41. 9. h To the intent his disciples might know that all this was appointed by providence of God,

1. Cor. 1. 1. 24. i That is, a true signe and testimony, that my body is made yours, and by me your soules are nourished.

k The wine signifieth that our soules are refreshed & satisfied with the blood of Christ spiritually received, so that without him we have no nourishment.

l You shall no more enjoy my bodily presence till we meete together in heauen.

Mar. 14. 27 ioh. 16. 32, and 18. 8. m Shall turne backe and bee discouraged.

Zechar. 13. 7. Marke 14. 28. and 16. 7.

n This declareth what danger it is to trust too much to our owne strength.

Ioh. 13. 38. Marke 14. 32. Luke 22. 39.

o He feared not death of it selfe, but trembled for feare of Gods anger toward him, the burden whereof he bare for our sakes.

p For hee saw Gods anger kindled toward vs.

q That is, the anger of God for mans sinnes.

r He knew well what his Father had determined,

and therefore was ready to obey: but he prayeth as the faithful doe in their troubles, without respect of the eternall counsell of God,

f And therefore we must continually fight against the flesh.

He speaketh this in a contrary sense, meaning, they should anon be well wakened.

u Christ died willingly, and therefore presented himselfe to his enemies.

Mar. 1. 4. 3. Luke 22. 47. John 18. 3

Or, haile, Rabbi. x He rebuketh his vnkindnesse vnder the cloke of pretended friendship.

Or, sheale. Gen. 9. 6. Remel. 13. 10. y The exercising of the sword is forbid to priuate persons. Also he would haue hindered by his vn-discreete zeale that work of God.

z Euery legion contained commonly 1000. footmen, and 732. horsemen, whereby here he meaneth an infinite number.

Isai 53. 10. Lamen 4. 20. Yer 31. 20. Mar. 1. 4. 53. Luke 22. 53. John 18. 1. 3. 4. Mar. 14. 55. a He declarerth how Iesus was wrongfully accused, to the end y we may know his innocency, & not that he suffered for himselfe, but for vs.

b Which could iustly witness against him.

John 2. 19. c Christ did neglect his false reports, and moreover, he was not there to defend his cause, but to suffer condemnation.

d Or, aduirt hee by thine allegiance towards God.

eny cannot passe away from me, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heavy.

44 So he left them, & went away againe, and prayed the third time, saying the same words.

45 Then came he to his Disciples, and said vnto them, Sleepe henceforth, and take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 Kisse, let vs goe, behold, he is at hand that betrayeth me.

47 And while he yet spake, lo Iudas one of the twelue, came, & with him a great multitude with swords and staves from the high Priests and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whomsoever I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, God saue thee, Master, and kissed him.

50 Then said Iesus vnto him, Friend, wherfore art thou come? Then came they, and laid hands on Iesus, and rooke him.

51 And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and strooke a servant of the high Priest, and smote off his eare.

52 Then said Iesus vnto him, Put by thy sword into his place: for all that take the sword, shall perish with the sword.

53 Either thinkest thou that I cannot now pray to my father, and he will giue me more then twelue legions of Angels?

54 Now then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Behoe come out as it were against a thiefe with swords and staves to take me: I sate dayly teaching in the Temple among you, and yetooke me not.

56 But all this was done, that y Scriptures of the Prophets might bee fulfilled.

57 Then all the disciples forooke him, & fled.

58 And Peter followed him a far off vnto the high Priests hall, and went in, and sate with the seruants to see the end.

59 Now the chiefe Priests and the Elders, and all the whole Councill sought false witness against Iesus to put him to death.

60 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.

61 And sayd, This man sayd, I can destroy the temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and sayd to him, I charge thee by the liuing God, that thou tell vs if thou bee the Christ the Sonne of God.

64 Iesus sayd to him, Thou hast said it: neuertheless I say vnto you, hereafter shall yee see the Sonne of man sitting at the right hand of the power of God, and come in the clouds of the heauen.

65 Then the high Priest rent his clothes, saying, he hath blasphemed: what haue we any more need of witnesses? behold, now ye haue heard his blasphemy.

66 What thinke yee? They answered, and sayd, he is worthy to die.

67 Then spat they in his face, and buffeted him: and other smote him with their rods,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 Peter late without in the hall, and a maid came to him, saying, Thou also wast with Iesus of Galilee.

70 But he denied before them all, saying, I wote not what thou sayest.

71 And when he went out into the porch, another mayd saw him, and sayd vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an oath, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely thou art all one of them: for euery thy speech bewrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediately the cocke crew.

75 Then Peter remembered the words of Iesus, which had said vnto him, Before the cocke crew, thou shalt deny me thrise. So he went out, and wept bitterly.

repentance by the motion of Gods Spirit, who neuer suffereth his to perish vnto the, though for a time: they fall, to the intent they may feelee their owne weakenesse, and acknowledge his great mercy.

CHAP. XXVII.

Christ a deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the iudge, and yet is condemned and crucified among theues. 46 He prayeth vpon the crosse. 51 The vail is rent. 52 The dead bodies arise. 57 Ioseph buryeth Christ. 64 Watchmen keepe the grane.

When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Iesus, to put him to death.

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernor.

3 Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, & brought againe the thirty pieces of silver to the chiefe Priests & Elders,

4 Saying, I haue sinned in betraying the innocent blood. But they said, What is that to vs? see thou to it.

5 And when he had cast downe the silver pieces in the Temple, he departed, and went, and hanged himselfe.

6 And the chiefe Priestes tooke the silver pieces, and said, It is not lawfull for vs

d These hypocrites lay the whole fault vpon Iudas. e The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood, they make nothing at it.

Chap. 16. 27.

rom. 14. 10.

1. thes. 4. 14

e Christ confes-

sed that he is

the Son of God.

f This was one of

their own tradi-

tions; if they had

heard any Irace-

like blaspheme.

g The enies of

God call a true

confession blas-

phemy.

Isai. 50. 6.

h The officers

smite Christ with

their rods or

little staves.

i They mocked

him after this

sort, y he might

not seeme to be a

Prophet, and so

would turne the

peoples mindes

from him.

Mar. 14. 66. Luke

22. 55. Job. 18. 25

k An example of

our infirmities,

that wee may

learne to depend

vpon God, and

not put our trust

in our felices.

l He wastfully

touched with

Mar. 15. 1. Luk. 22

66. John 18. 28.

a For they had

no authority to

condemne him,

or to put any to

death.

b Over late re-

pentance bringe-

eth desperation.

c Although he

abhorreth his sins,

yet he is not dis-

pleased there-

with, but despair-

eth in Gods

mercies, and fee-

leth his owne

destruction.

After 1. 18.

e The hypocrites are full of conscience in a matter of nothing, but

to shed innocent blood, they make nothing at it.

¶ Or, Corbana.

f For the Jewes thought it a great offence to be buried in the same place that the strangers were.

Mat. 1. 19.
Zech. 11. 13.

Mar. 15. 2.
Luke 23. 30.
John 18. 33.

to put them into the treasure, because it is the price of blood.

7 And they tooke counsell, and bought with them a potters field, for the buriall of strangers.

8 Wherefore that field is called, * The field of blood vntill this day.

9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, * And they tooke thirty silver pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gaue them for the potters field, as the Lord had appointed me.)

11 ¶ And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou the King of the Jewes? Iesus said vnto him, Thou sayest it.

12 And when he was accused of the chiefe Priests and Elders, he answered nothing.

13 Then said Pilate vnto him, Hearst thou not how many things they lay against thee?

14 But he answered him not to one word, in so much that the Gouernour marvelled greatly.

15 Now at the feast the Gouernour was wont to deliuer vnto the people a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether wil ye that I let loose vnto you, Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for ennie they had deliuered him.

19 Also when he was set downe vpon the iudgement seat, his wife sent to him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the Elders had perswaded the people, that they should aske Barabbas, and should destroy Iesus.

21 Then the Gouernour answered, and sayd vnto them, Whether of the twaine will ye that I let loose vnto you? And they sayd, Barabbas.

22 Pilate said vnto them, What shall I doe then with Iesus which is called Christ? They all said to him, Let him be crucified.

23 Then sayd the Gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

24 When Pilate saw that he auailed nothing, but that more tumult was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this iust man, looke you to it.

25 Then answered all the people, & sayd, His blood be on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ Then the souldiers of the gouernour take Iesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a scarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee, King of the Jewes.

30 And spitte vpon him, & tooke a reede and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33 * And when they came vnto the place called Golgotha, (that is to say the place of dead mens skulles)

34 They gaue him vineger to drinke mingled with gall: and when he had tasted thereof he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lots, that it might bee fulfilled which was spoken by the Prophet, * They diuided my garments among them, and vpon my vesture did cast lots.

36 And they sat and watched him there.

37 ¶ They set by also ouer his head his cause written, * THIS IS IESVS THE KING OF THE IEWEES.

38 ¶ And there were two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by, reuiled him, wagging their heads,

40 And saying, * Thou that destrepest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes & Elders, and Pharisees, said,

42 He saued others, but he cannot saue himselfe: if he be the King of Israel, let him now come downe from the crosse, and wee will beleue him.

43 * We trusteth in God, let him deliuer him now, if he will haue him: for he said, I am the Sonne of God.

44 That saue also the thieves which were crucified with him, cast in his teeth.

45 Now from the first house was there darkness ouer all the land vnto the ninth hour.

46 And about the ninth hour Iesus cried with a loud voyce, saying, * Eli, Eli, lamma sabachrani: that is, * My God, my God, why hast thou forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth Elias.

48 And straightway one of them ranne, and tooke a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other said, Let be: let vs see if Elias will come and saue him.

50 Then Iesus cried againe with a loud

Marke 15. 21.
Luke 23. 26.

Marke 15. 22.
John 19. 17.

n It was a kind of drinke to open the veines, and so to hasten his death, which was giuen him vpon the crosse.

Psalm 22. 18.
mar. 15. 24.
o The manner then was to let vp a writing to signifie wherefore a man was executed: but here God gouerned Pilates hand to write otherwise then he thought.

John 2. 19.
Psalm 22. 8.
wisd 2. 18.

p This was a g eattenation, to goe about to take from him his trust in God, and so to bring him to despair.

q Meaning, by this Synecdoche, the one of the cheeues.

r That was from noontill three of the clocke.

s Of Iewry, and the country thereabout.

Psalm 22. 2.
t Notwithstanding that he feeleth him selfe as

it were wounded with Gods wrath and forsaken for our finnes, yet he

creath not to put his confidence in God, &

call vpon him, which is written to each vs in all afflictions to

trust stil in God, be the fault's neuer so grievous to the flesh.

u They mocked at Christs prayer, as if it had bin in vaine.

John 19. 29. ¶ Or, hyssope stalks. Psalm 69. 21.

¶ Or, quit.

g It was a tradition of the Jewes to deliuer a prisoner at Easter.

h This was to the greater condemnation of Pilate, who neither his owne knowledge could reach, nor counsell of others, to defend Christs innocencie.

Mar. 15. 11.

John 18. 40.

Mat. 3. 14.

i The multitude preferred the wicked to the righteous.

k Pilate beareth witnesseth that hee is innocent before hee condemne him.

l If this death be not lawfull, let the punishment fall on our heads and on our children. And as they wished for this curse taken place to this day

Mar. 15. 16.
John 19. 2.

m To deride him because he called himselfe a king.

x Voluntarily after he had obeyed his Father in all things.
 2 Chron. 3. 14.
 y Which signified an end of all the ceremonies of the Law.
 | O Jerusalem.
 z This iudgement of an heathen man was sufficient to condemn the grosse malice of the Jewes.
 Mar. 15. 42, 43.
 Luke 23. 50, 51.
 iohn 19. 38.
 a Who was so much the more in danger by declaring himselfe to be Iesus discipcle.
 b Christs burying doth so much more verifie his death and resurrection.
 c Which was the day before the Sabbath.
 d More will follow his doctrine then did atore he was put to death.
 e That is, men appointed for the keeping of the Temple.
 f The more that men goe about to subdue Christs power, the more shew they their own malice, and procure to themselves the greater condemnation, forasmuch as Gods glory the more appeareth thereby.

hope, and yeelded by the 7 ghost.

51 And behold, the 7 waile of the temple was rent in twaine, from the top to the bottom, and the earth did quake, and the stones were clouen,

52 And the graues did open themselves, and many bodies of the Saints which slept, arose,

53 And came out of the graues after his resurrection, and went into the || holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly * this was the Sonme of God.

55 ¶ And many women were there, beholding him a farr off, which had followed Iesus from Galile, ministring vnto him.

56 Among whom was Marie Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedeus sonnes.

57 ¶ And when the euen was come, there came a * rich man of Arimathea, named Ioseph, who had also himselfe bene Iesus discipcle.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body and wrapped it in a cleane linnen cloth,

60 And put it in his new tombe, which hee had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Mary sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharisees assembled to Pilate,

63 And said, Sir: we remember that that deceiver said, while he was yet a liue, With in three dayes I will rise.

64 Command therefore that the Sepulchre be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last * error bee worse then the first.

65 Then Pilate said vnto them, We haue * a watch: goe, and make it sure as ye know.

66 And they went & made the sepulchre sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The high Priests bribe the souldiers. 17 Christ appeareth to his disciples, & sendeth them forth to preach and to baptize, 20 Promising to them continuall assistance.

Now* in the || end of the * Sabbath, when the first day of the weeke beganne to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And behold, there was a great earthquake: for the * Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sat vpon it.

3 And his countenance was like lightning, and his raiment white as snow.

4 And for feare of him the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: Come, see the place where the Lord was laid,

7 And goe quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galile: there ye shall see him: * for, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great * ioy, and did runne to bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feet, and worshipped him.

10 Then said Iesus vnto them, Be not afraid: Goe, and tell my brethren, that they goe into Galile, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if the gouernour heare of this, we will perswade him, and saue you harmlesse.

15 So they tooke the money, and did as they were taught: and this * saying is nowed among the Jewes vnto this day.

16 ¶ Then the eleuen Disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him, but some doubted.

18 And Iesus came and spake vnto them, saying, * All power is giuen vnto me in heauen, and in earth.

19 * Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonme, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I haue commanded you: and for, * I am with you alway, vntill the end of the world. Amen.

Mar. 16. 1, 2, 5.
 iohn 20. 11.
 || Or, euening.
 a Here the Euangelist reckoneth the natural day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.
 b There were two: but it is a manner of speech to vse the singular number for the plural, and contrary.
 c He assureth them that it is so.
 d Their ioy was mixed with feare both because of the Angels presence, & also for that they were not assured.
 e An extreame vengeance of God, whereby the Iewes were the more hardened, so that they cannot feeble the profits of his death and resurrection.
 Heb. 2. 8. chap. 11. 27. iohn 17. 3.
 Mar. 16. 15.
 f Men may not teach their owne doctrine, but whatsoeuer Christ hath taught them: for he reuereth this authoritie to himselfe, to be the only teacher and author of the doctrine.
 John 14. 16, g By power, grace, and vertue of the holy Ghost.

The holy Gospel of Iesus Christ, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist.
3 Christ baptized, 17 and tempted. 14 He preached, 17 calleth the fishers. 23 Christ healeth the man with the unclean spirit. 27 New doctrine. 29 Heb. aleth Peters mother in law. 34 The devils know him. 41 He cleanseth the leper, and healeth divers others.



He beginning of the Gospel of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, * Behold, I send my messenger before thy face which shall prepare thy way before thee.

3 * The voice of him that cryeth in the wilderness, is, * Prepare the way of the Lord, make his paths straight.

4 * Iohn did baptize in the wilderness, and preach the baptism of amendment of life for remission of finnes.

5 And all the countrey of Iudea, and they of Ierusalem went out unto him, and were all baptized of him in the river Iordan, confessing their finnes.

6 * Now Iohn was clothed with camels haire, and with a girdle of a skin about his loynes: and he did eate * Locusts and wild honie.

7 * And preached, saying, A stronger then I cometh after mee, whose shoes I catchet I am not worthy to stoupe downe, and to loose.

8 Truth it is, I have * baptized you with water: but hee will baptize you with the holy Ghost.

9 * And it came to passe in those dayes, that Iesus came from Nazareth a citie of Galilee, and was baptized of Iohn in Iordan.

10 And as soone as hee was come out of the water, Iohn saw the heavens cloven in twaine, and the holy Ghost descending upon him like a dove.

11 Then there was a voice from heaven, saying, Thou art my belovèd Sonne in whom I am well pleased.

12 * And immediatly the Spirit drineth him into the wilderness.

13 And hee was there in the wilderness forty dayes, and was * tempted of Satan: hee was also with the wilde beastes, and the Angels ministered unto him.

14 * Now after that Iohn was committed to prison, Iesus came into Galilee, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleve the Gospel.

16 * And as hee walked by the Sea of Galilee, he saw Simon, and Andrew his brother, calling a net into the Sea, (for they were fishers.)

17 Then Iesus said unto them, Follow me, & I will make you to be * fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 And when he had gone a litle further thence, he saw James the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets,

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired servants, and went their way after him.

21 * So they entered into Capernaum, and straightway on the Sabbath day he entered into the Synagogue, and taught.

22 And they were astonished at his doctrine: * for hee taught them as one that had authority, and not as the Scribes.

23 * And there was in their Synagogue a man which had an unclean spirit, and hee cryed,

24 Saying, Ah, what have wee to doe with thee, O Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, even that holy One of Sor.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the unclean spirit tare him, and cryed with a loud voice, & came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? What new doctrine is this? for hee commandeth the foule spirits with authority, and they obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galilee.

29 * And as soone as they were come out of the Synagogue, they entered into the house of Simon and Andrew, with James and Iohn.

30 And Simons wifes mother lay sicke of a fever, and anon they told him of her.

31 And hee came & tooke her by the hand, and lift her up, and the fever forsooke her by and by, and she ministered unto them.

32 And when even was come, and the Sonne was downe, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were sicke of divers diseases: and hee cast out many devils, and * suffered not the devils to say that they knew him.

35 And in the morning very early, he rose up, & went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

Math 4 18.
luke 5.2.
|| Or, lake,

k To draw them
from perdition.

Math 4.13.
luke 4.31.

Math 7.28, 29.
luke 4.32.

l Whole doctrine was dead,
and nothing sa-
uoured of the
spirit,

m Christ would
not suffer the sa-
ther of lies to
beare witness
to the truth,

n They rerere
the miracle to
the kinde of do-
ctrine, and so
maruele at it,

a new & strange
thing, and doe
not consider the
power of Christ,
who is the au-
thor of the one
and of the other.

Math. 8.14.
luke 4.38.

o Christ would
not have such
witnesses as
preach him and
his Gospel,

So Paul was of-
fended that the
Pythonesse
should testifie of
him, Acts 16.18.

|| Or, being yet
night.

a He sheweth
that Iohn Bap-
tist was the first
preacher of the
Gospel.

Malac. 3.1.

b In Greeke,
Angel, or an-
bassadour.

Malac. 3.1.
luke 3.4.

John 1.15.

c Take away all
ies which might
binder Christ to
come to you.

Math. 3.16.

d He did both
baptize and

preach, but pre-
ached first, & after
baptized, as ap-
peareth by Mat.

3.1. so that the
order is here in-
verted, which
thing is common
in the scriptures.

Math. 3.4.

|| Or, Grasshoppers.

Leuit. 11.22.

Math. 3.11. luke
3.16. Iohn 1.27.

|| Or, 1.5. and 2.4.

e He declareth
that he is but the
minister of the
outward signe,

and that it is Ie-
sus Christ that
giveth the force
and vertue.

Math. 3.13.

luke 3.11.

John 1.33.

|| Or, 7. f. sur.

f This was done
for the confir-
mation of Iohn
and them that
stood by.

g The Father
beareth witness
that Christ is the
very Sonne of God.

Mat. 4.1. luke 4.1.

|| Or, the
holy Ghost.

h Christ would be tempted, to perfwade us that he
will helpe them that be tempted, Heb 2.18.

Mat. 4.12. luke 4.14 Iohn
4.43.

i By the which Gospel he will rule and reigne over all,

37 And when they had found him, they said vnto him, All men seek for thee.

38 Then he said vnto them, Let vs go into the next towne, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues throughout all Galilee, and cast the devils out.

40 ¶ And there came a leper to him, beseeching him, and knelt downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.

42 And as soone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after he had giuen him a straiter commandement, he lent him away soonly with,

44 And said vnto him, See thou say nothing to any man, but get thee hence & shew thy selfe to the Priest, & offer for thy cleansing those things which Moses commanded, for a testimony vnto them.

45 But when he was departed, he began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

CHAP. II.

3 He healeth the man of the palse. 5 Hee forgiveth finnes. 14 Hee calleth Levi the custome. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

A fter a few dayes he entred into Capernaum againe, and it was noised that he was in the house.

2 And anon many gathered together, in so much that the places about the doore could not receive any more: and he preached the word vnto them.

3 And there came vnto him that brought one sicke of the palse, borne of foure men.

4 And because they could not come nere vnto him for the multitude, they vncouered the rooffe of the house where hee was: and when they had broken it open, they let down the bed wherein the sicke of the palse lay.

5 Now when Iesus saw their faith, hee sayd to the sicke of the palse, Sonne, thy finnes are forgiven thee.

6 And there were certain of the Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? What can forgive finnes, but God onely?

8 And immediately when Iesus perceived in his Spirit, that thus they thought with themselves, hee sayd vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palse, Thy finnes are forgiven thee? or to say, Arise, and take vp thy bed, and walke?

10 And that ye may knowe, that the Sonne of man hath authority in earth, to

forgiue finnes, (he sayd vnto the sicke of the palse.)

11 I say vnto thee, Arise and take vp thy bed, & get thee hence into thine owne house.

12 And by and by he arose, & tooke vp his bed, and went forth before them all, inasmuch that they were all amazed, & glorified God, saying, We neuer saw such a thing.

13 ¶ Then hee went againe toward the sea, and all the people resorted vnto him, and hee taught them.

14 ¶ And as Iesus passed by, he saw Levi the sonne of Alphæus sit at the rectit of custome, and said vnto him, Follow me. And hee arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharisees saw him eate with the Publicanes and sinners, they sayd vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he said vnto them, The whole have no need of the physician, but the sicke. ¶ I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of John & the Pharisees did fast, and came and said vnto him, Why doe the disciples of John and of the Pharisees fast, and thy disciples fast not?

19 And Iesus said vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them they cannot fast.

20 But the dayes will come, when the bridegrome shall bee taken from them, and then shall they fast in those dayes.

21 Also no man putteth a peece of new cloth in an old garment: for els the new peece taketh away the filling vp from the old, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for els the new wine breacketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put in new vessels.

23 ¶ And it came to passe as hee went thowre the corne on the Sabbath day, that his disciples as they went on their way, began to plucke the eares of corne.

24 And the Pharisees said vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

25 And he sayd to them, Haue ye neuer read what David did when he had neede, and was an hungred, both he, and they that were with him?

26 How hee went into the house of God, in the dayes of Abiathar the high Priest, and did eate the shewbread, which were not lawfull to eate, but for the Priests, and gaue also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath,

28 Therefore the Sonne of man is Lord euen of the Sabbath.

d Their owne consciences cause them to confesse the truth.
Math. 9. 9.
luke 5. 27.

1. Tim. 1. 15.
e Hee speaketh of such as persuade themselves to be iust, although they be nothing lesse.

Math. 9. 14.
luke 5. 33.
t Christ sheweth that hee will spare his, and not burden them before it be necessary.

g The word properly signifieth new cloth, which as yet hath not passed the hands of the fuller.

Math. 12. 10.
luke 6. 1.

1. Sam. 21. 6.
h He was also called Achimelech as his father was, so that both the father and the sonne were called by both these names.
1. Chron. 24. 6.
2. Sam. 8. 17.
1. Kings. 2. 26.

Exod. 19. 33.
leuit. 8. 31.
and 24. 9.
i Seeing the Sabbath was made for mans vse, it was not meete it should be tied to his hinderance and incommoditie.

Math. 8. 2.

luke 5. 12.

p Forbidding him to tell any man, because as yet his time was not come to be known.

q It belonged to the Priest to know if a man were healed of the leprosie,
Leuit. 14. 4.

r To take all manner of excuse from them, and to condemne them of ingratitude.

luke 5. 15.
s The praise was so great, that he should haue bene thronged.

Math. 9. 1.

luke 5. 18.

a Where he was wont to remaine.

b By these words Christ shewed that he was sent of his father with authority to take away our finnes.

Iob 4. 4.

isa. 43. 25.

c Christ speaketh according to their capacity, who were to blind that they would beleue nothing but that which they saw with their eyes, and therefore sheweth his authority ouer the soule by power which he hath ouer the body.

C H A P. III.

1 Hee healeth the man with the dried hand. 14 He chuseth his Apostles. 21 Christ is thought of the worldlings to be besides himselfe. 22 He casteth out the unclean spirit, which the Pharisees ascribe unto the deuill. 23 Blasphemie against the holy Ghost. 35 The brother, sister, and mother of Christ.

24 Hee entered againe into the Synagogue, and there was a man which had a withered hand.

25 And they watched him whether hee would heale him on the Sabbath day, that they might accuse him.

26 Then he said vnto the man which had the withered hand, Arise: stand forth in the midst.

27 And hee said to them, Is it lawfull to doe a good dede on the Sabbath day, or to doe euill: to saue the life, or to kill: But they held their peace.

28 Then he looked round about on them angrily, mourning also for the hardnesse of their hearts, and said to the man, Stretch forth thine hand: And he stretched it out: and his hand was restored as whole as the other.

29 And the Pharisees departed, and straightway gathered a Councill with the Herodians against him, that they might destroy him.

30 But Iesus answered with his disciples to the Sea: and a great multitude followed him from Galile, and from Iudea,

31 And from Ierusalem, and from Iudaea, and beyond Iordan, and they that dwelled about Tyrus & Sidon, when they had heard what great things hee did, came vnto him in great number.

32 And he commanded his disciples, that a ship should waite for him, because of the multitude, lest they should throng him.

33 For hee had healed many, insomuch that they pressed vpon him to touch him, as many as had his plagues.

34 And when the unclean spirits sawe him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

35 And he sharply rebuked them, to the end they should not utter him.

36 Then hee went vp into a mountaine, and called vnto him whom he would, and they came vnto him.

37 And hee appointed twelue that they should be with him, and that he might send them to preach,

38 And that they might haue power to heale sicknesses, and to cast out deuils.

39 And the first was Simon, and hee named him Peter.

40 Then James the sonne of Zebedeus, and Iohn, James brother, (and named them Boanerges, which is the sonnes of thunder)

41 And Andrew, and Philip, and Bartolomew, and Mattheu, and Thomas, and James the sonne of Alphens, and Chaddus, and Simon the Canaanite.

42 And Iudas Icarior who also betrayed him, and they came home.

43 And the multitude assembled againe, so that they could not so much as eate bread.

21 And when his kinsfolkes heard of it, they went out to lay hold on him: for they thought he had bene beside himselfe.

22 And the Scribes which came from Ierusalem, sayd, He hath Beelzebub, and through the prince of deuils he casteth out deuils.

23 But he called them vnto him, and said vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided against it selfe, that kingdome cannot stand.

25 Or if a house be diuided against it selfe, that house cannot continue.

26 So if Satan make insurrection against himselfe, and be diuided, he cannot endure, but is at an end.

27 No man can enter into a strong mans house, and take away his goods, except hee first binde that strong man, and then spoile his house.

28 Verely I say vnto you, all sins shal be forgiven vnto the children of men, & blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost, shal neuer haue forgiveness, but is culpable of eternall damnation.

30 Because they said, He had an unclean spirit.

31 Then came his brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people sate about him, & they said vnto him, Behold, thy mother and thy brethren seeke for thee without.

33 But he answered them, saying, Who is my mother and my brethren?

34 And he looked round about on them, which sate in compass about him, and said, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, and my sister, and mother.

C H A P. IIII.

2 By the parables of the feede, and the mustard corne, Christ sheweth the state of the kingdome of God.

11 A speciall gift of God to know the mysteries of his kingdome. 37 Hee filleth the tempest of the sea, which obeyed him.

And he began againe to teach by the sea side, & there gathered vnto him a great multitude, so that he entered into a ship and sate in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and said vnto them in his doctrine,

3 Heareken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the wayes side, and the fowles of the heauen came and deuoured it vp.

5 And some fell on stonie ground, where it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But alsoone as the sunne was vp, it caught heate, and because it had no roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fell in good ground, & did yeeld

Or, they that were about him.

e His kinsfolkes would haue shut him within doores lest any harme should haue come vnto them, if any tumult had bene made: for some would haue made him a king and the Pharisees with other fought his life: so that hereby they might haue procured the hatred of Herod, & of the Pharisees, & of the Romanes.

Math. 9. 34. and 12. 24.

luke 11. 15.

Math. 12. 31.

luke 12. 10.

1. iohn 5. 16.

f Which is when a man fighteth against his owne conscience, and striueth against the truth which is reuealed vnto him: for such one is in a reprobate sence, and cannot come to repentance.

Math. 12. 46.

luke 8. 19.

Or, cousins.

Math. 13. 1.

luke 8. 4.

Or, as he taught.

a It is called Christs doctrine, either for that he was accustomed to speake vnto them by similitudes: or els because it had that vertue and maiestie, that men could not denie but it came from heauen.

Math. 12. 9, 10. luke 6. 6.

a They helde their torques of malice: for they would neither confesse nor denie.

b Christ is in such sort angry with man, that he puerch him and seeketh to winne him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to resist Christ. Reade Math. 22. 16.

Or, scourges, meaning disastes.

Chap. 6. 7. math. 10. 1. luke 9. 1.

Or, Lebbus, or, Iudas.

Or, Zelous.

d The disciples were now conuerfant with Christ both at home & abroad.

b For God doth
not open all
mens hearts to
vnderstand his
mysteries,
c Which are led
by the spirit of
God.

d And are not of
the number of
the faithfull, nei-
ther attaine to
the; rich and sub-
stance, but onely
stay in the out-
ward rinde and
barke.

Ifa. 6. 9. mat. 13.
14 luke 8. 10.

iobu 12. 4. oadles
28 26. rom. 1. 18

1. Tim. 6. 17.
Matth 5. 15,
luke 8. 26.

and 11. 33.
e Christ leaureth
before their eyes
the true patterne
of a Christian
life.

f Or, brought,
Matth. 10. 26,
luke 8. 17.

and 12. 2.
i We may not
take occasion to
do euil vnder co-
lour to hide our
doings: for all
shalbe disclosed
at the length.

Matth. 7. 2.
luke 6. 38.

g If you do your
endeuour faith-
fully, ye shalbe
recompensed
iustly.

Mat. 13. 12. and
25 29. luke 8. 18
and 19. 26.

h That which
he thinketh him
selfe to haue

i These two si-
militudes folow-
ing, proue, that
although the
kingdome of
God seemeth to
haue very little
appearance or
beginning, yet
God doth in-
crease it aboue
mans reason.

k If the mini-
sters doe their
duty, God will
gūe the increase

yeeld fruite that spring vp, and grew, and it
brought forth some thirty fold, some sixtie
fold, and some an hundred fold.

9 Then he said vnto them, He that hath
eares to heare, let him heare.

10 And when hee was alone, they that
were about him with the twelue, asked him
of the parable.

11 And he sayd vnto them, To you it is
giuen to know the mystery of the kingdome
of God: but vnto them that are without,
all things be done in parables,

12 That they seeing, may see, and not
discerne: and they hearing, may heare, and
not vnderstand, least at any time they should
turne, and their sinnes should bee forgiven
them.

13 Again he said vnto them, Perceiue ye
not this parable? how then should ye vnder-
stand all other parables?

14 The sower soweth the word.

15 And these are they that receiue the seed
by the wayes side, in whome the Word is
sown: but when they haue heard it, Satan
cometh immediatly, and taketh a-
way the Word that was sown in their
hearts.

16 And likewise they that receiue the seed
in stony ground, are they, which when they
haue heard the word, straightwayes receiue
it with gladnes.

17 Yet haue they no roote in themselves,
and indure but a time: for when trouble and
persecution ariseth for the word, immediatly
they be offended.

18 Also they that receiue the seed among
the thornes, are such as heare the word:

19 But the cares of this world, and the
deceitfulness of riches, and the lusts of other
things enter in, and choke the word, and it is
unfruitfull.

20 But they that haue receiued seede in
good ground, are they that heare the word,
and receiue it, and bring forth fruite, one
score thirty, another sixty, and some an hun-
dred.

21 Also hee sayd vnto them, * Is the
candle lighted to be put vnder a bushell, or
vnder the table, and not to be put on a can-
dlestick?

22 For there is nothing hid that shall
not be opened: neither is there a secret, but
that it shall come to light.

23 If any man haue eares to heare, let
him heare.

24 And he sayd vnto them, Take heede
what ye heare. * With what measure
ye mete, it shall bee measured vnto you:
and vnto you that heare, shall more be gi-
uen.

25 For vnto him that hath, shall it be
giuen, and from him that hath not, shall bee
taken away, * euen that he hath.

26 Also he sayd, So is the kingdome
of God, as if a man should cast seed in the
ground,

27 And should sleep, and rise vp by night and
day, and the seed should spring and grow vp,
he not knowing how.

28 For the earth bringeth forth fruite of
her selfe, first the blade, then the eares, after

that, full cometh in the eares.

29 And alson as the earnt sheweth it selfe,
anon hee putteth in the sickle, because the
haruest is come.

30 We said moreover, Wherunto shal
we liken the kingdom of God? or with what
comparison shall we compare it?

31 It is like a graine of Mustard seede,
which when it is sown in the earth, is the
least of all seeds that be in the earth:

32 But after that it is sown, it groweth
vp, and is greater of all herbes, and beareth
great branches, so that the fowles of heauen
may build vnder the shadow of it.

33 And with many such parables hee
preached the word vnto them, as they were
able to heare it.

34 And without parables spake hee
nothing vnto them, but hee pouernded at things
to his disciples apart.

35 Now the same day when euen was
come, hee laid vnto them, Let vs passe ouer
vnto the other side.

36 And they left the multitude, and tooke
him as he was in the ship: and there were al-
so with him other ships.

37 And there arose a great storm of wind
and the waues dashed into the ship, so that it
was now full.

38 And he was in the sterne asleepe on
a pillow: and they awoke him, and sayd to
him, Master, carest thou not that wee peri-
lish?

39 And hee arose vp, and rebuked the
wind, and sayd vnto the Sea, Peace, and be
still. So the wind ceased, and it was a great
calme.

40 Then he said vnto them, Why are ye
so feareful? how is it that ye haue no faith?

41 And they feared exceedingly, and said
one to another, What is this, that both the
wind and the sea obey him?

CHAP. V.

8 Iesus casteth the devils out of the man, and suffe-
reth them to enter into the swine. 25 He healeth a
woman from the bloody issue. 41 And raiseth the
captaines daughter.

And they came ouer to the other side of
the Sea: into the countrey of the Gada-
renes.

2 And when hee was come out of the
shippe, there met him incontinently out of
the graues a man, which had an vnclane
spirit:

3 Who had his abiding among y^e graues,
and no man could binde him, no not with
chaines,

4 Because that when he was often bound
with fetters and chaines, hee plucked the
chaines asunder, and brake the fetters in pie-
ces, neither could any man tame him.

5 And alwayes both night and day hee
cried in the mountains, and in the graues,
and strooke himselfe with stones.

6 And when he saw Iesus asafarre off, he
ran, and worshipped him,

7 And cried with a loud voice, and saide,
What haue I to doe with thee, Iesus, the
Soune of the most high God? I charge
thee

Matth. 13. 31.
luke 13. 19.

Matth. 13. 34.

Matth. 8. 23
luke 8. 22.

1 And let for-
ward.

m Christ leaureth
vs oftentimes to
our felices, both
as well that we
may learne to
know our owne
weaknesse, as
his mighty
power.

Or, haue you not
yet faith?

Matth. 8. 28.
luke 8. 26.

a The deuill is
constrained to
confesse Iesus
Christ, and yet
cealeth not to
resist him.

Or, aduise thee oo
swears by God.

He abur'eth the Name of God to maintaine his tyranny. c A Legion contained about 6000. in number. Reade Mat. 26. 53.

thee by: God, that thou torment me not. 8 (For he said unto him. Come out of the man, thou unclean spirit.) 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he prayed him instantly, that he would not send them away out of the countrey.

11 Now there was there in the mountaines a great heerd of swine feeding.

12 And all the devils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Iesus gave them leave. Then the unclean spirits went out, and entered into the swine, and the herd ran headlong from the hie banke into the Sea, (and there were about two thousand swine) and they were drowned in the sea.

14 And the swineherds fledde, and told it in the city, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the devill, and had the Legion, sit her clothed, and in his right mind: and they were afraid.

16 And they that saw it, told them what was done to him that was possessed with the devill, and concerning the swine.

17 Then they began to pray him, that he would depart from their coasts.

18 And when he was come into the ship, he that had bene possessed with the devill, prayed him that he might be with him.

19 Howbeit Iesus would not suffer him, but said unto him, Goe thy way home to thy kins: and shew them what great things the Lord hath done unto thee, and how hee hath had compassion on thee.

20 So he departed, and began to publish in Decapolis, what great things Iesus had done unto him: and all men did marvill.

21 And when Iesus was come over againe by ship unto the other side, a great multitude gathered to him, and hee was nere unto the sea.

22 And behold, there came one of the rulers of the Synagogue, whose name was Jairus: and when he saw him, he fell downe at his feet.

23 And besought him instantly, saying, My little daughter lyeth at poynt of death: I pray thee that thou wouldest come and lay thine handes on her, that she may be healed and live.

24 Then hee went with him, and a great multitude followed him: and thronged him.

25 And there was a certaine woman, which was diseased with an issue of blood twelve yeeres,

26 And had suffered many things of many physicians, and had spent all that she had, and it availed her nothing, but she became much worse.

27 When she had heard of Iesus, she came in: he perceiveth behind, and touched his garment.

28 For he sayd, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried up, and she felt in her body, that she was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, he turned him round about in the preele, and said, Who hath touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knew what was done in her, and shee came and fell downe before him, and told him the whole truth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and bee whole of thy plague.

35 While hee yet spake, there came from the same Ruler of the Synagogues house, certaine which sayd, Thy daughter is dead: why dost thou trouble the Master any further?

36 Assoone as Iesus heard that worde spoken, he said unto the Ruler of the Synagogue, Be not afraid: onely beleue.

37 And he suffered no man to follow him, save Peter, and James, and Iohn the brother of James.

38 So he came unto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and layd unto them, Why make ye this trouble, and weepe? the child is not dead, but sleepeth.

40 And they laughed him to scorne: but he put them all out, and tooke the father, and the mother of the childe, and them that were with him, and entered in where the childe lay.

41 And tooke the childe by the hand, and said unto her, Talitha cumi, which is by interpretation, Aiden, I say unto thee, Arise.

42 And straightway the mayden arose and walked: for she was of the age of twelue yeeres: and they were astonished out of measure.

43 And he charged them straightly that no man should know of it, and commanded to give her meat.

Or, fontaine. Or, knew. Or, scourge.

Or, scourge.

h He meant she was not dead to remaine so, because she should incontinently be restored againe to life. i For they had no hope to see her alive againe. k That is his three disciples.

Or, ranne with violence headlong. Or, in the lake.

d Marke how love of riches and worldly respects hinder men to receive Christ.

e The worldlings more esteeme their swine, then they do Iesus Christ. f We must declare unto others the benefites which God sheweth towards, that thereby they may give him praise and glory.

Or, in the country of the ten cities. Math. 9. 18. Luke 8. 41.

g Her faith brought her to Christ, and moved her to approach nere unto him, and not a superstitious opinion, to attribute any vertue to his garment.

CHAP. VI.

4 How Christ and his are received in their owne country. 7 The Apostles commission. 15 Sundry visions of Christ 25 Iohn is put to death and buried. 31 Christ giveth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 He healeth many.

Afterward he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he beganne to teach in the Synagogue, and many that heard him were astonished, and sayde, From whence hath hee these things? and what wisdom is this that

Math. 13. 54. Luke 4. 16.

a Christ is neglected of his own friends and kin-folke.

Or, miracles,

Or, confin.

b That which ought to moue them to come to Christ, causeth them to goe backe from him, which cometh of their owne wickednesse. *Matth. 13. 57. Luke 4. 24. John 4. 44.*

c That is, he would not. **d** Lacke of faith maketh vs vnablen to receiue Gods benefits. *Matth. 4. 23. Luke 13. 22. Matth. 10. 1. chap. 3. 14. Luke 9. 1.*

e Christ onely forbiddeth them to carie any thing, which might be burdensome, or hinder their message. *Or, purges. Actes 12. 8.* **f** Which were a kind of light shoes tied to the feet with strings, **g** Hee forbiddeth curiosity in changing their lodgings in this their speedy message. *Matth. 10. 14. Luke 9. 5.*

h In token of execration and of the horrible vengeance of God which shall light vpon them. *Actes 13. 51. and 18. 6. Iames 5. 14.*

i The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing, the ceremony is to no vse. *Prophets. Luke 3. 19. 1*

is giuen vnto him, that euen such great workes are done by his hands!

3 Is not this the Carpenter, Whariss sonne, the brother of James and Ioses, and of Iuda and Simon? and are not his sisters here with vs? and they were offended in him.

4 Then Iesus said vnto them, A Prophet is not without honour, but in his owne countrey, and among his owne kinned, and in his owne house.

5 And hee could there doe no great workes, save that hee layd his hands vpon a few sicke folke, and healed them.

6 And hee maruelled at their vnbeliefe, and went about by the townes on euery side, teaching.

7 And he called the twelue, and began to send them two and two, and gaue them power ouer vncleane spirits,

8 And commanded them, that they should take nothing for their iourney, save a staffe onely: neither scrip, neither bread, neither money in their girdles,

9 But that they should bee shodded with sandals, and that they should not put on two coats.

10 And he said vnto them, Wheresoever ye shall enter into an house, there abide till ye depart thence.

11 And whosoever shall not receiue you, nor heare you, when ye depart thence, shake off the dust that is vnder your feet, for a witnesse vnto them. Verily I say vnto you, It shall bee easier for Sodoni, or Gomorha at the day of iudgement, then for that cite.

12 And they went out, and preached, that men should amend their liues.

13 And they cast out many devils: and they appointed many that were sicke, with oyle, and healed them.

14 Then King Herod heard of him, for his name was spread abroad) and said, John Baptist is risen againe from the dead, and therefore great workes are wrought by him.

15 Other sayde, It is Elias: and some said, It is a Prophet, or as one of the Prophets.

16 So when Herod heard it, he said, It is John whom I beheaded, he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken John and bound him in prison for Herodias sake, which was his brother Philipps wife, because he had married her.

18 For John sayde vnto Herod, It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarrell against him, and would haue killed him, but she could not.

20 For Herod feared John, knowing

that hee was a lust man and an holy, and reuerenced him, and when hee heard him, hee did many things, and heard him gladly.

21 But the time being conuenient, when Herod on his birthday made a banquet to his princes and captains, and chiefe estates of Galilee:

22 And the daughter of the same Herodias came in and danced, and pleased Herod and them that sate at table together, the King laid vnto the mayds, Ake of mee what thou wilt, and I will giue it thee.

23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my Kingdome.

24 So she went forth, and said to her mother, What shall I aske? And she saide, John Baptist head.

25 Then she came in straightway with haile vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of John Baptist.

26 Then the King was very fow: yet for his oaths sake, and for their sakes which sate at table with him, he would not refuse her.

27 And immediately the King sent the hangman, and gaue charge that his head should be brought. So he went and beheaded him in the prison;

28 And brought his head in a charger, and gaue it to the maid, and the maid gaue it to her mother.

29 And when his disciples heard it, they came and tooke by his body, and put it in a tombe.

30 And the Apolles gathered themselves together to Iesus, and told him all things, both what they had done, and what they had taught.

31 And hee said vnto them, Come ye apart into the wilderness, and rest a while: for there were many commers and goers, that they had not leasure to eat.

32 So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knew him, and ran afoote thither out of all cities, and came thither before them, and assembled vnto him.

34 Then Iesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe, which had no shepheard: and hee began to teach them many things.

35 And when the day was now farre spent, his Disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may go into the villages and townes about, and buy them bread: for they haue nothing to eat.

37 But hee answered and sayde vnto them, Giue ye them to eat. And they sayde vnto him, Shall wee goe and buy two hundred pennyworth of bread and giue them to eat?

38 Then he said vnto them, How many loaves haue ye? goe and looke. And when they knew it, they sayde, Five, and two fishes.

39 So he commanded them to make them

n Such is the nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the King had some good motions, but the feed fell in stony places, and so tooke no roote. **o** What inconuenience cometh by wanton dancing. *Matth. 14. 8.*

p Iosephus calleth her name Salome, the daughter of Philip & Herodias. *Or, carkeu. Luke 9. 10.*

q The Apolles render account of their message which is to declare their fidelitie & obedience. **r** Christ beareth with the infirmities of his seruants, and bringeth them to quietnesse, that he may instruct them, and make them strong against troubles. *Matth. 14. 13. Luke 9. 10. Matth. 9. 36. and 14. 14.*

f This declareth that there is an horrible disorder among that people, where the true preaching of Gods word wanteth. *Luke 9. 11. Matth. 14. 15.*

g Which is about fise pound sterling. *Mat. 14. 17. Luke 9. 13. John 6. 9.*

¶ Or by table full,
for in every ranke
were as many as a
table could hold.
¶ The Greeke
word signifieth
such beds as are
made in a gar-
den, so that the
company whi-
h were theretof,
might seeme as
rowes, or bor-
ders of beds in
a garden.

*Matth. 14. 23.
Iohn 6. 15.*

z Which was
about two or
three houres
before day.

y Christ assured
his and maketh
them bold, both
by his word and
mightie power,

z They had for-
gor the miracle
which was
wrought with
the five loaves.
Matth. 14. 24.

¶ Or, markets.
a Not for any
such vertue that
was in his gar-
ment, but for the
confidence
which they had
in him,

all sit downe by **¶** companies upon the græne
graffe.
40 Then they sate downe by **¶** rowes, by
hundreds, and by fifties.
41 And hee took the five loaves, and the
two fishes, and looked up to heauen, and
gaue thankes, and brake the loaves, and
gaue them to his Disciples to set before
them, and the two fishes he diuided among
them all.
42 So they did all eat, and were satisfied.
43 And theyooke vp twelue baskets full
of the fragments, and of the fishes.
44 And they that had eaten, were about
fue thousand men.
45 ¶ And straightway he called his dis-
ciples to goe into the ship, and to goe before
vnto the other side vnto Bethsaida, while he
sent away the people.
46 Then assoone as hee had sent them a-
way, he departed into a mountaine to pray.
47 ¶ And when euen was come, the ship
was in the mids of the sea, and hee alone on
the land.
48 And he saw them troubled in rowing,
(for the winde was contrary vnto them) and
about the fourth **¶** watch of the night, hee
came vnto them, walking vpon the sea, and
would haue passed by them.
49 And when they saw him walking vpon
the sea, they supposed it had bene a spirit,
and cryed out.
50 For they all saw him, and were sore a-
fraid: but anon hee talked with them, and
said vnto them, **¶** Bee of good comfort: it is
I, be not afraid.
51 Then hee went vp vnto them into the
ship, and the winde ceased, and they were sore
amazed in themselves beyond measure, and
maruelled.
52 ¶ For they had not considered the mar-
uer of the loaves, because their hearts were
hardened.
53 ¶ And they came ouer and went in-
to the land of Gennelareth, and arrived.
54 So when they were come out of the
ship, straightway they knew him,
55 And ran about throughout all that re-
gion round about, and began to cary hither
and thither in beds at that were sicke, where
they heard that he was.
56 And whiche soeuer hee entred into
townes, or cities, or villages, they layd their
sicke in the **¶** streets, and prayed him that
they might touch at the least the **¶** edge of
his garment. And as many as touched him,
were made whole.

CHAP VII.

2 The disciples eat with vnwashed hands, 3 The
commandment of God is transgressed by mans tradi-
tions, 20 What defileth man. 24 Of the woman
of Syrach-nissa, 32 The healing of the dambe,
37 The people praise Christ.

Then **¶** gathered vnto him the Pharisees,
and certaine of the Scribes which came
from Ierualem.

2 And when they sawe some of his Dis-
ciples ate meate with **¶** common **¶** hands,
they thought that the common handling of things: defiled them, so
that they made holinesse and religion to depend in hands washing,

(that is to say, vnwashed) they complained.
3 (For the Pharisees and all the Jewes,
except they wash their hands **¶** oft, eate not,
holding the tradition of the Elders.
4 And when they come from the market,
except they wash, they eate not: and many
other things there bee, which they haue ta-
ken vpon them to obserue, as the washing of
cups, and **¶** pots, and of brazen vessels, and of
tables.)
5 Then asked him the Pharisees and
Scribes, Why walke not thy Disciples ac-
cording to the tradition of the Elders, but
eat **¶** meat with vnwashed hands?
6 Then he answered and said vnto them.
Surely **¶** Clay hath prophesied well of you
hypocrites, as it is written. This people ho-
noureth me with their **¶** lips, but their heart
is farre away from me.
7 But they worshippe mee in vaine, tea-
ching for doctrines the **¶** commandments of
men.
8 For ye lay the commandment of God
apart, and obserue the tradition of men, as
the washing of pots and of cups, and many o-
ther such like things ye doe.
9 And he said vnto them, Well ye reiect
the commandment of God, that ye may ob-
serue your owne tradition.
10 For Moses said, **¶** Honour thy Father
and thy Mother: that is, Whosoever that curse
Father or Mother, let him **¶** die the death.
11 But ye say, If a man say to Father or
Mother, Cobban, that is, By the gift that is
offered by me, thou maiest haue profit he shall
be free.
12 So ye suffer him no more: to doe any
thing for his Father or his Mother,
13 Making the word of God of none au-
thoritie, by your tradition which ye haue or-
deined: and ye doe many such like things.
14 ¶ Then hee called the whole multitude
vnto him, and said vnto them, Hearken you
all vnto me, and vnderstand.
15 There is nothing without a man,
that can defile him, when it entereth into
him: but the things which procede out of
him, are they which defile the man.
16 If any haue eares to heare, let him
heare.
17 And when he came into an house away
from the people, his disciples asked him con-
cerning the parable.
18 And he said vnto them. What are ye
without vnderstanding also? Doe ye not
know that whatsoever thing from without
entereth into a man, cannot defile him,
19 Because it entereth not into his heart,
but into the belly, and goeth out into the
draught, which is the purging of all unclean-
nesse?
20 Then he said, That which cometh
out of man, that defileth man.
21 ¶ For from within, euen out of the
heart of men proceede euill thoughts, adul-
teries, fornications, murders,
22 Thefts, concupiscences, wickednesse, de-
ceit, **¶** vncleannesse, **¶** a wicked eye, backbi-
ding, piques, falsities.
23 All these euill things come from with-
in, and defile a man.
24 ¶ And from thence he rose, and went
into

b Or, contenti-
ously, striving
to wash best.

c Little pots,
somewhat more
in quantity then,
a wine pint.

¶ Or, bread.

I/4. 29. 13.
d With an out-
ward shew.

e Whosoever
teacheth any
doctrine but
Gods word, is a
false worshipper,
and a seducer of
the people, seeme
his doctrine ne-
uer to probable
to the iudgment
of man.
Exod. 20. 13.
deut. 5. 16.
ephes. 6. 2.
Exod. 21. 17.
leuit. 20. 9.
prou. 20. 30.
f That is, with-
out any hope
of pardon.
Matth. 15. 10.

g There is no
outward or cor-
porall thing,
which entereth
into man that
can defile him:
meaning chiefly
of meates, which
if they be taken
exceedingly, it
cometh of the
inordinate lust
of the heart, and
so the lust is euil

Matth. 15. 2.
¶ Or, filthy.
a The Pharisees
would not eate
with vnwashed
hands, because
they thought that the common handling of things: defiled them, so
that they made holinesse and religion to depend in hands washing,

Gen. 6. 5.
and. 8. 21.

¶ Or, wantonnesse.
¶ Or, crime.

Matth. 15. 21.
into

into the borders of Tyrys and Sidon, and entered into an house, and would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose little daughter had an vnclane spirit, heard of him, and came and fell at his feet.

26 (And the woman was a Greeke, a Syrophonitian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus sayd vnto her, Let the children first bee fed: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, & said vnto him, Teneh, Lord: yet indeed the whelpes eate vnder the table of the childrens crumbe.

29 Then he laid vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when shee was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coasts of Tyrys and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and itammered in his earch, and prayed him to put his hand vpon him.

33 Then heeooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed and said vnto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And hee commanded them, that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it.

37 And were beyond measure astonied, saying, *^m He hath done all things well: he maketh both the deafe to heare, & the dumbe to speake.

CHAP. vii.

2 The miracle of the seuen loaves. 11 The Pharis aske a signe. 15 The leauen of the Pharis.

22 The blind receiueh his sight. 24 He was knowen of his disciples. 33 Hee reproofeth Peter. 34 and sheweth how necessary persecution is.

¶ In those dayes, when there was a very great multitude, and had nothing to eat, Iesus called his disciples to him, and saide vnto them,

2 I haue^a compassion on the multitude, because they haue now continued with mee thre dayes, and haue nothing to eat.

3 And if I send them away fasting to thire owne houses, they would faime by the way: for some of them came from farr.

4 Then his Disciples answered him, ¶ How can a man satise these^b with bread here in the wilderness?

5 And he asked them, How many loaves haue yee? And they said, Seuen.

6 Then hee commanded the multitude

to sit downe on the ground: and he tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to sit before them, and they did let them befoze the people.

7 They had also a few small fishes, and when he had giuen thanks, hee commanded them also to belee befoze euen.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen bakers full.

9 (And they that had eate, were about foure thousand) so he sent them away.

10 ¶ And anon he entered into a shippe, with his disciples, and came into the parts of Dalmanutha.

11 * And the Pharises came soorth, and began to diffute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee sighed deeply in his spirit and saide, Why doeth this^c generation seeke a signe? verely I say vnto you, ¶ A signe shal not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them but one loafe.

15 And he charged them, saying, Take heed, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 And they thought among themselves, saying: Is it because we haue no bread.

17 And when Iesus knew it, he sayd vnto them, Why reason you thus because yee haue no bread? perceiue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes and see not? and haue ye eares and heare not? and doe ye not remember?

19 * When I brake the fise loaves among fise thousand, how many baskets full of broken meateooke yee vp? they said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meateooke yee vp? and they said, Seuen.

21 Then he said vnto them, ¶ How is it that ye vnderstand not?

22 ¶ And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then heeooke the blind by the hand, and led him out of the towne, and spit in his eyes, and put his hands vpon him, and asked him if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, and saw euery man as it were off clearly.

26 And hee sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ And Iesus went out, and his disciples, into the towne of Cersarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

Math. 15. 39.

c Which was neere to Bethsaida betweene the lake of Gennezaret and mount Thabor.

Math. 16. 1.

d Oh the incomprehensible loue of our Christ!

how long shall we abuse his great mercies?

e Christ goeth about by sharpnes of speech to

save them from wilfull destruction.

¶ Or if a signe be giuen.

f As if he would say, If I shew them any signe,

let me be a liar and deceiuer.

Math. 16. 5.

g He willeth them to beware of contagious doctrine,

and such subtil practices as the adulteraries vsed to suppress his Gospel.

Iohn 6. 11.

h Christ reprouerh them, because their minds are as yet vpon the material leauen,

notwithstanding they had proued by diuers miracles that hee gaue them their daily bread.

Math. 16. 13.

luke 9. 18.

h Meaning, the leaues, to whom the promises were first made.

i The lewes tooke strangers no better then the dogs, and therefore Christ speaketh according to their opinion.

k Shee asketh but the poore crumbe, and not the childrens bread, wherein she declareth her faith and humility.

l Declaring by this signe the compassion that he hath vpon mans miseries.

Gen. 1. 31. eclus. 39. 16.

m As if they would say, Benefices all the miracles that he hath done, euen this now declareth that whatsoeuer he doeth is very well.

Math. 15. 32.

a Christ prouideth for his, when they seeme to be destitute and forsaken.

f Or, whence

b If bread were so hard to come by, it seemed impossible to obtaine other meat,

28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophets.

29 And he said unto them, But whom say ye that I am? Then Peter answered and said unto him, Thou art the Christ.

30 And he sharply charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be repproued of the Elders, and of the high Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And hee spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou understandest not the things that are of God, but the things that are of men.

34 And he called the people vnto him, with his Disciples, and sayd vnto them, Whosoever will follow mee, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoever wil^t save his life, shall lose it: but who denier that loe his life for my sake, and the Gospels, he shall^l save it.

36 For what shall it profit a man though he should winne the whole world, if hee loe his owne soule?

37 What shall a man give for recompence of his soule?

38 For whosoever shall be ashamed of me, and of my wordes among this adulterous and fustill generation, of him shall the Son of man be ashamed also, when hee cometh in the glory of his father with the holy Angels.

CHAP. IX.

2 The transfiguration. 7 Christ is to be heard. 26 The dumbe spirit is cast out. 29 The force of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

And hee said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the kingdom of God come with power.

2 And six dayes after, Iesus tooke Peter, and James, and John, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did shine, and was very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet hee knew not what hee said: for they were afraid.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, This is my beloued Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man save Iesus onely with them.

9 And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, & demanded one of another, what the rising from the dead should meane.

11 And they asked him, saying, Why say the Scribes, that Elias must first come?

12 And he answered and said vnto them, Elias verely shall first come, and restore all things: and as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 And when he came to his disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you among your selves?

17 And one of the company answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wheresoeuer hee taketh him, hee teareth him, and hee someth, and gnaweth his teeth, and pinch away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you! How long now shall I suffer you! bring him vnto me.

20 So they brought him vnto him: and as soone as the spirit sawe him, hee tare him, and he fell downe on the ground, wallowing and foaming.

21 Then he asked his father, How long time is it since hee hath bene thus? And hee said, Of a child.

22 And oftentimes he catcheth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If thou canst beleue it, all things are possible to him that beleueth.

24 And straightway the father of the child crying with teares, said, Lord, I beleene: helpe my vnbeleefe.

25 When Iesus saw that the people came running together, he rebuked the vnleane spirit, saying vnto him, Thou dumbe & deafe spirit, I charge thee, come out of him, and enter no more into him.

Matth. 3. 17. and 17. 5. Luke 3. 22. chap. 11. 1.

1 Christ onely must be the chief teacher and instructor of all them which profess themselves to be his members, seeing that God the Father giueth him this authority, and commandeth vs this obedience. Matth. 17. 9.

Malac. 4. 5. e Then false opinion, that either Elias should rise againe from the dead, or that his soule should enter into some other body. ffas 3. 4.

g That is, Iohn Baptist.

Matth. 17. 14. Luke 9. 37. 38.

g To the nine which be left the day before.

h When the spirit cometh vpon him, he teareth him with inward sorrow and pangs,

as in a colike a man feeleth such griefe, as if his bowels were rent asunder.

i It seemeth that this man deserved not so sharpe an answer: but Christ speaketh in his person to the Pharisees,

which were stubborn and desperate.

k The Lord is ever ready to helpe vs, so that we put him not backe through our incredulity.

l All things that are agreeable to the will of God, shall be granted to him that beleueth: for faith seeketh nothing

that is contray to his will, or that is not revealed in his word. m That is, the feeblenesse and imperfection of my faith.

1 He that is the anointed of God and fulfilled with all grace for mans saluation. k Deferring it to a more commodious time, lest sudden haste should rather hinder then further the mystery of his coming. l This word signifieth adversary or enemie: and he calleth him so, because he did as much as in him lay, to pull him from obeying God.

Matth. 10. 38. and 16. 24. Luke 9. 23 and 14. 27.

Matth. 10. 39. and 16. 25. Luke 9. 24. and 17. 33.

John 12. 25. m For mortalitie and corruption, he shall receive immortalitie and perfection.

Matth. 10. 33. Luke 9. 26. and 12. 9.

Matth. 16. 28. Luke 9. 27.

a The preaching of the Gospel received and increased: he spake this to comfort them, and that they should not thinke they travailed in vaine.

Matth. 17. 1. Luke 9. 28.

b Christ sheweth his Maiestie so faire as their infirmity was able to comprehend it.

c Peter measured this vision according to his owne capacitie, not considering the end thereof.

n Meaning, the
childe.

26 Then the spirit cried, and rent him sore
and came out, and he was as one dead, in
so much that many said, He is dead.

27 But Iesus tooke his hand, and lift him
up, and he rose.

28 And when he was come into the house,
his disciples asked him secretly, Why could
not we cast him out?

29 And hee layd vnto them, This kinde
can by no other meanes come forth, but by
prayer and fasting.

30 ¶ And they departed thence, and
went through Galile, and he would not that
any should haue knowne it.

31 For he taught his disciples, and said
vnto them, The Sonne of man shalbe de-
liuered into the hands of men, and they shall
kill him, but after that he is killed, he shall
rise againe the third day.

32 But they understood not that say-
ing, and were afraide to aske him.

33 ¶ After hee came to Capernaum: and
when hee was in the house, hee asked them,
What was it that yee disputed among you
by the way?

34 And they held their peace: for by the
way they reasoned among themselves, who
should be the chiefe.

35 And hee late downe, and called the
twelve, and said to them, If any man desire
to be first, the same shall be last of all, and ser-
uant vnto all.

36 And he tooke a little childe, and set him
in the middes of them, and tooke him in his
armes, and sayd vnto them,

37 Whosoever shall receiue one of such
little children in my Name, receiuech mee:
and whosoever receiuech mee, receiuech not
me, but him that sent me.

38 ¶ Then John answered him, saying,
Master, wee saw one casting out devils by
thy Name, which followed not vs, and
wee forbade him, because he followeth vs
not.

39 ¶ But Iesus sayd, Forbid him not:
for there is no man that can doe a miracle
by my Name, that can lightly speake euil of
me.

40 For whosoever is not against vs, is
on our part.

41 ¶ And whosoever shall giue you a cup
of water to drinke for my Names sake, be-
cause ye belong to Christ, verily I say vnto
you, he shall not lose his reward.

42 ¶ And whosoever shall offend one of
these little ones, that beloueth in me, it were
better for him rather, that a millstone were
hanged about his necke, and that hee were
cast into the sea.

43 ¶ Wherefore, if thine hand cause thee
to offend, cut it off: it is better for thee to en-
ter into life maimed, then hauing two
hands, to goe into hell, into the fire that
never shall be quenched.

44 ¶ Where their worme dieth not, and
the fire neuer goeth out.

45 Likewise if thy foote cause thee to of-
fend, cut it off: it is better for thee to go halt
into life, then hauing two feete, to be cast in-
to hell, into the fire that neuer shall be quen-
ched,

46 Where their worme dyeth not, and
the fire neuer goeth out.

47 And if thine eye cause thee to offend,
plucke it out: it is better for thee to goe into
the kingdome of God with one eye, then ha-
uing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and
the fire neuer goeth out.

49 For every man shall be salted with
fire: and every sacrifice shall be salted with
salt.

50 ¶ Salt is good: but if the salt be vn-
savoury, wherewith shall it be seasoned? Haue
salt in your selues and haue peace one with
another.

are as salt, which hath lost his sauour, and are wor-
se then infidels.

CHAP. X.

2 Of diuorcement. 17 The rich man questioneth
with Christ. 30 Their reward that are persecuted.
35 Of the sonnes of Zebedeus. 46 Bartimeus hath
his eyes opened.

Matth. 19. 14

And he arose from thence, and went in-
to the costes of Iudaea by the farre side
of Iordan, and the people resorted vnto him
againe, and as he was wont he taught them
againe.

2 Then the Pharisees came and asked
him, if it were lawfull for a man to put a-
way his wife, and tempted him.

3 And he answered, and said vnto them,
What did Moses command you?

4 And they said, Moses suffered to write
a bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto
them, For the hardnesse of your heart hee
wrote this precept vnto you.

6 But at the beginning of the creation
God made them male and female.

7 For this cause shall man leaue his
father and mother and cleaue vnto his wife.

8 And they twaine shall be one flesh:
so that they are no more twaine, but one
flesh.

9 Therefore, what God hath coupled
together, let no man separate.

10 And in the house his Disciples asked
him againe of that matter.

11 And he said vnto them, Whosoever
shall put away his wife, and marry another,
committeth adulterie against her.

12 And if a woman put away her hus-
band, and be married to another, shee com-
mitteth adulterie.

13 ¶ Then they brought little children
to him, that he should touch them: and his
disciples rebuked those that brought them.

14 But when Iesus saw it, he was dis-
pleased, and sayde to them, Suffer the little
children to come to me, and forbid them not:
for of such is the kingdome of God.

15 Verily I say vnto you, Whosoever
shall not receiue the kingdome of God as a
little childe, he shall not enter therein.

16 And heeooke them by their armes,
and put his hands vpon them, and blessed
them.

17 And when hee was gone out on the
way,

u He teacheth
that it is better
to be sacrificed
to God by salt
and fire, that is,
to be purged and
sanctified, then
to be sent into
hell fire.

Leuit. 2. 13.

Matth. 5. 13.

luke 14. 34.

x They which
destroy the grace
that they haue
recieued of God

are as salt, which hath lost his sauour, and are wor-
se then infidels.

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little childe, he shall not enter therein.

16 And heeooke them by their armes,
and put his hands vpon them, and blessed
them.

17 And when hee was gone out on the
way,

o Meaning, that
prayer which is
surely grounded
vpon faith and
hath fasting ioy-
ned vnto it as a
profitable ayde.
Matth. 17. 22.
luke 9. 22.

p Because they
imagined that
Christ should
reigne temporal-
ly, this matter of
his death was to
strange, that they
could perceiue
nothing.
Matth. 18. 1.
luke 9. 46.

q To wit, onely
as a man, but as
him in whom is
all perfection &
fulnes of all gra-
ces and benefits.
luke 9. 49.
1. Cor. 12. 13.
¶ Or, any great
works.

r Although he
shew not him-
selfe to be mine,
yet in that hee
beareth reue-
rence to my

Name, it is e-
nough for vs.
Matth. 10. 42.
Matth. 18. 6.

luke 17. 12.
Matth. 5. 30.
and 18. 8.

s It is a manner of
speech, which
signifieth, that
we should cut off
all things which
hinder vs to
serue Christ.

t These simili-
tudes declare the
paines and extor-
nall tormentes of
the damned.

Deut. 24. 1.

a The true way
to amend abuses
is to returne to
the institution of
things, and to try
them by Gods
word.

Gen. 1. 27.

matth. 19. 4.

Gen. 2. 24. 1. cor.

6. 16 ephes. 5. 31.

¶ Or, person.

1. Cor. 7. 10.

Mat. 5. 32 & 19.

9. luke 16. 18.

1. cor. 7. 10.

b For the second
is not his wife,
but his harlot.

Matth. 19. 13.

luke 18. 15.

c We must be
regenerate, and
void of all pride
& concupiscence.

d It was vsuall
with the Iewes
that the greater
should blesse the
inferiour, Heb. 7. 7
therefore Christ
being head of his
Church, did by a
solemne kinde of
prayer offer vp
& consecrate the
babes to God,

Math. 19. 16.
luke 18. 18.

e Christ would
the: that his
goodnesse was
farre otherwise
then the good-
nesse which is at-
tributed to men,
which is full of
vanitie and hy-
pocrisie.

Exod. 20. 13.
f That is, he ap-
preuied certaine
good seed that
was in him,
which gaue him
a little motion.
g He toucheth
his maladie and
sore, which be-
fore he felt not.

|| Or, Cable rope.
h Which put-
teth his trust in
riches.
i For he can
giue grace to the
rich to cause him
to enioy his ri-
ches as it he had
them not.

Math. 19. 27.
luke 18. 28.
k We must not
measure these
promises by our
owne couetous
desires, but re-
ferre the accom-
plishment to
Gods will, who
euen in our per-
secutions and af-
flictions perfor-
meth the same so
farre as they bee
expedient. Let vs
therefore learne
to haue enough
& to want, that
being tryed, we
may enioy our
treasures in hea-
uen.

Math. 19. 30.
luke 13. 30.
l He saith this
because they that
are first called,
should goe first
forward and not
disclaime others.
Math. 20. 17.
luke 18. 31.

way, there came one * running, and knee-
led to him, and said him, Good Master,
what shall I do, that I may possesse eternall
life?

18 Iesus sayd to him. Why callest thou
me good? there is none: good but one, euen
God.

19 Thou knowest the commandementes,
* Thou shalt not commit adulterie. Thou
shalt not kill. Thou shalt not steale. Thou
shalt not beare false witness. Thou shalt
honor no man. Honour thy father and mo-
ther.

20 Then he answered, and said to him,
Master, all these things I haue obserued
from my youth.

21 And Iesus beheld him, and ^f loued
him, and said vnto him, One thing is la-
cking vnto thee. Goe and sell all that thou
hast, and giue to the poore, and thou shalt
haue treasure in heauen, and come, follow
me, and take vp the crosse.

22 But hee was sad at that saying, and
went away sorrowfull: for hee had great
possessions.

23 And Iesus looked round about, and
said vnto his disciples, how hardly doe they
that haue riches enter into the kingdom of
God!

24 And his disciples were astonied at his
words. But Iesus answered againe, and
said vnto them, Children, how hard is it for
them that trust in riches, to enter into the
kingdome of God!

25 It is easier for a camel to go thorow
the eye of a needle, then for a rich man to
enter into the kingdom of God.

26 And they were much more astonied,
saying with themselves, Who then can be
saued?

27 But Iesus looked vpon them, and
sayd, With men it is impossible, but not
with God: for with God all things are
possible.

28 ¶ Then Peter began to say vnto him,
Loe, we haue forsaken all and haue followed
thee.

29 Iesus answered, and said, Verily, I
say vnto you, there is no man that hath for-
saken house, or brethren, or sisters, or father,
or mother, or wife, or children, or lands for
my sake and the Gospells,

30 But he shall receiue an hundred fold,
now at this present: houses, and brethren
and sisters, and mothers, and children, and
lands with persecutions, and in the world
to come eternall life.

31 ¶ But many that are first, shall be last,
and the last first.

32 ¶ And they were in the way going
vp to Ierusalem, and Iesus went before
them, and they were amazed, and as they
followed, they were afraid, and Iesus toke
the twelve againe, and began to tell them
what things should come vnto him,

33 Saying, Behold, we goe vp to Ierusa-
lem, and the Sonne of man shall be deli-
uered vnto the chief Priests, and to the Scribes,
and they shall condemne him to death, and
shall deliuer him to the Gentiles.

34 And they shall mocke him, & scourge

him, and spit vpon him, and kill him: but the
third day he shall rise againe.

35 ¶ Then James & John the sonnes of
Zebedeus came vnto him, saying, Master,
we would that thou shouldest do for vs that
that we desire.

36 And he sayd vnto them, What would
ye I should doe for you?

37 And they sayde to him, Graunt vnto
vs, that we may sit one at thy right hand,
and the other at thy left hand in thy glory.

38 But Iesus sayd vnto them. Ye know
not what ye alke. Can ye drinke of the
cup that I shall drinke of, and bee baptized
with the baptism that I shall bee baptized
with?

39 And they sayd vnto him, We can. But
Iesus sayd vnto them, Ye shall drinke in-
deed of the cup that I shall drinke of, and be
baptized with the baptism wherewith I
shall be baptized.

40 But to sit at my right hand, and at my
left, is not mine to giue, but it shall be giuen
to them for whom it is prepared.

41 And when they heard that, they be-
gan to disclaime at James and John.

42 But Iesus called them vnto him, and
sayd to them, ¶ Ye know that they which
delight to beare rule among the Gentiles,
haue domination ouer them, and they that
be great among them, exercise authority ou-
er them.

43 But it shall not bee so among you:
but whosoever will be great among you, shall
be your seruant.

44 And whosoever will be chiefe of you,
shall be the seruant of all.

45 For euen the Sonne of man came not
to be serued, but to serue, and to giue his life
for the ranfome of many.

46 ¶ Then they came to Iericho: and
as he went out of Iericho with his disciples,
and a great multitude, Bartimews the son
of Timeus, a blind man, sat by the way side
begging.

47 And when he heard that it was Iesus
of Nazaret, he began to cry and to say, Iesus
the sonne of Dauid haue mercy on me.

48 And many rebuked him, because hee
should hold his peace: but he cryed much
more, O Sonne of Dauid, haue mercy on
me.

49 Then Iesus stood still, and comman-
ded him to be called: and they called the
blind, saying vnto him, Be of good comfort:
arise, he calleth thee.

50 So he threw away his cloke, and rose,
and came to Iesus.

51 And Iesus answered, and said vnto
him, What wilt thou that I doe vnto thee?
And the blind sayd vnto him, Lord, that I
may receiue sight.

52 Then Iesus sayd vnto him, Go thy
way: thy faith hath saued thee. And by and
by he receiued his sight, and followed Iesus
in the way.

Math 20. 20.

m Can you be
partakers of my
crosse and af-
flictions?

n I haue not this
commission for
this time.

luke 22. 25.

o Christ would
not that his dis-
ciples and mini-
sters should
beare rule as
worldly gouer-
nours doe.

Math. 20. 29.
luke 18. 35.

p The other
Euangelists men-
tion two, but
Marke nameh
him that was
most knowne.

q The more that
Satan resisteth
vs, the more our
faith ought to
increase.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The fig tree
dryeth vp. 15 The buyers and sellers are cast out
of

Math. 21. 1.
luke 19. 29.

a Christ sheweth by this poore entry the estate of his kingdom, and it is not like to the great magnificence of this world.

John 12. 14.

b Every one shewed some signe of honour and reuerence. *For, saue I pray shue.*

c Many came in their own name, but Christ came in the Name of the Lord.

d Because the promise was made to him.

Math. 21. 10.
luke 19. 45.

e Christ was subiect to our infirmities.

f This was to declare how much they dislike God which haue but an outward shew and appearance without fruit.

Isa 56. 7.

Jerem. 7. 11.

g For neither could they suffer reprehension, nor that their profit should be hindered.

of the Temple. 24 He declareth the vertue of faith, and how we should pray. 27 The Pharisees question with Christ.

And ^a when they came nere to Ierusalem, to Bethphage and Bethania vnto the mount of Olives, hee sent forth two of his disciples,

2 And laid vnto them, ^a Goe your wayes into that towne that is ouer against you, and as soone as ye shall enter into it, ye shall finde a colt bound, wherupon neuer man hath loosed him, and bring him.

3 And if any man say vnto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes meete, and they loosed him.

5 Then certaine of them that stood there, sayd vnto them, What doe ye looking the colt?

6 And they said vnto them as Iesus had commanded them. So they let them goe.

7 ^c And they brought the colt to Iesus, and cast their garments on him, and he sat vpon him.

8 And ^b many spread their garments in the way: other cut downe branches off the trees, and strowed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna, Blessed be he that cometh in the Name of the Lord.

10 Blessed be the kingdome that cometh in the Name of the Lord of our father: David: Hosanna, O thou which art in the highest heauens.

11 ^c So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth vnto Bethania with the twelve.

12 ^a And on the morrow when they were come out from Bethania, hee was ^a hungry.

13 And seeing a figge tree as farre off, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figs was not yet.

14 Then Iesus answered, and sayd to it, Neuer man eate fruit of thee hereafter while the world standeth: and his disciples heard it.

15 ^c And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doves.

16 Neither would he suffer that any man should carry a vessel thow the Temple.

17 And hee taught, saying vnto them, Is it not written, Mine house shall be called the house of prayer vnto all nations: but you haue made it a denne of thieues.

18 And the Scribes & the Priests heard it, and sought how to destroy him: for they

feared him, because the whole multitude was alionied at his doctrine.

19 But when euen was come, Iesus went out of the citie.

20 ^c And in the morning as they passed by, they saw the figge tree dryed vp from the rootes.

21 Then Peter remembered, and said vnto him, Master, behold, the figge tree which thou curdest, is withered.

22 And Iesus answered, and said vnto them, I haue ^b faith in God.

23 For verily I say vnto you, that whosoever shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleue that those things which he saith shall come to passe, whatsoeuer he saith, shall be done to him.

24 ^a Therefore I say vnto you, Whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

25 ^a But when ye shall li and pray, forgive, if you haue any thing against any man, that your Father also which is in heauen, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen will not pardon you your trespasses.

27 ^c Then they came againe to Ierusalem: and as hee walked in the Temple, there came to him the Priests, and the Scribes, and the Elders,

28 And said vnto him, By what authoritie dost thou these things: and who gaue thee this authoritie, that thou shouldst doe these things?

29 Then Iesus answered, and said vnto them, I will aske of you a certaine thing, and answer ye me, and I will tell you by what authoritie I doe these things.

30 The baptism of Iohn, was it from heauen, or of men: answer me.

31 And they thought with themselves, he will say, Why then did ye not beleue him?

32 But if we say, Of men, we feare the people: for all men counted Iohn, that he had bene a very Prophet.

33 Then they answered and said vnto Iesus, I cannot tell. And Iesus answered, and said vnto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 The vineyard & its out. 14 Obedience and tribute due to princes. 25 The resurrection of the dead. 28 The summe of the Law. 35 Christ the sonne of David. 38 Hypocrites must be eschewed. 41 The offering of the poore widow.

And he began to speake vnto them in parables. ^a A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a towne in it, and let it out to husbandmen, and went into a strange countrey.

2 And at a time, hee sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruit of the vineyard.

h Christ taketh occasion to instruct them of the vertue of faith.

Math. 7. 7.
luke 11. 9.

i He teacheth vs not hereby to aske whatsoever seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the word of God.

Math. 6. 14.
Math. 21. 23.
luke 20. 1, 2.

k He comprehendeth his whole office and ministerie.

l They came of malice, and not to learne: therefore Christ thought them unworthy to be taught.

2 But they tooke him, and beat him, and sent him away empty.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and shake his head, and sent him away shamefully handled.

5 And againe he sent another, and him they slew, and many other, beating some, and killing some.

6 Yet had he one sonne, his deare beloved: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But his husbandmen said among themselves, This is the heire: come, let vs kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? We will come and destroy these husbandmen, and giue the vineyard to others.

10 Haue ye not read so much as this scripture? The stone which the builders did refuse, is made the head of the corner:

11 This was done of the Lord, and it is maruelous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceiued that he spake that parable against them: therefore they left him, and went their way.

13 ¶ And they sent vnto him certaine of the Pharisees, and of the Herodians, that they might take him in his talke.

14 And when they came, they sayd vnto him, Master, wee know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truely. Is it lawfull to giue tribute to Celsar, or not?

15 Should we giue it, or should we not giue it? But he knew their hypocrisie, and said vnto them, Why tempt ye me? Bring me a penny, that I may see it.

16 So they brought it, and he said vnto them, Whose is this image and superscription? And they said vnto him, Celsars.

17 Then Iesus answered, and said vnto them, ¶ Giue to Celsar the things that are Celsars, and to God, those that are Gods: and they maruelled at him.

18 ¶ Then came the Sadduces vnto him (which say there is no resurrection) and they asked him, saying,

19 Master, Moses wrote vnto vs, If my mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seed vnto his brother.

20 There were seuen brethren, & the first tooke a wife, and when he died, left no issue:

21 Then the second tooke her, and hee died, neither did he yet leaue issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.

24 Then Iesus answered, and said vnto them, Are ye not therefore deceived, because ye know not the Scriptures, neither

the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wines are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceived.

28 ¶ Then came one of the Scribes, that had heard them disputing together, and perceiuing that he had answered them well, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, ¶ Heare Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God, with all thine heart, and with all thy soule, & with all thy minde, and with all thy strength: this is the first commandement.

31 And the second is like that, is, Thou shalt loue thy neighbour as thyselfe. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Well Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt offerings and sacrifices.

34 Then when Iesus saw that hee answered discretely, he said vnto him, Thou art not farre from the kingdom of God. And no man after that durst ake him any question.

35 ¶ And Iesus answered, and said, teaching in the Temple, how say the Scribes that Christ is the sonne of David?

36 For David himselfe said by the holy Ghost, ¶ The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy foote stoole.

37 Then David himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ Moreover he said vnto them in his doctrine, Beware of the Scribes, which loue to goe in long robes, and loue salutations in the marketes,

39 And the chiefe seates in the Synagogues, and the first rooms at feasts,

40 Which denoure widows houses, euen vnder a colour of long prayers. These shall receive the greater damnation.

41 ¶ And as Iesus sat ouer against the tresaurie, he beheld how the people cast money into the tresaurie, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threw in two mites, which make a quadrin.

43 Then hee called vnto him his disciples, and sayd vnto them, Verily I say vnto

h Not as touching the spiritual nature, but concerning the state of incorruption, and immortality, so that there they shall neede no more marriage.

Exod. 3. 6.

matth. 2. 2. 2.

i Then it followeth that they

live, although they be deceased out of this life.

Matth. 2. 2. 3.

Exod. 10. 2.

deut. 6. 4.

10. 1. thought

k That is, dependeth on the first, & proceedeth of the loue of God.

Leuit. 19. 18. mat.

23. 39. rom. 13. 9.

gal. 5. 14. iam. 2. 8

l He meaneth all ceremonies of

the Law, wherein the hypocrites put great holiness.

m Because hee shewed himselfe willing to be taught, and well perceiued the difference betwixt our outward

profession, and that which God doth principally

require of vs.

Matth. 23. 4.

luke 20. 41.

n Inspired by the holy Ghost, and by the spirit of prophesie.

Psal. 110. 1.

Matth. 23. 6. luke

11. 43. & 20. 46.

o Or, as he taught.

p He condemneth not their

apparel, but their vaine ostentation, and outward

shew of holines, whereby they

deceiued the simple people.

Matth. 23. 14.

luke 20. 47.

q Or, and vnder pretence pray long.

Luke 21. 1.

p Which is about halfe a farthing.

b He sheweth the plague that shall befall these ambitious and couetous rulers, whose hearts are hardened against Christ.

Psal. 118. 22.

isa. 28. 16. matth.

21. 43. acts 4. 11.

rom. 9. 33. 1. pet.

2. 7. 8.

c It is the ordinance of God

that it should be so, which most

commonly is contrary to mans

reason: and thus that which was

spoken figuratiuely of Dauid,

is fulfilled in

Christ, reade

Matth. 22. 16.

Matth. 22. 15.

luke 20. 10.

d As the qualities of the minde

or body, or of outward things.

e As godly manners agreeable to

Gods law.

f He gaue them to vnderstand

that he knew their malicious intent.

Rom. 13. 7.

Matth. 22. 23.

luke 20. 27.

1. tim. 2. 5. 5.

g This was a poe-like law giuen

for a time for the preservation of

families, reade

Matth. 22. 24.

Our Saviour
seemeth our
gifts by our af-
fections and rea-
dic wils.

unto you, that this poore widow hath cast
9 more in, then all they which haue cast into
the treasury.

44 For they all did cast in of their super-
fluitie: but the of her pouertie did cast in all
that she had, euen all her liuing.

CHAP. XIII.

2 The destruction of Ierusalem. 10 The Gospel
shall be preached to all. 9 12 The persecution and
false prophets, which shall bee before the coming of
Christ, whose hour is uncertaine. 33 He exhorteth
every one to watch.

Matth. 24. 1.
Iuke 12. 3.

Luke 16. 43, 44.

And as he went out of the Temple, one
of his disciples said vnto him, Master,
see what stones and what buildings are here.

2 Then Iesus answered and said vnto
him, Seest thou these great buildings? there
shall not be left one stone vpon a stone, that
shall not be throwen downe.

3 And as he late on the mount of olives,
ouer against the Temple, Peter, and James,
and Iohn, and Andrew asked him secretly,

4 Tell vs when shall these things be, and
what shall be the signe when all these things
shall be fulfilled?

5 And Iesus answered them, and began
to say, Take heed lest any man deceiue you.

6 For many shall come in my Name, say-
ing, I am Christ, and shall deceiue many.

7 Furthermore, when ye shall heare of
warres, and rumours of warres, be yee not
troubled: for such things must needs be: but
the end shall not be yet.

8 For nation shall rise against nation, and
kingdome against kingdome, and there shall
be earthquakes in diuers quarters: & there
shall be famine and troubles: these are the
beginnings of sorowes.

9 But take heed to your selues: for they
shall deliuer you vp to the Councils, & to the
Synagogues: ye shall be beaten, and brought
before rulers and kings for my sake, for a
testimoniall vnto them.

10 And the Gospel must first be published
among all nations.

11 But when they leade you and deliuer
you vp, take pee no thought afore, neither
premeditate: what yee shall say: but what-
soeuer is giuen you at the same time, that
speake: for it is not yee that speake, but the
holy Ghost.

12 Yea, and the brother shall deliuer the
brother to death, and the father the sonne,
and the children shall rise against their pa-
rents, and shall cause them to die.

13 And ye shall be hated of all men for my
Names sake: but whosoever shall indure
vnto the end, he shall be saved.

14 Moreover, when ye shall see the abo-
mination of desolation (spoken of by Dani-
el the Prophet) standing where it ought
not (let him that readeth consider it) then
let them that bee in Iudea, flee into the
mountaines.

15 And let him that is vpon the house, not
come downe into the house, neither enter
therein, to fetch any thing out of his house.

16 And let him that is in the field, not
turne backe againe vnto the things which
he left behind him, to take his clothes.

17 Then wo shalbe to them that are with

children, and to them that glue sucke in those
dayes.

18 Pray therefore that your flight bee
not in the winter.

19 For there shall bee in those dayes such
tribulation, as was not from the beginning
of the creation which God created, vnto this
time, neither shall be.

20 And except that the Lord had shorte-
ned those dayes, no flesh should bee saved:
but for the elects sake, which he hath chosen,
he hath shortened those dayes.

21 Then if any man say to you, Lo, here
is Christ, or lo, he is there, beleeue it not.

22 For false Christs shall rise, and false
prophets, and shall shew signes and wonders
to deceiue, if it were possible, the very elect.

23 But take ye heede: behold, I haue
shewed you all things before.

24 Moreover in those dayes, after that
tribulation, the Sonne shall ware dark, and
the Moone shall not giue her light,

25 And the stars of heauen shall fall: and
the powers which are in heauen shall shake.

26 And then shall they see the Sonne of
man coming in the cloudes, with great
power and glory.

27 And he shall then send his Angels,
and shall gather together his elect from the
four winds, and from the utmost part of
the earth, to the utmost part of heauen.

28 Now learne a parable of the fig tree.
When her bough is yet tender, and it hingerh
forth leaues, ye know that Summer is
nere.

29 So in like manner, when ye see these
things come to passe, know that the kingdome
of God is nere, euen at the doores.

30 Verily I say vnto you, that this ge-
neration shall not passe, till all these things
be done.

31 Heauen and earth shall passe away, but
my words shall not passe away.

32 But of that day & houre knoweth no
man, not the Angels which are in hea-
uen, neither the Sonne himselfe, saue the
Father.

33 Take heede: watch, and pray: for ye
know not when the time is.

34 For the Sonne of man is as a man going
into a strange countrey, & leaueh his house,
and giueh authority to his seruants, and to
every man his worke, and commandeth the
porter to watch.

35 Watch therefore, (for ye know not
when the Master of the house will come, at
noon, or at midnight, at the cocke crowing,
or in the dawning.)

36 Lest if he come suddenly, he should
finde you sleeping.

37 And those things that I say vnto you,
I say vnto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 3 Marie
Magdalene annoynteth Christ. 12 The Pasche is
eaten 18 He telleth afore of the treason of Iudas,
23 The Lords Supper is instituted. 46 Christ is
taken 67 Peter denieth him.

And two dayes after followed the feast of
the Pasche, and of unleavened bread:
& the hye Priests & Scribes sought how they
might

For they shall
not be able to
flee.

i That you haue
no let to hinder
you when you
should escape.

Or, Man.

Matth. 24. 23.
Iuke 21. 8.

The elect may
waue, and bee
troubled, but
they cannot vt-
terly be decei-
ued & ouercome.

Wherefore be
that suff'reth
himselfe now to
be led, hath
none excuse.

Isa. 1. 3. 10. 67. 28.
32. 7. Ios. 2. 10.
and 3. 15.

m This teacheth
that there shalbe
a change of the
whole order of
nature.

Matth. 24. 31.
n The word sig-
nifieth the space

of an hundred
yeeres: albeis
this came to
passe before
the yeeres.

o When the des-
truction of Ieru-
salem, the perfec-
utions, and illu-
sions shall come:
but chiefly these
are vnderstood of
the second com-
ming of Christ.

p In that he is
man and Mediator.

Matth. 24. 42.
q For of the

comming we are
most assured: be-
cause of the time,
yeeres, the day or
houre, we are ig-
norant, & there-
fore must watch
continually.

Ephes. 5. 6.

2. thes. 2. 3.

a He doth an-
swer them of
things that were
more necessary
for them to
know, then the
things that they
demanded.

b Vsurping the
authority of
Christ.

c That they may
be inexcusable.

Matth. 10. 19.

Iuke 12. 11.

and 21. 14.

d He onely for-
biddeth that care
which commeth
of distrust.

e This is not to
make them ne-
gligent, but to as-
sure them that he
will assist them
& instruct them
sufficiently with
answers, so that
they may hereby
perceiue & their
defence standeth
not in their own
wisdom or elo-
quence.

Matth. 24. 15.

Dan. 9. 27.

f This is meant
of that time that
the Romanes
should prophane
the Temple.

Ilor. being.

Luke 11. 30, 31.

g Because the
destruction shall
be most extreme
and cruell.

Matth. 23. 34.

Iuke 22. 3.

might take him by craft, & put him to death.

2 But they said, Not in the trait way, lest there be any tumult among the people.

3 * And when he was in Bethania, in the house of Simon the leper, as he sat at table, there came a woman having a boce of oymnt of spikenard very coile, and she brake the boce, and powred it on his head.

4 Therefore some disdaigned among themselves, and said, To what end is this waste of oymnt?

5 For it might have bene sold for more then three hundred pence, & been given unto the poore, & they grudged against her.

6 But Iesus said, Let her alone: why trouble yee her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not haue alwayes.

8 She hath done that she could: she came aforehand to anoint my body to the burying.

9 Certely I say vnto you, Whereouer this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of in remembrance of her.

10 * Then Judas Iscariot one of the twelue, went away vnto the hie Priests to betray him vnto them.

11 And when they heard it, they were glad, & promised that they would geue him money: therefore he sought how he might conveniently betray him.

12 * Now the first day of vnkneued bread, when he sacrificed the Passouer, his disciples said vnto him, Where wilt thou that we go and prepare, that thou mayest eat the Passouer?

13 Then he sent forth two of his disciples, and said vnto them, Go ye into the cite, and there shall a man meet you, bearing a pitcher of water: follow him.

14 And whicheouer he goeth in, say ye to the Goodman of the house, The Master saith, Where is the lodging where I shall eat the Passouer with my disciples?

15 And he will shew you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the cite, & found as he had said vnto them, and made ready the Passouer.

17 * And at euen he came with the twelue

18 * And as they sat at table and did eat, Iesus said, Certely I say vnto you, that one of you shall betray mee, which eateth with mee.

19 Then they began to be sorowfull, and to say to him one by one, Is it I? and another, Is it I?

20 And he answered, and said vnto them, It is one of the twelue that * dipperth with me in the platter.

21 * Truly the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had been good for that man, if he had neuer bene borne.

22 * And as they did eat, Iesus tooke the bread, and when he had giuen thanks, he brake it and gaue it to them, and said, Take,

eat, this is my body.

23 Also he tooke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

24 And he sayd vnto them, This is my blood of the new Testament, which is shed for many.

25 Certely I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it new in the kingdome of God.

26 And when they had sung a Psalm, they went out to the mount of Olives.

27 * Then Iesus said vnto them, All ye shall be offended by me this night: for it is written, * I will smite the Shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will goe into Galilee before you.

29 And Peter sayd vnto him, Although all men should be offended, yet would not I.

30 Then Iesus said vnto him, Certely I say vnto thee, this day, euen in this night, before the cock crow twise, thou shalt denie me thise.

31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

32 * After, they came into a place named Gethsemane: then he said to his disciples, Sit ye here till I haue prayed.

33 And hee tooke with him Peter, and James, and Iohn, & he began to be * afraid, and in great heavinesse,

34 And said vnto them, My soule is very heauie, euen vnto the death: tarrye here and watch.

35 So he went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And he said, Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheless, not that I will, but that thou wilt, be done.

37 Then he came & found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 * Watch ye, and pray, that yee enter not into tentation: the spirit in deede is ready, but the flesh is weak.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heauy: neither knew they what they should answer him.

41 And he came the third time, and said vnto them, * Sleepe henceforth, and take your rest: it is enough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 * And immediately while he yet spake, came Judas that was one of the twelue, and with him a great multitude with swordes and staves from the hie Priests & Scribes, and Elders,

44 And he that betrayed him, had giuen them

h The Greeke word is to blesse, which is here taken only to giue thanks, as saint Luke and S. Paul interpret it, and S. Marke also speaking of the cup.

John 16.32. i That is, turned from me, because of the persecution. Zech. 13.7. Chap. 16.7.

Matth. 26.36. Luke 22.39.

k His diuinitie was as it were hid, and his humilitie shewed it selfe fully.

l Ab in Ebrew, and Abba in the Syrian tongue, signifieth father. m He standeth not so to his owne will, but that willingly he offereth himselfe to obey God.

n He meaneth that the houre will come when they shall be kept from sleeping.

Matth. 26.47. Luke 22.47. Iohn 18.3.

Matth. 26.6. Iohn 12.7.

|| Or, of purenard and faithfully made.

a As Iudas who caused this murmuring

b Which are in value about fixe pound sterling.

c To wit, Iudas: who was offended therewith, and therefore made a busines.

Matth. 26.14. Luke 22.4.

d He tooke occasion by this oymnt as of a thing euill done.

Matth. 26.17. Luke 22.7,8.

Matth. 26.20.

Luke 22.14.

Iohn 13.21.

e To dip the hand, is as much to say, as he that is accustomed to eat with mee.

Psal. 41.9.

Iohn 13.18.

Matth. 26.24.

ad. 1.16.

f This declareth that nothing can be done without Gods prouidence

Matth. 26.26.

1. cor. 11.24.

g Reade Matth. chap. 26.26.

o It was the fashion then to greete with kissing at their meetings, and also at their departure.
p He repeateth it twice, as if he had bene mooued by a certaine pittie in taking his last leaue
q To wit, Peter,
r Called Malchus.

l Which declareth that no man can do any thing contrary to Gods ordinance,
t Meaning, all the disciples.
Matth. 26. 57.

luke 22. 54.
iohn 18. 24.
u That is, they which had chieftest authoritie among the Priests,

x Which signified that his hote zeale began now to be abated.
y Or, light.

Matth. 26. 56.
y Or, were not like.

iohn 2. 19.
y These two witnesseth differed in that the one reported that Christ said, he could destroy the Temple, (as Matthew writeth) and the other said that he heard him say, that he would doe it, as is here noted.

z That is, of God who is worthy all prayer: he which worketh in their language the Iewes when they speake of God, vie commonly in their writings euen to this day.

Matth 14. 30.
a Whom they now contemned

in this base state, they should see appeare at the last day with maiesty and glory. b This declareth the wickednesse and insulencie of the gouernours and rulers, seeing their officers contrary to all iustice, thus ragd and tormend him that was innocent.

them a token, saying, Whomsoever I shall kisse, he it is: take him, and leade him away safely.

45 And as soon as he was come, hee went straightway to him, and saide, r Walster, Walster, and kisse him.

46 Then they layd their hands on him, and toke him.

47 And one of them that stood by drew out a sword, and smote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and saide vnto them, We be come out as vnto a thiefe with swords and with staves to take me.

49 I was daily with you teaching in the Temple, and ye toke me not: but this is done that the Scriptures should be fulfilled.

50 Then they all forsooke him and fled.

51 And there followed him a certaine young man, clothed in linnen vpon his bare body, and the young men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 So they led Iesus away to the high Priest, and to him came all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre off, euen into the hall of the high Priest, and sate with his seruants, and warmed himselfe at the fire.

55 And the hie Priests and all the Councell sought for witness against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness // agreed not together.

57 Then there arose certaine, and bare false witness against him, saying,

58 We heard him say, I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witness yet agreed not together.

60 Then the hie Priest stood up amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witness against thee?

61 But he held his peace, and answered nothing. Again the hie Priest asked him, and sayde vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus said, I am hee, * and ye shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes, and sayde, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? and they all condemned him to be worthy of death.

65 And some began to spit at him and to couer his face, and to beat him with fists, and to say vnto him, Prophesie. And the bergeantes smote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maids of the high Priest.

67 And when shee sawe Peter warming himselfe, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But hee denied it, saying, I know him not, neither wote I what thou sayest. Then he went out into the porch, and the cocke crew.

69 * Then a Maid saw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anone after they that stood by, sayd againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speech is like.

71 And hee began to curse and sweare saying, I know not this man of whom ye speake.

72 * Then the second time the Cocke crew, and Peter remembered the word that Iesus had said vnto him, Before the Cocke crow twice, thou shalt denie me thrise, and weighing thor with himselfe, he wept.

CHAP. XV.

1 Iesus is led to Pilate. 15 Hee is condemned, reuiled, and put to death, 46 and is buried by Ioseph.

AND anon in the dawning, the high Priests held a Councell with the Elders, and the Scribes, and the whole Councell, and bound Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And hee answered, and sayd vnto him, Thou sayest it.

3 And the high Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Iesus answered no more at all, so that Pilate marvelled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to desire that hee would doe as hee had euer done vnto them.

9 Then Pilate answered them, and said, Will ye that I let loose vnto you the King of the Iewes?

10 For hee knew that the hie Priests had deliuered him of enuy.

11 But the high Priests had mooued the people to desire that hee would rather deliuer Barabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, What will ye then that I doe with him, whom ye call the King of the Iewes?

13 And they cryd againe, Crucifie him.

14 Then Pilate sayde vnto them, But what will hatch be done? And they cryed the more feruently, Crucifie him.

15 So Pilate willing to content the people,

Matth. 26. 69.

luke 22. 55.

iohn 18. 25.

c We ought to

consider our

owne infirmities,

that wee may

trust onely to

mercy in God, and

not in our owne

strength.

|| Or, entrie.

d Peter prepa-

reth himselfe to

flee if he were

further laid

vnto.

Matth. 26. 71.

luke 22. 58.

iohn 18. 25.

Matth. 26. 75.

iohn 13. 38.

|| Or, rushed out

of the doores,

and wept.

Matth. 27. 1. 2.

luke 22. 69.

iohn 18. 28.

a For the Ro-

mans gaue them

no authoritie to

put any man to

death.

Matth. 27. 12.

luke 23. 3.

iohn 18. 35.

b He would not

defend his cause,

but presented

himselfe willing-

ly to be con-

demned.

c The people al-

wayes maintaine

their customes,

although they

be worth no-

thing.

d When a iudge

hath respect to

men, hee quite

forgetteth

iustice.

people, looked them Barabbas, and deliuered Iesus when hee had scourged him, that hee might be crucified.

16 Then the soldiers led him away into the hall, which is the common hall, and called together the whole band,

17 And clad him with purple, and plated a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Hail, King of the Iewes.

19 And they smote him on the head with a staffe, and spat upon him, and bowed the knees, and did him rence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 And they compelled one that passed by called Simon of Cyrene (which came out of the country, and was father of Alexander and Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gaue him to drinke wine mingled with myrre: but hee received it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what euery man should haue.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written about, THE KING OF THE IEWES.

27 They crucified also with him two theues, the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, And hee was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, Hee, thou that destroyest the Temple, and buildest it in three dayes,

30 Save thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priestes mocking, said among themselves with the Scribes, He saved other men, himselfe hee cannot save.

32 Let Christ the King of Israel now come downe from the crosse, that wee may see, and beleue. They also that were crucified with him, reuiled him.

33 Now when the sixth houre was come, darknesse arose ouer all the land vntill the ninth houre.

34 And at the ninth houre Iesus cryed with a loud voyce, saying, Eloi, Eloi, lama sabachthani: which is by interpretation, My God, my God, why hast thou forsaken mee?

35 And some of them that stood by, when they heard it, said, Behold, hee calleth Elias.

36 And one ran, and filled a sponge full of vinegar, and put it on a reede, and gaue him to drinke. Saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue up the ghost.

38 And the vail of the Temple was

rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood ouer against him, saw that he thus crying gaue up the ghost, he said, Truly this man was the Sonne of God.

40 There were also women, which beheld a farre off, among whom was Marie Magdalene, & Mary (the mother of Iames the lesse, and of Ioses,) and Salome,

41 Which also when hee was in Galile, followed him, and ministered vnto him, and many other women which came by with him vnto Ierusalem.

42 And now when night was come, because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an honourable Councellour, which also looked for the kingdom of God, came, and went in boldly vnto Pilate, and asked the body of Iesus.

44 And Pilate marvelled if hee were already dead, and called vnto him the Centurion, and asked of him whether he had beene any while dead.

45 And when hee knewe the truth of the Centurion, he gaue the body to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a tombe that was hewn out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Mary Magdalene, and Marie Ioses mother beheld where he should be laid.

CHAP. XVI.

1 The women come to the grave, 9 Christ being risen againe appeareth to Magdalene, 14 also to the eleuen, and reprooueth their unbeliefe. 16 Hee committeth the preaching of the Gospel and the ministration of baptisme vnto them.

And when the Sabbath day was past, Mary Magdalene, and Mary the mother of Iames, and Salome, bought sweet ointments, that they might come, and embalme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sunne was yet rising,

3 And they layde one to another, Who shall roll vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 So they went into the sepulchre, and sawe a yong man sitting at the right side clothed in a long white robe: and they were afraid.

6 But he said vnto them, Be not afraid: yee seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and Peter, that he will goe before you into Galile, there shall ye see him, as he said vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were afraid.

9 And when Iesus was risen againe,

m Who had charge ouer an hundred men.

Luke 8. 1. 3.

Math. 27. 57. Luke 23. 50. 51. iohn 19. 38.

n A graue man and of great authority.

o This man shewed his faith boldly when the danger seemed to be most perillous,

Luke 24. 1. iohn 20. 1.

|| Or, not risen.

Math. 28. 1. iohn 20. 12.

a The Angel of God in the likeness of a yong man.

b He specially maketh mention of Peter, to comfort him, because he had fallen into greater danger then the rest, Math. 26. 31. chap. 14. 28.

John. 20. 16.
Luk. 8. 2.

e They had soon forgotten that, that Christ had foretold them of his resurrection.
Luk. 24. 13. 15.
Luk. 24. 36.
John. 20. 19.
d Mourning and praying.

Matth. 28. 19.
e As well Gentile as Jew.

in the morn^g (which was the first day of the weeke) hee appeared first to Mary Magdalen. * out of whom he had cast seven devils.
10 And she went and told them that had bene with him, which mourned and wept,
11 And when they heard that he was alive, & had appeared to her, they beleened it not.
12 * After that he appeared unto two of them in another forme, as they walked and went into the countrey.
13 And they went and told it to the remnant, but they beleened them not.
14 * Finally he appeared unto the eleven as they sate together, and reproveth them of their unbelief and hardness of heart, because they beleened not them which had seen him being risen by againe,
15 And he said unto them, * Go ye into all the world, and preach the Gospell to e every creature.

16 He that shall beleene and be baptized, shall be saved: * but he that will not beleene, shall be damned.
17 And these tokens shall follow them that beleene, * In my Name they shall cast out devils, and shall s^e speake with new tongues.
18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall be cured.
19 * So after the Lord had spoken unto them, hee was received into heauen, and sate at the right hand of God.
20 And they went forth, & preached every where. And the Lord wrought wth them, and confirmed the word with s^e signes that followed, Amen.
Atts. 28. 8. Luk. 24. 51. Heb. 1. 4. h The miracles and signes follow the doctrine, as certaine seales, so that if the doctrine be false the miracles can be no better, Deut. 13. 3.

John. 12. 48.
i This guilt was but for a time, to cause men the more willingly to receive the Gospel, which as yet was not evidently known.
Atts. 16. 18.
Atts. 2. 4. and 10. 46.
g With other and diuers, as Luke saith.
Atts. 28. 5.

The holy Gospel of Iesus Christ according to Luke.

CHAP. I.

5 Of Zacharias & Elisabeth. 11 The Angel sheweth him of the nativity of Iohn Baptist. 20 His mercy dulity is punished. 28 The salke of the Angel & Mary. 46 Her song. 57 The birth, circumcision and graces of Iohn. 68 Zacharias giveth thanks to God and prophesieth.

INASMUCH as many haue taken in hand to set forth the story of those things wherof we are fully persuaded.

2 * As they haue deliuered them vnto vs, which from the beginning saw them their liues, and were ministers of the b word.

3 It seemed good also to me (most noble Theophilus) alsoone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point.

4 That thou mightest acknowledge the certainty of those things wherof thou hast bene instructed.

5 **I**N the time of Herod king of Iudaea there * as a certaine Priest named Zacharias. of the b course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 Both were iust before God, and walked in all the commandments and ordinances of the Lord, without reproofe.

7 And they had no child, because that Elisabeth was barren: and both were well stricken in age.

8 And it came to passe, as hee executed the priests office before God, as his course came in order.

9 According to the custom of the Priests office, his lot was b to burne incense when

he went into the Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angel said vnto him, feare not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name * Iohn.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For he shall be great in the sight of the Lord, & shall neither drinke vⁿ the nor i strong drinke: and he shall be filled with the holy Ghost, euen from his mothers wombe.

16 * And many of the children of Israel shall be turned to their Lord God.

17 * For hee shall goe * before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, & hee said vnto him, I know it is so: for I am an old man, and my wife is of a great age.

19 And the Angel answered, and said vnto him, I am * Gabriel, that stand in the presence of God, & am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumbe, and not bee able to speake vntill the day that these things be done: because thou hast not said my words, which shall be fulfilled in thee: in that season.

i The Temple was diuided into three parts: the first was the body of the Temple called Atrium, where the people was: the second called Sanctum, where the priests and Levites were: and the third Sanctum Sanctorum, into the which the high Priest entered once a yeere to sacrifice.
Exod. 30. 7.
Leuit. 16. 17.

k Which signifieth the grace of the Lord.
l The word signifieth all manner of drinke which maketh men drunken.
Matth. 23. 34.
m As a king in his royaltie hath one to goe before him, who signifieth the king: to be at hand.
n When Christ saith he came to set the father a-

a Meaning, the Apostles with whom he was conversant.
b Or, of s^e thing: and it may be referred either to Christ, or to the Gospel: and hereby is meant that they were the ministers of Christ: who is called the word: or ministers of the word, that is to say, of the Gospel: & this commendeth the authority of his doctrine, seeing hee received it of the Apostles.
c The sonne of Antipater.
d Reaⁿ i. Chro 24. 10.
e By her father: for by her mothers line she was of the house of David f This perfection or iustice is iudged by the iust & outward appearance and not by the cause: which onely cometh of Gods free mercy through a gift.
g The Greeke word signifieth iustifications wherby is meant the outward obseruation of ceremonies commanded by God. h That is, the evening and morning sacrifice, according to the Law.

gainst the sonne, &c. hee meaneth the successe which cometh of the Gospel, through the malice of men: but here hee speaketh of the true end and prosperitie of the Gospel, o which signifieth the strength or suerainty of God. p We must not measure Gods promise by our weaknes.

21 Now the people waited for Zacharias, and marvelled that he tarried so long in the Temple.

22 And when he came out, he could not speake unto them: then they perceived that he had seene a vision in the Temple: for hee made signes vnto them, and remayned dumbe.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes his wife Elisabeth conceived, and hid her selfe sixe moneths, saying,

25 Thus hath the Lord dealt with mee, in the dayes wherein he looked on me, to take from me: my rebuke among men.

26 ¶ And in the sixth moneth, the Angel Gabriel was sent from God vnto a city of Galilee, named Nazaret,

27 To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Mary.

28 And the Angel went in vnto her, and said, ¶ Hail thou that art freely beloued: the Lord is with thee, blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and thought what manner of salutation that should be.

30 Then the Angel said vnto her, Feare not Mary: for thou hast found fauour with God.

31 ¶ For loe, thou shalt conceive in thy wombe, and beare a Son, and shalt call his Name IESVS.

32 He shall be great, and shall be called the Sonne of the most high, and the Lord God shall giue vnto him the Throne of his father Dauid,

33 ¶ And he shall reigne ouer the house of Jacob for euer, and of his kingdome shall be no end.

34 Then sayde Mary vnto the Angel, How shall this bee, seeing I know not man?

35 And the Angel answered and said vnto her, The holy Ghost shall come vpon thee, and the power of the most high shall ouer-shadow thee: therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.

36 And behold, thy cousin Elisabeth, she hath also conceived a sonne in her olde age: and this is her sixth moneth, which was called barren.

37 For with God shall nothing be impossible.

38 Then Mary said, Behold the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ And Mary arose in those dayes, and went into the hill country with haste to

a citie of Iuda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to passe, as Elisabeth heard the salutation of Mary, the babe sprang in her belly, and Elisabeth was filled with the holy Ghost.

42 And she cryed with a loude voyce, and sayd, Blessed art thou among women, because the fruit of thy wombe is blessed.

43 And whence cometh this to me, that the Mother of my Lord should come to me?

44 For loe, as soone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioi,

45 And blessed is she that beleeueth: for those things shall be performed, which were told her from the Lord.

46 Then Mary said, My soule magnified the Lord.

47 And my spirit reioyceth in God my Saviour.

48 For he hath looked on the poore degree of his seruant: for he hold, from henceforth shall all ages call him blessed.

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them that feare him.

51 ¶ Wee hath shewed strength with his arme: he hath scattered the ypon in the imagination of their hearts.

52 Wee hath put downe the mighty from their seats, and exalted them of low degree.

53 ¶ Wee hath filled he hungry with good things, and sent away the rich empty.

54 ¶ Wee hath upholden Israel his seruant, being vndofull of his mercy,

55 ¶ As he hath spoken to our fathers, to wit, to Abraham, and his seed) for euer.

56 ¶ And Mary abode with her about three moneths: after, shee returned to her owne house.

57 ¶ Now Elisabeths time was fulfilled that she should be deliuered, and she brought forth a sonne.

58 And her neighbors and cousins heard tell how the Lord had shewed his great mercy vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered and sayd, Not so, but he shall be called John.

61 And they said vnto her, There is none of thy kindred that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is John: and they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and hee spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, and all these words were noyced abroad throughout all the hill country of Iuda.

66 And all they that heard them, layed them

a Which was also called Kiriat hiba, or Hebron, 101. 14. 15. and 2. 1. 11.

b This mouing was extraordinary, and not naturall, which was to commend the miracle.

c She sheweth the cause why Mary was blessed.

d By the message of the Angel

e The soule and the spirit signifie the vnderstanding & affection

f Which are the two principall parts of the soule

g According to the promise made to Abraham, that he would be his God, and the God of his seed for euer.

h Or, low estate.

i This fauour that God hath shewed me, shall be spoken of for euer.

j According to the promise made to Abraham, that he would be his God, and the God of his seed for euer.

k Or, low estate.

l The wicked lay snares for other, wherein they themselves are taken.

m Sam. 2. 5. 6. 7. Psal. 34. 10.

n Isa. 30. 18. & 41. 9. and 54. 5.

o Jerem. 31. 3. 20. Gen. 17. 19. and 22. 17.

p Psal. 132. 11.

q Or, Posteritie.

r Not onely for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incontinency.

s Not onely for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incontinency.

t Not onely for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incontinency.

u Not onely for his benefite in pardoning his fault, but also to shew that he was iustly punished for his incontinency.

q. Whiles their course endured to sacrifice they might not lie with their wives nor drinke any liquor y might make one drunk r For the barren women enjoyed not the promise which God made to them that were married to haue issue: but principally they were deprived of that promise which God made to Abraham, that he would increase his seed. || Or, gladnesse be to thee.

|| Or, receiued into fauour.

f Not for her merits, but onely through Gods free mercy, who loued vs when we were sinners, that whose euer reioyceth should reioyce in the Lord.

Isa. 7. 14. Mat. 1. 23. chap. 2. 21.

t Because he is the true Sonne of God begotten from before all beginning, and manifested in flesh at the determinate time, Dan. 7. 14. micah. 4. 7.

u She would be refused of all doubts to the end that the might more surely embrace the promise of God.

x It shall be a secretion of the holy Ghost.

y He must be pure & without sin, which must take away the finnes of the world.

z Notwithstanding that Elizabeth was married to one of the tribe of Levi, yet she was Maris cousin, which was of the stocke of Dauid, for the law which forbade marriage out of their owne tribes, was onely that the tribes should not be mixt & confounded, which could not be in marrying with the Leuites: for they had no portion assigned vnto them.

k The mighty power of God and his graces, which declared that hee should be an excellent person.

l In declaring himselfe mindful of his people, and therefore is come from heauen to visite and redeeme them.

Math. 1. 21.

chap. 3. 30.

Psal. 132. 17, 18.

m When the promises of God seemed to haue failed, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne ouerthrew his enemies.

Fere. 23. 6.

and 30. 10.

n He declareth the cause and fountaine of our redemption.

Gene. 3. 2. 16, 17.

ierem. 3. 1. 33.

hebr. 6. 13.

o This is the end of our redemption.

2. Pet. 1. 15.

p To whom no hypocrisie can be acceptable.

q He sheweth that our saluation consisteth in the remission of sins, which is the principall part of the Gospel. Zech. 3. 3. and 6. 12. mal. 4. 2. r Or branch of a tree, meaning the Messias, who is the Sunne of righteousness, which shineth from heauen. s That is, of all felicitie. t He meaneth that part of Iudea which was least inhabited, where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was received into the Temple. 28 Simeon and Anna prophesie of him. 46 Hee was found among the doctors. 51 His obedience to father and mother.

As it came to passe in those dayes, that there came a commandement from Augustus Cæsar, that all the world should be taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And Joseph also went by from Galile out of a citie called Nazareth, into Iudea, vnto the citie of Dauid, which is called

Beth-lehem, (because hee was of the house and lineage of Dauid.)

5 To be taxed with Mary that was giuen him to wife, which was with child.

6 And so it was, that while they were there, the dayes were accomplished that he should be deliuered.

7 And she brought forth her first begotten Sonne, and wrappd him in swaddling clothes, and layde him in a cratch, because there was no couche for them in the time.

8 And there were in the same countrey shepherds abiding in the field, and keeping watch by night because of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel said vnto them, Be not afraid: for behold, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the citie of Dauid, a Saviour, which is Christ the Lord.

12 And this shall be a signe to you, Ye shall find the child swaddled, and layd in a cratch.

13 And straightway there was with the Angel a multitude of heauenly souldiers, praising God, and saying,

14 Glory bee to God in the high heauens, and peace in earth, and towards men good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepherds said one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Joseph, and the babe layd in the cratch.

17 And when they had scene it, they published abroad the thing, which was tolde them of that child.

18 And all that heard it, wondered at the things which were tolde them of the shepherds.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God, for all that they had heard & seene, as it was spoken vnto them.

21 And when the eight dayes were accomplished, that they should circumcise the child, his name was then called IESVS, which was named of the Angel, before hee was conceived in the wombe.

22 And when the dayes of her purification after the Law of Moyses were accomplished, they brought him to Ierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, * Euery man child that first openeth the wombe, shall be called holy to the Lord.)

24 And to giue an oblation, * as it is commanded in the Law of the Lord, a payre of turtle doves, or two yong pigeons.

25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him

d Reade Math. 1. 25.

e Whereby appeared his power, and their crueltie, which would not pity such a woman in such a case.

f Which was

g Because they should not be offended with Christs poore estate, the Angel preuente: h this doubt, and sheweth in what sort they should find him.

h The free mercy and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gen. 17. 13.

Leuit. 12. 3.

John 7. 22.

Math. 1. 21.

chap. 1. 31.

Leuit. 12. 6.

Or their.

Exod. 13. 2.

num. 8. 12.

Or that is first borne.

Leuit. 12. 6.

i Which offering

was appointed

to them whi h

were so poore

that they were

not able to offer

a lambe

k The spirit of

prophesie.

a So much as was subiect to the Romanes.

Or, put in writing.

b Whereby the people were more charged and oppressed.

c Hee shew-

eth by what occasion Iesus was borne in Beth-lehem. Iohn 7. 4.

¶ Or, M. Sias.
I Greke, in the
spirit.

I Simeon declar-
eth himselfe to
die willingly,
since he hath
seene that M. Sias
which was prom-
ised,
in the meane
and substance of
saluation.
¶ Or for the reue-
lation of.

n That is, prayed
to God for them,
and for the pro-
peticie of Christs
kingdome.
o To be the fall
of the reprobate
which perish
through their
owne default,
and raising vp of
the elect to
whom God gi-
ueth faith.

I. sa. 8. 14. rom. 9.
32. 1. pet. 2. 8.

p That is, for-
rowes should
peace her heart
as a sword

q This chiefly
appeareth when
the crosse is layd
vpon vs, whereby
mens hearts are
tried.

r She was seuen
yeeres married.
s She was conti-
nually in the
Temple

¶ Or, praised.
Deut. 16. 1.

26 And a reuelation was giuen him of
the holy Ghost, that he should not see death,
before he had seene the Lords Christ.

27 And hee came by the motion of the
Spirit into the Temple, and when the pa-
rents brought in the child Jesus, to doe for
him after the custome of the Law,

28 Then he tooke him in his armes, and
praised God, and said,

29 Lord, now lettest thou thy seruant
depart in peace, according to thy word:

30 For mine eyes haue seene thy salu-
ation,

31 Which thou hast prepared before the
face of all people:

32 A light to be reuealed to the Gentiles,
and the glory of thy people Israel.

33 And Joseph and his mother maruel-
led at those things, which were spoken tou-
ching him.

34 And Simeon blessed them, and said
vnto Mary his mother, Behold, this child
is appointed for the fall and rising againe
of many in Israel, and for a signe which shal
be spoken against,

35 And a sword shall pearce tho-
rough thy soule: that the thoughts of many
hearts may be opened.

36 And there was a Prophetesse, one An-
na the daughter of Phanuel, of the tribe of
Aser, which was of a great age, and had li-
ued with an husband seuen yeeres from her
virginitie.

37 And she was widow about foure score
and foure yeeres, and went not out of the
Temple, but serued God with fastings and
prayers, night and day.

38 She then coming at the same instant
vpon them, confessed likewise the Lord, and
spoke of him to all that looked for redempti-
on in Jerusalem.

39 And when they had performed all
things according to the Lawe of the Lord,
they returned into Galilee to their owne cite
Nazareth.

40 And the child grew and waxed strong
in spirit, and was filled with wisdom, and
the grace of God was with him.

41 ¶ Now his parents went to Jerusa-
lem euery yeere, at the feast of the Pasche.

42 And when hee was twelue yeere olde,
and they were come vp to Jerusalem after
the custome of the feast,

43 And had finished the dayes the eol, as
they returned, the child Jesus remained in
Jerusalem, and Joseph knew not nor his
mother,

44 But they supposing that he had bene
in the company, went a dayes iourney and
sought him among their kinsfolke, and ac-
quaintance.

45 And when they found him not, they
turned backe to Jerusalem, and sought him.

46 And it came to passe three dayes after
that they found him in the Temple, sitting
in the midst of the doctors, both hearing
them, and asking them questions.

47 And all that heard him were astonied
at his understanding and answers.

48 So when they saw him, they were

amazed, and his mother sayde vnto him,
Sonne, why hast thou thus dealt with vs?
beholde, thy father and I haue sought thee
with heauie hearts.

49 Then said hee vnto them, How is it
that ye sought me? knew ye not that I must
goe about my fathers businesse?

50 But they vnderstood not the word
that he spake to them.

51 Then he went downe with them, and
came to Nazaret, and was subiect to them:
and his mother kept all these sayings in her
heart.

52 And Jesus increased in wisdom, and
 stature, and in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of
John. 15 He is thought to be Christ. 21 Christ is
baptized. 23 His age and genealogie.

Now in the fifteenth yeere of the reigne
of Tiberius Cesar, Pontius Pilate be-
ing gouernour of Iudea, and Herode being
Tetrarch of Galilee, and his brother Philip
Tetrarch of Iturra, and of the countrey of
Trachonitis, and Lysanias the Tetrarch of
Abilene,

2 ¶ When Annas and Caiaphas were
the high Priests, the word of God came vnto
John, the sonne of Zacharias, in the wil-
dernes.

3 ¶ And hee came into all the coastes a-
bout Jordan, preaching the baptisme of re-
pentance for the remission of sinnes,

4 As it is written in the booke of the say-
ings of Elias the Prophet, which saith,
The voice of him that crieth in the wilder-
nes is, Prepare ye the way of the Lord: make
his paths straight.

5 Euery valley shall be filled, and euery
mountaine, and hill shalbe brought low, and
crooked things shall be made straight, and
the rough shall be made smooth.

6 And all flesh shall see the saluation
of God.

7 Then said hee to the people that were
come out to be baptized of him, ¶ All genera-
tions of vipers, who hath forewarned you to
flee from the wrath to come?

8 Bring forth therefore fruites worthy
amendment of life, and begin not to say
with your selues, We haue Abraham to
our father: for I say vnto you, that God is
able of these stones to raise vp children vnto
Abraham.

9 Nowe also is the axe layde vnto the
roote of the trees: therefore euery tree which
bringeth not forth good fruit, shall be hewen
downe, and cast into the fire.

10 ¶ Then the people asked him, saying,
What shall we doe then?

11 And he answered, and said vnto them,
¶ We that haue two coats, let him part with
him that hath none: and he that hath meat,
let him doe likewise.

12 Then came there Publicanes also to
be baptized, and said vnto him, What
shall we doe?

13 And hee said vnto them, Require no
more than that which is appointed vnto you.

14 The soldiers likewise demanded of
him,

t Our duetie to
God is to be pre-
ferred before fa-
ther and mother.
u For his voca-
tion was not yet
manifestly
knownen.

a This was the
sonne of Herode
called the great.
Alas 4. 6.

b There could be
by Gods law but
one sacrificer at
once: but because
of the troubles
of the time, the
office was so
mangled by rea-
son of ambition
and bribes, that
both Caiaphas
and Annas his
father in law had
it diuided be-
tweene them.

Matth. 3. 2.
marke 1. 4.
Esa. 40. 3.
Iohn 1. 23.

c All impedi-
ments shalbe ta-
ken away, which
should hinder
the way of God,
or of saluation, so
that the way shal
bee plaine by
Christ to leade
vs vnto God.
¶ Or, euery man.
d That is, the
Messias shall be
reuealed to the
world.

Matth. 3. 7.
¶ Or, vipers broods.
e The vengeance
of God is at hand
Iames 2. 15.

f Iohn 3. 17.
g He willeth that
the rich helpe the
poore according
to their necessity.
h Whole office
was to receiue the
tribute and tolle.

¶ Or, learned men,

him, saying, And what shall we doe? And he layd vnto them, Doe violence to no man, neither accuse any falsly, and bee content with your wages.

15 As the people waited, and all men muled in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and sayd to them all, * Indeed I baptize you with water, but one stronger then I cometh, whose shoes lather I am not worthy to vnloose: he will baptize you with the holy Ghost, and with fire.

17 * Whose fanne is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will be burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 But when Herod the Tetrarch was rebuked of him for Herodias his brother Philipps wife, and for all the euils which Herod had done.

20 He added yet this aboue all, that hee shut vp Iohn in prison.

21 * Now it came to passe, as all the people were baptized, that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue vpon him, and there was a voice from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 And Iesus himselfe began to be about thirtie yeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Eli, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Matathias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Haggai,

26 The sonne of Maath, the sonne of Matathias, the sonne of Semai, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Ioanna, the sonne of Rhesai, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of Iosef, the sonne of Eliezer, the sonne of Iozim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Iouan, the sonne of Eliacin,

31 The sonne of Melea, the sonne of Maian, the sonne of Matathia, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Jesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Maasson,

33 The sonne of Aminadab, the sonne of Aram, the sonne of Elrom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Esau, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arpharad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Methuselch, the sonne of Enan.

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

CHAP. IIII.

1 Iesus is led into the wilderness to bee tempted.
2 He ouercommeth the deuil.
3 Hee cometh into Galilee.
4 Hee preacheth at Nazaret, and Capernaum.
5 The Iewes despise him.
6 Hee cometh into Peters house, and healeth his mother in law.
7 Hee denieth acknowledge Christ.
8 Hee preacheth thorow the cities.

And Iesus ful of the holy Ghost returned from Iordan, and was led by the Spirit into the wilderness,

2 And was there forty dayes tempted of the deuil, and in those dayes he did eate nothing: but when they were ended, he afterward was hungry.

3 Then the deuil said vnto him, If thou be the Sonne of God, command this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shall not liue by bread onely, but by euery word of God.

5 Then the deuil tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

6 And the deuil sayd vnto him, All this power will I giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whomsoeuer I will, I giue it:

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and said, Hence from mee, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone shalt thou serue.

9 Then hee brought him to Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he will giue his Angels charge over thee, to keepe thee:

11 And with their hands they shall lift thee vp, lest at any time thou shouldst dash thy foot against a stone.

12 And Iesus answered, and sayd vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the temptation, hee departed from him: for a season.

14 And Iesus returned by the power of the Spirit into Galilee: and there went a fame of him throughout all the region round about.

m Not that Adam was the sonne of God by generation, but by creation, in the which fence God also calleth himselfe Father, Deu, 32.6, 18, 19.

Matth. 4. 1. marke 1. 12.

a This fast was miraculous, to confirme the Gospel, & ouercome no more of men to be followed then the other miracles that Christ did.

Deut. 8. 3. marth 4. 4.

b That is, by the ordinance, and providence of God.

c Greeke, in a moment of time.

d Satan promieth that which he cannot giue, thinking thereby that hee might deceive the more craftily: for he is but prince of the world by permission: and hath his power limited.

e Ior., fall downe before me.

f Greeke, see behind me.

Deut. 6. 13. and 10. 20.

g Christ sheweth that all creatures ought onely to worship & serue God.

h This declareth how hard it is to resist the temptations of Satan: for hee giueth not ouer fortwise or thirly putting backe, Psal. 91. 11, 12. Deut. 6. 16. f It is not enough, twice or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a little, it is to the end that he may renew his force, and asail vs more sharply.

Matth. 3. 11.

marke 1. 8.

Iohn 1. 26. after

x. 5. and 2. 4.

and 11. 16.

and 19. 4.

h The vertue and

force of baptisme

standeth in Iesus

Christ, and Iohn

was but the mi-

nister thereof.

i That is, with a

mightie and ve-

hemiear spirit:

whose proprietie

is to consume, &

purge our filth

as fire doeth the

metals.

Matth. 3. 12.

Matth. 1. 4. 3.

marke 6. 17.

k Named An-

tipas.

Matth. 3. 13.

marke 1. 9.

Iohn 1. 32.

l Luke ascendeth

from the last fa-

ther to the first,

and Matthew de-

scendeth fro the

first to the last.

Matthew exten-

deth not his re-

hearfall further

thē to Abraham,

which is for the

assurance of the

promisefor the

Iewes. Luke re-

ferreth it euen to

Adam, whereby

the Gentiles also

are assured of the

promise, because

they came of A-

dam, and are re-

stored in the se-

cond Adam:

Matthew coun-

tereth by the legall

descent, & Luke

by the naturall:

finally both two

speaking of the

same persons ap-

ply vnto them

diuers names.

|| Or, Ioseph.

|| Or, Iesus.

|| Or, Matthia.

|| Or, Menna.

Matth 13. 54.
marke 6. 1.
iohn. 4. 3.

Ifa 61. 1.
g That is, endued
h He alludeth to
the yere of lubile,
which is mentioned
in the law whereby
this great deliuerance
was figured.
i They approved
and commended
whatsoever he said.
k Bestow thy
benefits vpon
them which ap-
pertaine more
vnto thee.
Iohn 4. 44.
l Their infidelitie
layed Christ
from working
miracles.
1. King. 17. 9.
Iames 5. 17.
m He sheweth
by examples, that
God oft times
preferreth the
strangers to them
of the household.
2. Kings 5. 14.
n Because they
perceiued that
the grace of God
should be taken
from them and
giuen to others.
o And esaped
miraculously out
of their hands:
for his houre was
not yet come.
Matth 4. 13.
marke 1. 21.
Marth 7. 29.
marke 1. 22.
p Full of digni-
tie, and maiestie,
which touched
the heart of the
auditors, and
caused them to
beare reuerence
to his words.
q That is, the
motion of the
deuil, or that was
tormented with
a very deuil.

15 For hee taught in their Synagogues
and was honoured of all men.

16 * And hee came to Nazaret, where he
had bene brought vp, and (as his custome
was) went into the Synagogue on the Sab-
bath day, and stood vp to read.

17 And there was deliuered vnto him
the booke of the Prophet Elias: and when
hee opened the booke, hee found the place,
where it was written,

18 * The Spirit of the Lord is vpon me,
because he hath anointed me, that I should
preach the Gospel to the poore: hee hath sent
me, that I should heale the broken hearted,
that I should preach deliuerance to the cap-
tiues, and recovering of sight to the blind,
that I should set at libertie them that are
bought.

19 And that I should preach the acceptable
yere of the Lord.

20 And hee closed the booke, and gaue it
again to the minister, and sat downe: and
the eyes of all that were in the Synagogue
were fastened on him.

21 Then hee began to say vnto them,
This day is this Scripture fulfilled in your
sares.

22 And all bare him witness, and won-
dered at the gracious wordes, which proce-
ded out of his mouth, and sayd, Is not this
Iosephs sonne?

23 Then hee said vnto them, Ye will sure-
ly say vnto mee this proverbe, Physician,
heale thy selfe: Whatsoever we haue heard
done in Capernaum, doe it here likewise in
thine owne countrye.

24 And he sayd, Verely I say vnto you,
* No Prophet is accepted in his owne
countrye.

25 But I tell you of a truthe, many wi-
dowes were in Israel in the dayes of * Elias,
when heauen was shut thre yeres
and fire monethes, when great famine was
throughout all the land.

26 But vnto none of them was Elias
sent, saue into Sarepta, a ciue of Sidon, vn-
to^m a certaine widowe.

27 Also many lepers were in Israel, in
the time of * Eliseus the Prophet: yet none
of them was made cleane, sauing Naaman
the Syrian.

28 Then al that were in the Synagogue,
when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the
citty, and led him vnto the edge of the hill,
whereon their citty was built, to cast him
downe headlong.

30 But hee passed through the mids of
them, and went his way.

31 ¶ And came downe into Caperna-
um, a ciue of Galile, and there taught them
on the Sabbath dayes.

32 * And they were astonished at his do-
ctrine: for his word was with authoritie.

33 And in the Synagogue there was a
man which had a spirit of an vncleane de-
uill, which cryed with a loud voyce,

34 Saying, Oh, what haue we to doe
with thee, thou Iesus of Nazaret: art thou
come to destroy vs? I know who thou art,
even the holy One of God.

35 And Iesus rebuked him saying, Hold
thy peace, and come out of him. Then the
deuill throwing him in the middes of them,
came out of him, and hurt him not.

36 So feare came on them all, and they
spake among themselves, saying, What
thing is this? for with authoritie and pow-
er he commandeth the foule spirits, and they
come out.

37 And the fame of him spread abroad
throughout all the places of the countrey
round about.

38 ¶ And hee rose vp, and came out of
the Synagogue, and entred into Simons
houle, and Simons wifes mother was ta-
ken with a great feuer, and they required
him for her.

39 Then he stood ouer her, and rebuked
the feuer, and it left her: and immediatly
the acole, and ministred vnto them.

40 Now when the Sunne was downe,
all they that had sicke folkes of diuers disea-
ses brought them vnto him, and he layd his
hands on euery one of them, and healed
them.

41 * And devils also came out of many,
crying, and saying, Thou art the Christ,
the Sonne of God: but hee rebuked them,
and suffered them not to say that they knew
him to be the Christ.

42 And when it was day, he departed,
and went forth into a desert place, and the
people sought him, and came to him, and
kept him, that hee should not depart from
them.

43 But he sayd vnto them, Surely I
must also preach the kingdom of God to o-
ther cities: for therefore am I sent.

44 And he preached in the Synagogues
of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great
draught of fish. 10 Certaine disciples are called.
12 He closeth the Leper. 18 He healeth the man
of the palsie. 27 He calleth Matthew the custome-
r. 30 Eateth with sinners. 34 And excludeth hu, as
touching fasting.

Then it came to passe, as the people
pressed vpon him to heare the word
of God, that hee stood by the lake of Gen-
nareth,

2 And saw two shyps stand by the lake
side, but the fishermen were gone out of
them, and were washing their nets.

3 And * hee entred into one of the shyps
which was Simons, and required him that
hee would thrust off a little from the land:
and hee sat downe, and taught the people out
of the ship.

4 ¶ Now when hee had left speaking,
hee sayd vnto Simon, Launch out into the
deepe, and let downe your nets to make a
draught.

5 Then Simon answered, and said vnto
him, Master, we haue trauelled all night,
and haue taken nothing: neuerthelesse at
thy word I will let downe the net.

6 And when they had to done, they en-
closed a great multitude of fishes, so that
their net brake.

7 And they beckened to their partners,
which

Matth 8. 14.
marke 1. 30.

Marke 1. 34.
r The devils are
constrained to
confesse Christ
to be the Sonne
of God, and yet
it doeth nothing
auaile them, be-
cause it cometh
not of faith.

Matth. 4. 18.
marke 1. 16.

a To the intent
that he might
not be througed
of the preasie,
and also that hee
might the better
be heard.

b The word sig-
nifieth him that
is made ruler o-
uer any thing.
c He sheweth
his promot obe-
dience to Christ
commandement,
which

d They were so laden that they almost sunke.

e The feeling of Gods presence maketh afraid.

f He appointeth him to the office of an Apostle.

Matth. 8. 1.
marke 1. 40.

g Hereby hee shewed them that he would not transgresse the Law, & that they should be inexcusable, who seeing the miracle wrought, would not believe Christ.
Leuit. 14. 4.

Matth. 9. 2.
marke 2. 3.

h Christ toucheth the principall cause of all our evils.

i Forasmuch as his diuinity was sufficiently shewed by this miracle he gaue them hereby to vnderstand that he had power to forgive sinnes.

which were in the other shippe, that they should come and helpe them, who came then and filled both the shippes, that they did sunke.

8 Now when Simon Peter saw it, hee fell downe at Iesus knees, saying, Lord, goe from me, for I am a sinfull man.

9 For he was utterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayd vnto Simon, feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 * Now it came to passe, as hee was in a certaine citie, behold, there was a man full of leprosie, and when hee saue Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make mee cleane.

13 So he stretched forth his hand, and touched him, saying, I will, bee thou cleane. And immediately the leprosie departed from him.

14 And he commanded him that he should tell: no man: but goe, saith he, and shew thy selfe to the Priest, and offer for thy cleansing as * Moyses hath commanded, for a witnesse vnto them.

15 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 ¶ And it came to passe on a certaine day as hee was teaching, that the Pharisees and doctors of the Law came by, which were come out of euery towne of Galilee, and Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 * Then behold, men brought a man lying in a bed, which was taken with a palsey, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the presse, they went vp on the house, and let him downe through the tiling ded and all, in the mids before Iesus.

20 And when he saw their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharisees began to chynke, saying, Who is this that speaketh blasphemies? Who can forgive sinnes, but God onely?

22 But when Iesus perceived their thoughts, he answered, and said vnto them, What I thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise, and walke?

24 But that ye may know that the Son of man hath authoritie to forgive sinnes in earth, (he said vnto the sicke of the palsey) I say to thee, Arise: take vp thy bed, and goe to thine house.

25. And immediately hee rose vp before

them, and tooke vp his bed whereon hee lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee haue seene || strange things to day.

27 ¶ And after that he went forth and saw a Publikean named || Leui, sitting at the receit of Custom, and said vnto him, Follow me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publikeans, and of other that sate at table with them.

30 But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why eate ye, and drinke ye with Publikeans and sinners?

31 Then Iesus answered, and said vnto them, They that are whole, neede not the Physician, but they that are sicke.

32 * I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why do the disciples of John fast often, and pray, and the disciples of the Pharisees also, but thine eat and drinke?

34 And he said vnto them, Can ye make the children of the wedding chamber to fast as long as the bridegrome is with them?

35 But the daies wil come when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again he spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the new renteth it, and the peece taken out of the new agreeth not with the old.

37 ¶ Also no man putteth new wine into old vessels: for then the new wine wil breake the vessels, and it wil run out, and the vessels will perish.

38 But new wine must be powred into new vessels: so both are perfected.

39 Also no man that hath drunk olde wine, straightway desireth new, for he saith, The old is better.

CHAP. VI.

3 Christ sheweth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer hee calleth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to auoid hypocricie.

¶ And it came to passe on the second Sabbath after the first, that he went thorow the corne fields, and his disciples plucked the eares of corne, and did eat, and rub them in their hands.

2 And certaine of the Pharisees said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, * Haue yee not read this, that David did when hee himselfe was an hungred, and they

|| Or, about our expellation.
Matth. 5. 9.
marke 2. 14.
|| Or, Matthew.

1. Tim. 1. 5.
k Which seems to be righteous, and yet are but hypocrites.
Matth. 9. 14.
marke 2. 18.
† Greeke, make prayers.

1 The friends and familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare.
m Reade Matth. 9. 17.
n He admonisheth them not to trust too much to their owne sense or iudgement: not because they haue accustomed themselves to one thing, to condemn another which is better.

Matth. 12. 1.
marke 2. 23.
a Those feasts which contained many d yes, as the Passouer, &c the feast of tabernacles. had two Sabbath: the first day of the feast & the last.
Serm. 21. 6.

they which were with him.

4 How hee went into the house of God, and took, and ate the Shewbread, and gaue also to them which were with him, which was not lawfull to eat, but for the * Priests onely?

5 And he said vnto them, The Sonne of man is * Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that hee entered into the Synagoge and taught, and there was a man whose right hand was dried vp.

7 And the Scribes and Pharisees watched him, whether hee would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the mids. And he arose and stood vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euill: to saue life, or to destroy it?

10 And hee beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse and communed one with another, what they might doe to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 * And when it was day, he called his disciples, and of them hee chooseth twelve which also hee called * Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, James and Iohn, Philip, and Bartlemew:

15 Matthew, and Thomas: James the sonne of Alphaeus, and Simon called zealous,

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then hee came downe with them, and stood in a plaine place, with the company of his disciples, and a great multitude of people out of all Iudea and Ierusalem, and from the Sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he blessed by his eyes vpon his disciples, and said, Blessed be ye * poore for yours is the kingdome of God.

21 * Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that * weepe now: for ye shall laugh.

22 * Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Son of mans sake.

23 Reioyce ye in that day, and be eglaide: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 * But wee be to you that are rich: for ye haue receiued your consolation

25 Allee be to you that are full: for ye shall hunger. Allee be to you that now laugh: for ye shall weep and weepe.

26 Allee be to you when all men speake well of you, for so did their fathers to the false prophets.

27 ¶ But I say vnto you which heare, Love your enemies: doe well to them which hate you.

28 Bless them that curse you, and pray for them which hate you.

29 * And vnto him that smiteth thee on the one cheeke offer also the other: * and him that taketh away thy cloke, forbid not to take thy coat also.

30 Giue to every man that asketh of thee, and of him that taketh away thy goods, * alke them not againe.

31 * And as ye would that men should do to you, so doe ye to them likewise.

32 * For if ye loue them which loue you, what thanke shall ye haue? for euen the sinners loue those that loue them.

33 And if ye doe good for them which do good for you, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.

34 * And if ye lend to them of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, & doe good and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of * the most high: for he is kind vnto the vnkind, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ Judge not, & ye shall not be iudged: condemne not, and ye shall not be condemned: forgive, and ye shall be forgiven.

38 Giue, and it shall be giuen vnto you, * a good measure, pressed downe, shaken together, & running ouer shall men giue into your bosom: for with what measure ye mete, with the same shall men mete to you againe.

39 And hee spake a parable vnto them, * Can the blinde leade the blinde? shall not they both fall into the ditch?

40 * The Disciple is not above his Master: but whosoever will be a perfect disciple, shall be as his master.

41 ¶ And why seekest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyselfest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 * For every tree is known by his owne fruit: * for neither of thornes gather

Amo. 6.1.

eccles. 31.8.

b That put your trust in your riches, and forget the lite to come.

Jsa. 65.13, 14.

1 Signifying them that lue at ease, and after the pleasures of the flesh.

k e reproveh ambition and va ne glory,

when as men go about by all meanes to get fauour and worldly pompe.

Math. 5.44.

Math. 5.39.

l Rather endure more iniurie then reuenge your selues.

1 Cor. 6.7.

m Be not so careless for the losse of thy goods,

that thou shouldest bee discouraged to serue God.

Math. 7.12.

Job. 4.15.

Mat. 5.46.

n They are commonly called sinners, which are of a wicked life, and with out all feare of God.

Math. 5.42.

deut. 15.8.

o Not onely not hoping for profit, but to lose the stocke and principally, so as much as Christ bindeth himselfe to repay the whole with a most liberrall interest.

Math. 5.45.

Math. 7.1.

Math. 7.2.

marke 4.24.

Math. 15.14.

Math. 10.24.

John 13.16.

and 15.20.

Math. 7.3.

p He reproveh the hypocritie of such as wike at their owne

Exod. 29.33.

Leuit. 8.31.

and 24.9.

b Having power to dispense with and qualifie the keeping of the Sabbath and other ceremonies.

Math. 12.9.

marke 3.11.

¶ Or, a person.

Math. 10.1.

marke 3.13.

and 6.7. chas. 9.1.

c According to the similitude of the twelve Patriarks, of whom the Church of God is sprung. d Ambassadors or messengers whom hee had selected before, but now enuienth them their charge.

¶ Or, champion.

Math. 5.3.

e They that are humble, and submic themselues willingly to obey God.

Isa. 65.13.

Isa. 61.3.

Math. 5.11.

f He meaneth excommunication, which also he calleth putting out their names.

S. Iohn calleth it casting out of the Synagoge. S. Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens company, as the Prophet declarerh, Mal. 1.1.

g The word signifiesh to leape foriway, or to flee withy.

h The word signifiesh to leape foriway, or to flee withy.

i The word signifiesh to leape foriway, or to flee withy.

k The word signifiesh to leape foriway, or to flee withy.

horrible faults, and yet are too curious to spie out the least fault in their brother. Math. 23.7. Math. 12.33. Math. 7.16.

q The name and title, are nothing worth to prove that a man is sent of God, except in effect he shew the same.

Mat. 7. 21.

rom 2. 13.

James 1. 22.

r He speaketh not onely to the false prophets, but to all false pastors, hirelings and hypocrites.

men figs, nor of bushes gather they grapes. 45 ¶ A good man out of the good treasure of his heart bringeth forth good, and an evil man out of the evil treasure of his heart bringeth forth evil: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye mee Master, Master, and doe not the things that I speake?

47 Whosoever commeth to me, and heareth my wordes, and doeth the same, I will shew you to whom he is like.

48 He is like a man which built an house and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beat upon that house, and could not shake it: for it was grounded upon a rocke.

49 But hee that heareth and doeth not is like a man, that built an house upon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

2 Hee healeth the captaine's servant. 11 Hee raiseth up the widowes sonne from death to life. 19 He answereth the disciples whom Iohn Baptist sent unto him. 24 Hee commendeth Iohn, 31 And reproveth the Lawyers for their unfaithfulness. 36 He eateth with the Pharisee. 37 The woman washeth his feet with her teares, and hee forgiveth her finnes.

Math. 8. 5.

a It might bee that this captaine did live with his familie in Capernaum.

When he had ended all his sayings in the audience of the people, hee entred into Capernaum.

2 And a certaine Centurions servant was sicke and readie to die, which was deare unto him.

3 And when he heard of Iesus, hee sent unto him the Elders of the Jewes, beseeching him that hee would come and heale his servant.

4 So they came to Iesus, and besought him instantly, saying, that hee was worthe that he should doe this for him.

5 For hee saith, sayd they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter under my roofe.

7 Wherefore I thought not my selfe worthy to come unto thee: but I say the word, and my servant shall be whole.

8 For I like wile am a man set under authority, and have under mee soldiers, and I say unto one, Go, and he goeth, and to another, Come, and he cometh: and to my servant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marvelled at him, and turned him and said to the people that followed him, I say unto you I have not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the servant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man carried out, who was the only begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and sayd unto her, Weepe not.

14 And he went and touched the coffin, (and they that bare him, stood still) and hee sayd, Arise. Pong man, I say unto thee, Arise.

15 And hee that was dead, sat up, and began to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised up among vs, and God hath blessed his people.

17 And this rumour of him went forth throughout all Iudaea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called unto him two certain men of his disciples, and sent them to Iesus, saying, Art thou hee that should come, or shall we wait for another?

20 And when the men were come unto him, they sayd, Iohn Baptist hath sent vs unto thee, saying, Art thou hee that should come, or shall we waite for another?

21 And at that time hee cured many of their sicknesses and plagues, and of euill spirits, and vnto many blind men hee gaue sight.

22 And Iesus answered and sayd unto them, Goe your wayes and shew Iohn what things ye haue seene & heard: that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead rise againe, and the poor receiue the Gospell.

23 And blessed is hee, that shall not be offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people of Iohn, What went ye out into the wilderness to see? A reede shaken with the wind?

25 But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and fine delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, he that is least in the kingdome of God, is greater then hee.

29 Then all the people that heard, and the Pharisees & Iudaeis, God being baptizd with the Baptisme of Iohn.

f Which was a towne of Galilee in the tribe of Issachar, not far from Tiberias.

¶ Or, here.

g Christ calleth those things that are not as they were, and giueth life to them that be dead.

h That is, to establish and restore them.

i To wit, the Messias and redeemer.

k He declareth by the vertues & power that were in him, that he was the Christ. l Such as feeble their owne miserie and wretchednesse.

¶ Or, the Gospell is preached to the poore.

m That shall perseuere and not shrinke backe for any thing that can come vnto them.

n Read Math.

1. 7.

Mal 3. 1.

¶ Or, Angel.

¶ Or, borne.

o hee praised him as it, faithful, good and mercifull, so that the fruit of their baptisme appeared in them.

p This word comprehendeth what doth am. the Iohn taught.

b In building them a Temple for their ambles, hee shewed his zeale towards the true seruice of God.

c The friends speake to Iesus in the captaine's name.

d Or Command by a word onely that it to be.

e He commendeth this heathen captaine, because he flourisheth himselfe vpon Christs word alone.

q Meaning to their owne condemnation, or as some reade, with themselves, because they durst not openly speak against Iohns doctrine: for they feared the people, *Matth. 21.46*

r The songs of little children are sufficient to condemn the Pharisees and such like.

s Liue according to the fashion of other men.

t He sheweth that the wicked although they turne from God, shall nothing hinder the elect to continue in the faith of the Gospel.

Marke 14.3.
Marke 15.40.
Iohn 11.2.

30 But the Pharisees and the exponents of the Law despised the counsell of God against them selves, and were not baptiz'd of him.

31 * And the Lord said, Whereunto shall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not danced: wee haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the d. will.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wifedome is justified of all her children.

36 * And one of the Pharisees desired him that hee woulde eate with him: and hee went into the Pharisees house, and sat down at table.

37 And beholde, a woman in the citie, which was a sinner, when shee knewe that Iesus sat at table in the Pharisees house, shee brought a hore of oymint.

38 * And she stood at his feet behind him weeping, and began to wash his feet with teares, and did wipe them with the haire of her head, and kissed his feet, and anointed them: with the oymint.

39 Now when the Pharisees which bade him, saw it, he spake with himselfe, saying, If this man were a Prophet, he should surely haue knowen, who, and what manner of woman this is which toucheth him: for shee is a sinner.

40 And Iesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certain lender, which had two debtors: the one ought five hundred pence, and the other hie.

42 When they had nothing to pay, he forgave them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and sayd, I suppose that hee to whom hee forgave most. And hee sayd vnto him, Thou hast truly iudged.

44 Then hee turned to the woman, and sayd vnto Simon. Heest thou this woman? I entered into thine house, and thou gauest me no water to my feet: but she hath washed my feet with teares, and wiped them with the haire of her head.

45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou diddest not anoint: but shee hath anointed my feet with oymint.

47 Wherefore I say vnto thee, Many sinnes are forgiven her: for shee loued much. To whom a little is forgiven, hee doeth loue a little.

48 And hee sayd vnto her, Thy sinnes are forgiven thee.

49 And they that sat at table with him, began to say within themselves, Who is this that euen forgiveth sinnes.

50 And he sayd to the woman, Thy faith hath saved thee, goe in peace.

CHAP. VIII.

1 Ch. is with his Apostles goe from towne to towne, and preach. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the feede. 21 Hee telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He delivereth the possessed. 33 The devils enter into the herde of swine. 41 He healeth the sicke woman, and laus day bur.

And it came to passe afterward, that hee himselfe went through euery citie and towne, preaching, and publishing the kingdom of God, and the twelve were with him.

2 And certaine women which were healed of euill spirits, and infirmities, as Mary which was called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Verodes steward, and Sulanna and many other which ministered vnto him of their substance.

4 * Now when much people were gathered together, and were come to him out of all citie, he spake by a parable,

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden vnder feet, and the fowles of heauen deuoured it up.

6 And some fell on the stones, and when it was sprung vp it withered away, because it lacked moitnesse.

7 And some fell among thornes, and the thornes sprung vp with it, and choked it.

8 And some fell on good ground, and sprung vp and bare fruit, an hundred fold. And as he said these things, he cried, We that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he said, Vnto you it is giuen to know the secrets of the kingdom of God, but to other in parables, that when they see, they should not see, and when they heare, they should not vnderstand.

11 * The parable is this, the seed is the word of God.

12 And they that are beside the way, are they that heare: afterward cometh the deuill, and taketh away the word out of their hearts, lest they should beleene, and be saved.

13 But they that are on the stones are they which when they haue heard, receiue the word with ioy: but they haue no rootes, whi h for a while beleue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard; and after their departure are choked with cares, and with riches, and voluptuous lining, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare

x The peace of conscience cometh onely of faith.

Marke 16.9.

a Whereby they acknowledged the benefice which they had receiued of him, and also shewed their perseverance, which prooued their knowledge to be of God.
b Or, to them.
Matth. 13.3.
marke 4.1,2

b That is, to vnderstand and beleue these things.

c Which word is here taken for an obscure or darke saying.
Jsa. 6.9. mat. 13. 14. marke 4. 12. Iohn 12.40. alies 28.26. rom. 11.8. Matth. 13. 18. marke 4. 15.

d That is, acknowledgement, and consent to the word, and also reuerence it.

c When they returne home to their affaires.

u This great Ioue is a signe that she felt her self much bound vnto Christ, who had forgiven her so many sinnes.

Chap. 11. 33. mat. 5. 15. mar. 4. 21. f Christ warneth his to doe good with their light, which they haue receiued, and to set it forth before all mens faces.

|| Or, bed. Chap. 12. 2. mat. 30. 26. mar. 4. 22. Mat. 13. 12. and 25. 29. mar. 4. 25. chap 19. 24. 26. g Both to himselfe, and to others.

Matth. 12. 46. marke 3. 31. || Or, kinsfolkes. h The spirituall kined is to be preferred to the carnall and natural, forasmuch as thereby of many, we are made one, confelling together one God, one faith, and one baptisme, louing God above all things, and our neighbour as our selues.

Matth. 8. 23. marke 4. 36. i The word signifieth a deepe or sound sleepe. Matth. 8. 28. marke 5. 1. k Satan is tormented where Christ is present. || Or, many a day agoe.

l The word signifieth to be inflamed with violence, as an horse when he is spurred.

m A legion, as writeth Vegetius, constrained 6000. footmen, and 732. horsemen: but here it is taken for an vncertaine and infinite number.

n That is, so to depart that they could doe no harme: and this word Chap. 16. 23. is called hell, where the deuils are chained in the obscuritie of darkenesse, 2. Pet. 2. 4.

heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ 120. man when he lighteth a candle, couereth it vnder a vessel, neither putteth it vnder the table, but setteth it on a candlesticke, that they that enter in may see the light.

17 ¶ For nothing is secret, that shall not be euident: neither any thing hid, that shall not be knownen, and come to light.

18 Take heede therefore how yee heare: for whosoever hath, to him shall be giuen: and whosoever hath not, from him shall be taken euen that which it seemeth that hee hath.

19 ¶ Then came to him his mother and his brethren, and could not come neere to him for the prease.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother, and my brethren are they which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine day, that hee went into a ship with his disciples, and hee said vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell asleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in jeopardy.

24 Then they went to him, and awoke him, saying, Master, Master, wee perishe. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee said vnto them, Where is your faith? And they feared, and wondered among themselves, saying, Who is this that commaundeth both the windes and water, and they obey him?

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galilee.

27 And as hee went out to land, there met him a certaine man out of the citie, which had a deuill long time, and hee ware no clothes, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fell downe before him, and with a loude voice sayd, What haue I to doe with thee, Iesus the Sonne of God, the most high? I beseech thee, to torment me not.

29 For hee commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but hee brake the bands, and was carried of the deuill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? And hee said, Legion, because many deuils were entered into him.

31 And they besought him, that he would not commaund them to goe out into the deepe.

32 And there was there by, an herde of many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entered into the swine: and the herde was caried with violence from a steepe downe place into the lake, and was choked.

34 When the hearde men saw what was done, they fled: and when they were departed, they tolde it in the citie and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde, and they were afraid.

36 They also which saw it, tolde them by what meanes hee that was possessed with the deuill was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him, that hee would depart from them: for they were taken with a great feare: and hee went into the ship and returned.

38 Then the man out of whom the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shew vnto what great things God hath done to thee. So he went his way, and preached throughout all the citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ And behold, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that he would come into his house.

42 For hee had but a daughter onely, about twelue yeeres of age, and shee lay a dying. (And as hee went, the people thronged him.)

43 And a woman hauing an issue of blood twelue yeeres long, which had spent all her substance vpon Physicians, and could not be healed of any:

44 When shee came behinde him, she touched the hemme of his garment, and immediately her issue of blood stancied.

45 Then Iesus said, Who is it that hath touched mee? When euery man denied, Peter said, and they that were with him, Master, the multitude thrust thee, and tread on thee, and layest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that shee was not hid, she came trembling, and fell downe before him, and tolde him before all the people, for what cause shee had touched him, and how shee was healed immediately.

48 And hee said vnto her, Daughter, be of good comfort: thy faith hath made thee whole: goe in peace.)

49 While hee yet spake, there came one from

o Christ knew that he should better serue him being absent, then with him.

p This was his owne citie called Gadaris, which was in the country of Decapolis, and therefore Luke dissenteth not from Marke, who writeth that he preached in Decapolis. Matth. 9. 18.

q Of the congregation of the Iewes.

r Being assured of the vertue and power of Iesus Christ, and not attributing any vertue to the garment.

f Christ doeth not impute vnto vs the weaknesse of our faith but doth accept it as though it were perfect.

from the ruler of the Synagogues house, which said to him, Thy daughter is dead: dileale not the Master.

50 When Iesus heard it, hee answered him, saying, Feare not, beleeue onely, and she shall be made whole.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and James, and John, and the father and mother of the maide.

52 And all wept and sorrowed for her: but he said, Weepe not, for she is not dead, but sleeperh.

53 And they laught him to scoyne, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cryed, saying, Waite, arise.

55 And her spirit came againe, and she rose straightway: and he commaunded to giue her meate.

56 Then her parents were astonied: but he commaunded them that they should tell no man what was done.

CHAP. IX.

2 He fendeth out the twelve Apostles to preach, Herod beareth tell of him. 12 Hee feedeth five thousand men with fue loanes, & two fishes. 19 Divers opinions of Christ. 28 Hee transfigureth him selfe upon the mount. 42 He deluereeth the possessed, 47 and teacheth his disciples to bee lowly. 54 They desire vengeance, but he reprimandeth them.

Then called he the twelve disciples together, and gaue them power and authority ouer all diuils, and to heale diseases.

2 And he sent them to preach the kingdom of God, and to cure the sicke.

3 And he said to them, Take nothing to your iourney, neither staves, nor scrippes, neither bread, nor shooes, neither haue two coates.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receiue you, when ye goe out of that citie, shake off the very dust from your feete for a testimony against them.

6 And they went out, and went thorow euery towne preaching the Gospel, and healing euery where.

7 ¶ Now Herod the Tetrarch heard of all that was done by him: and he doubted because that it was said of some, that John was risen againe from the dead:

8 And of some, that Elias had appeared, and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, John haue I beheaded: who then is this, of whom I heare such things? And he desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done. Then he tooke them, and went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knew it, they followed him, and he receiued them, and spake vnto them of the kingdom of God, and healed them that had neede to be healed.

12 And when the day began to waere away, the twelve came, and said vnto him,

Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he sayd vnto them, I stue pee them to eate. And they sayd, We haue no more but fue loanes and two fishes, except wee should goe and buy meate for all this people.

14 For they were about fue thousand men. Then he said to his Disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused all to sit downe.

16 Then he tooke the fue loanes, and the two fishes, and looked vp to heauen, and blessed them, and brake and gaue to the disciples to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whom say the people that I am?

19 They answered, and sayd, John Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he sayd vnto them, But whom say ye that I am? Peter answered, and said, The Christ of God.

21 And he warned & commaunded them, that they should tell that to no man,

22 Saying, The Sonne of man must suffer many things, and be reprooued of the Elders, and of the hie Priests and Scribes, and be slaine, and the thied day rise againe.

23 ¶ And he sayd to them all, If any man will come after me, let him denie himselfe, and take by his crosse daily, and follow me.

24 For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, the same shall saue it.

25 For what shall a man get if he winne the whole world, and destroy himselfe, or lose himself?

26 ¶ For whosoever shall be ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of his Father, and of the holy Angels.

27 And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdom of God.

28 And it came to passe about an eight dayes after those wordes, that he tooke Peter and John, and James, and went vp into a mountain to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, and told of his departing, which he should accomplish at Jerusalem.

32 But Peter and they that were with him,

Christ forsaketh not them that follow him, but fendeth them sufficient reliefe.

John saith, he gaue thanks, John 6. 11.

Matth. 16. 13. Marke 8. 27.

f For he knew best his conuenient time which was appointed for him to bee manifested in, Matth. 17. 22. Marke 8. 31. Chap. 14. 27. mat. 10. 38. & 16. 24. mar. 8. 14. g For as one day followeth another, so doth one crosse follow in the necke of an other.

Chap. 17. 33. mat. 10. 39. & 16. 25. marke 8. 38.

Matth. 10. 33. chap. 12. 9. marke 8. 38.

2. tim. 1. 12. Matth. 16. 28. marke 9. 1.

h Established and enlarged by the preaching of the Gospel. Matth. 17. 22. marke 9. 3.

i That is, what issue he should haue, and how he should die.

e Meaning the ruler of the Synagogue.

u Although she was verily dead: yet to Christ it was more ealie to restore her to life, then it is for one man to wake another out of his sleepe.

x Hee meaneth those which he found in the house.

Matth. 10. 1. mar. 3. 13. and 6. 7.

Matth. 10. 7. 8. marke 6. 7.

a To the ende they might doe their charge with greater diligence when they had nothing to let them.

b Or, rods.

c Hee willeth them not to cary long, but to preach from towne to towne.

Altes. 13. 51. chap. 10. 1.

e Which was a signe of detestation, and of the vengeance which was prepared for such contemners of Gods benefites which are unworthy that one should receiue any thing at their hands.

Matth. 14. 1. marke 6. 14.

Matth. 14. 13. marke 6. 32.

Mat. 14. 15. mar. 6. 35. John 6. 5.

him, were heauie with sleepe, and when they awoke, they saw his glory, and the two men standing with him,

33 And it came to passe as they departed from him, Peter said vnto Iesus, Master, it is good for vs to bee here: let vs therefore make three Tabernacles, one for thee, and one for Moses, and one for Elias, and wilt not what he said.

34 While hee thus spake, there came a cloud, and it overshadowed them, and they feared when they were entering into the cloud.

35 And there came a voyce out of the cloud, saying, This is my beloued Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close and tolde no man in those dayes any of those things which they had seene.

37 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 And beholde, a man of the company cried out, saying, Master, I beseech thee, behold my sonne, for he is all that I haue.

39 And loe, a spirit taketh him, and suddenly he crieth, and hee teareth him, that hee someth, and with much pain departeth from him, when he hath buffed him.

40 Now I haue belought thy disciples to call him out, but they could not.

41 Then Iesus answered, and said, O generation faithlesse and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirit, and healed the child, and deliuered him to his father.

43 And they were all amazed at the mighty power of God: and while they all wondered at all things which Iesus did, he said vnto his disciples,

44 Marke these words diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they understood not that word: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that word.

46 ¶ Then there arose a disputation among them, which of them should bee the greatest.

47 When Iesus saw that thoughtes of their hearts, he tooke a little child, and set him by him.

48 And hee said vnto them, Whosoever receiuet this little child in my Name, receiuet me: and whosoever shall receiue me, receiuet him that sent me: for hee that is least among you all, he shall be great.

49 ¶ And Iohn answered, and sayd, Master, wee saw one casting out devils in thy Name, and we forbad him, because hee followeth thee not with vs.

50 Then Iesus sayd vnto him, Forbidde him not: for he that is not against vs, is with vs.

51 ¶ And it came to passe, when the dayes were accompted, that hee should be receiued vp, hee setled himselfe fully to goe

to Ierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, because his behauiour was, as though hee would goe to Ierusalem.

54 And when his disciples, James and Iohn saw it, they sayd, Lord, wilt thou that we commaund that fire come downe from heauen, and consume them, euen as Elias did?

55 But Iesus turned about and rebuked them, and said, Ye know not of what spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to another towne.

57 ¶ And it came to passe, that as they went in the way, a certaine man said vnto him, I will follow thee, Lord, whither thou goest.

58 And Iesus said vnto him, The foxes haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not where to lay his head.

59 But he said vnto another, Follow me. And the same said, Lord, suffer me first to go and bury my father.

60 And Iesus sayd vnto him, Let the dead bury their dead: but goe thou & preach the kingdom of God.

61 Then another said, I will follow thee, Lord: but let me first goe bid them farewell which are at mine house.

62 And Iesus said vnto him, No man that putteth his hand to the plough, & looketh backe, is apt to the kingdom of God.

by dead, hee meaneth those that are vprofitable to liue God.

x To bee hindred or intangled with respect of any worldly commodity, or stayed to goe forward for any paine or trouble.

CHAP. X.

1 Hee sendeth the seuentie before him to preach, and giueth them a charge how to behaue themselves.

13 Hee threatneth the obstinate. 21 Hee giueth thanks to his heavenly Father.

25 He answereth the Scribe that tempteth him, 33 and by the example of the Samaritanes sheweth who is a mans neighbor.

38 Martha receiuet the Lord into her house.

40 Mary is seruant in hearing his word.

AFTER these things, the Lord appointed other seuentie also, and sent them, two and two before him into euery citie & place, whither he himselfe should come.

2 And hee sayd vnto them, The harvest is great, but the labourers are few: pray therefore the Lord of the harvest to send forth labourers into his harvest.

3 Gevour wayes: behold, I find you sooth as lambs among wolves.

4 Beare no bagge, neither scrippe, nor shooes, and salute no man by the way.

5 And into whatsoever house ye enter,

c Not that they shall hurt you, but that you shall bee preserved by my providence. 2 King. 4. 29.

d Hee willeth that they should dispatch this journey with diligence, not occupying themselves about other duties. Math. 10. 12. Marke 6. 10.

q Or, face, or apparel: for they knew he was a Jew, and as touching the Samaritanes opinion of the Temple, reade Ioh. 4. 20. also they hated the Jewes, because they differed from them in religion.

2 King. 1. 10.

r Hee reproveth their rash and carnal affection,

which were not led with Elias spirit.

Math. 2. 19.

f We must not follow Christ for riches and commodities, but

prepare our selues to poverty, and

to the crosse, by his example.

t That is, till hee be dead, and I

haue done my duty to him in burying him.

u We may not follow what seemeth best to vs,

but onely Gods calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

calling; and here

k For other-
ways they had
not bene able to
comprehend his
greate Maiestie.
Math. 3. 17.
marke 1. 11.

l They concea-
led it till Christs
reluctation, as
Marke writeth.

Math. 17. 14.
marke 9. 17.

m Vnder the co-
lour that his dis-
ciple could not
heale the sicke
man, he repro-
ueth them which
would haue di-
minished his au-
thoritie.

† Greeke, put these
words into your
eares.

n They were so
blinded with this
opinion that
Christ should
haue a temporall
kingdome, that
they would not
vnderstand when
he spake of his
death.

Math. 18. 1.
marke 9. 33, 34.

Marke 9. 38.

o Forasmuch as
he seareth vs not,
and God is glo-
rified by his oc-
casion.

p Of his death
whereby he was
exalted.

Math. 10. 1.

Math. 9. 37.

a Meaning, a
great number of
people, which
are ready to be
brought vnto
God.

b That is, the
preachers.

Math. 10. 16.

c Not that they shall hurt you, but that you shall bee preserved

by my providence. 2 King. 4. 29.

d Hee willeth that they should dispatch this journey with diligence, not occupying them-

selves about other duties. Math. 10. 12. Marke 6. 10.

first

e It was their manner of salutation, whereby they wished health and felicitie. f Which loveth the doctrine of peace and the Gospel.

Dent. 24. 14. 15. Math. 10. 10.

1. tim. 5. 18.

g He would not that they should tarry long in one towne: neither yet be carefull to change their lodging.

h Doubt not to receive nourishment of them, for whom you trauell.

Math. 10. 14. chap. 9. 5. alth. 13. 5. 1. and 18. 6.

i God did present himselfe vnto you by his messengers, and would haue reigned ouer you. Math. 1. 1. 2. 1.

k Which were the signes of repentance.

l The mo benefits that God befloweth vpon any people, the more doth their ingratitude deserue to be punished.

Math. 10. 40. ioh. 13. 20.

m The power of Satan is beaten downe by the preaching of the Gospel.

n Or, in his minde

n He attributeth it to the free election of God, that the wise and worldlings know not the Gospel and yet the poore base people vnderstand it.

o Christ is our onely meane to receive Gods mercies by.

p Therefore we must esteeme him as the Fathers voice hath taught vs, & not according to mans iudgement. q In whom we see God, as in his liuely image. Math. 1. 16.

first say, Peace be to this house.

6 And if the Sonne of peace bee there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tarry still, eating and drinking such things as by them shall bee let before you: for the labourer is worthy of his wages. Goe not from a house to house.

8 But into whatsoeuer cite ye shall enter, if they receiue you, cate such things as are set before you.

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come nere vnto you.

10 But into whatsoeuer cite ye shall enter, if they will not receiue you, go your waies out into the streets of the same, and say,

11 Euen the deuy * dust, which cleaueth on vs of your cite, we wipe off against you: notwithstanding know this, that the kingdome of God was come nere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodome, then for that cite.

13 * Cloe bee to thee, Chozazin: woe bee to thee, Bethsaida: for if the miracles had bene done in Tyus and Sidon, which haue been done in you, they had a great while agoone repented, sitting in sackecloth and ashes.

14 Therefore it shall be easier for Tyus, and Sidon at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be thrust down to hel.

16 * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth mee, despiseth him that sent me.

17 And the seauenty turned againe with ioy, saying, Lord, euen the deuils are subdued to vs through thy Name.

18 And he said vnto them, I saw * Satan like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to tread on serpents, and scorpions, and ouer all the power of the enemy, and nothing shall hurt you.

20 Neuerthelesse, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 E That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast bid these things from the * wife and learned, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said, All things are giuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, & he to whom the Sonne will reueale him.

23 And hee returned to his disciples, and said secretly, * Blessed are the eyes which see that ye see.

24 For I tell you that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

25 * Then beholde, a certaine expounder of the Law stood by, and tempted him, saying, Master, what shall I doe to inherite eternall life?

26 And he said vnto him, What is written in the Law? how readest thou?

27 And he answered, & said, * Thou shalt loue thy Lord God with all thine heart, and with all thy loue, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.

28 Then he sayd vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But he willing to * iustifie himselfe, sayd vnto Iesus, Who is * then my neighbour?

30 And Iesus answered, and sayd, A certaine man went downe from Ierusalem to Jericho, and fell among thornes, and they robbed him of his rayment, and wounded him, and departed, leauing him halfe dead.

31 And by * chance there came downe a certaine Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come nere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came nere vnto him, and when he saw him, he had compassion on him,

34 And went to him, and bound vp his wounds, and polued in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made provision for him.

35 And on the morrow when he departed, he tooke out * two pence, and gaue them to the hoster, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the thornes?

37 And he said, He that shewed mercy on him. Then said Iesus vnto him, Goe, and doe thou likewise.

38 * Now it came to passe as they went, that hee entered into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39 And shee had a sister called Marie, which also sat at Iesus feete, and heard his preaching.

40 But Martha was cumbered about much seruing, and came to him, and said, Master, dost thou not care that my sister hath left me to serue alone? bid her therfore that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needfull. Mary hath chosen the good part, * which shall not be taken away from her.

Math. 22. 35. Marke 12. 28.

Dent. 6. 5.

Leuit. 19. 18.

|| Or, to approue himselfe as iust. r For they counted no man their neighbour, but their friend.

f For so it seeme: to mans iudgement, although this was so appointed by Gods counsell and providence. t He priuily noteth the great crueltie, which was among this people, and chiefly the gouernours.

u This nation was odious to the Iewes.

x Which was about nine pence of sterling money.

y Helpe him that hath neede of thee, although thou know him not.

z For the forgot the principall, which was to heare Gods word.

a It was not meete that shee should haue bene drawn from so profitable a thing, whereunto she could not alwayes haue opportunity.

CHAP. XI.

3 He teacheth his disciples to pray. 14 He drieth out a deuil. 15 And rebuketh the blasphemous Pharise. 28 He preferreth the spiritual con-
fession. 29 They require signes and tokens. 37 He teacheth with the Pharise, and reproacheth the hypocrite of the Pharise, Scribes and hypocrites.

And so it was, that as hee was praying in a certaine place, when he ceased, one of his disciples layd vnto him, Master, teach vs to pray, as John also taught his disciples.

2 And he said vnto them, When ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdom come: Let thy will be done euen in earth as it is in heauen:

3 Our daily bread giue vs: for the day: 4 And forgive vs our finnes: for euery we forgive euery man that is indebted to vs. And leade vs not into temptation: but deliuer vs from euill.

5 And hee ouer he said vnto them, Which of you shall haue a friend, and shall goe to him at midnight, and say vnto him, Friend, lend me three loanes?

6 For a friend of mine is come out of the way to me, and I haue nothing to bet before him:

7 And he within should answer and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise, and giue him, because he is his friend, yet doubtlesse because of his importunitie, he would rise, and giue him as many as he needed.

9 And I say vnto you, Aske, and it shall be giuen you: seeke, and ye shall find: knocke, and it shall be opened vnto you.

10 For euery one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fish, will hee for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the holy Ghost to them, that desire him?

14 When hee callt out a deuil which was daunced: and when the deuil was gone out, the dumbspake, and the people wondered.

15 But some of them sayd, Wee casteth out devils through Beelzebub the chiefe of the devils.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and said vnto them, Every kingdome diuided against it selfe, shall be desolate, and an house diuided against an house, shall fall.

18 So if Satan also be diuided against himselfe, how shall his kingdom stand, because ye say that I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whome doe your children cast them out? Therefore shall they bee your iudges.

20 But if I by the finger of God cast out devils, doubtlesse the kingdom of God is come vnto you.

21 When a strong man armed keepeth his palace, the things that he possideth are in peace.

22 But when a stronger then he cometh vpon him, and ouercometh him, hee taketh from him all his armour wherein hee trusted, and diuiderh his spoiles.

23 Hee that is not with me, is against mee: and he that gathereth not with mee, scattereth.

24 When the vncleane spirit is gone out of a man, hee walketh through drie places, seeking rest: and when hee findeth none, hee sayth, I will returne vnto my house whence I came out.

25 And when hee cometh, hee findeth it swept and garnished.

26 Then he goeth her, and taketh to him seven other spirits worse then himselfe: and they enter in and dwell there: so the last state of that man is worse then the first.

27 And it came to passe, as hee layd these things, a certaine woman of the company lifted up her voyce, and said vnto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

28 But he sayd, Yea, rather blessed are they that heare the word of God, and keepe it.

29 And when the people were gathered thicke together, hee began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of Ionas the Prophet.

30 For as Ionas was a signe to the Nininites, so shall also the sonne of man be to this generation.

31 The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for shee came from the vtmost parts of the earth to heare the wisdome of Salomon, and behold, a greater then Salomon is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 No man lighteth a candle, and putteth it in a priuite place, neither vnder a bushell: but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore the whole body shall be light, hauing no part darke, then shall all

d That is to say, your conuersers. e The finger of God is taken for the vertue and power of God, and the verrue of the Father and the Sonne is the holy Ghost: for so Matthew doeth interpret this place. f The word signifies an entry or porch before an house: || Or, syetic. g They that doe not wholly apply themselves to destroy the kingdom of Satan, cannot be counted to bee on Christ's side, but are his adulteraries: how much more is hee against him, that maketh open warre with him as Satan doeth?

Math. 12. 43. h To the intent that hee might worke according to his malicious nature. i More apt to receiue him then it was afore.

k If by infidelity we turne backe from God, Satan hath greater power ouer vs then he had before.

l He meaneth an infinite number. Hebr. 6. 4. 6. 2. pet. 2. 20. m Christ gaue her a priuy taunt for that she omitted the chiefe praise which was due vnto him: that was, that they are blessed indeed to whom hee communicateth himselfe by his word.

Math. 12. 38. 39. Chap. 8. 16. mat. 5. 15. marke 4. 21. || Or, candle. n Because it should guide and leade the body. o Without spot or vice.

h To the intent that hee might worke according to his malicious nature. i More apt to receiue him then it was afore.

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Math. 12. 38. 39. Chap. 8. 16. mat. 5. 15. marke 4. 21. || Or, candle. n Because it should guide and leade the body. o Without spot or vice.

Math. 6. 9.

a Or, euery day, or as much as is sufficient for this day. || Or, pardon.

b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which we demand. || Or, in passing by the way.

|| Or, impudencie.

Math. 7. 7. and 21. 22. marke 11. 24. iohn 14. 13. & 16. 23. iames 1. 5.

Math. 7. 9.

c The chiefe thing that we can desire of God is his holy Spirit.

Math. 12. 29. mar. 3. 24. 25.

Math. 23. 25.

p Christ here requireth two things: first, that we come truly by our meate and drinke: and next that we distribute part to the poore: for charity is the perfection of the Law.

¶ Or, of that that you haue

¶ that which is just and right.

¶ He would not breake the very least commandment before all things were accomplished: but taught them to stick to the chiefest, and not preserve the inferior ceremonies which must quickly be abolished.

Chap. 20. 46. mat. 23. 6. mar. 12. 38.

r Whose stinke and infection appears not suddenly.

Act. 15. 10.

y Whereby you keepe in remembrance the execrable deedes of your fathers.

t You shew your selues as great hypocrites as were your fathers, making men believe ye honour God,

when ye dishonour him.

u They were more curious to build their graues then to follow their doctrine.

¶ Or, cruelly expell them.

Gene. 4. 8.

2 Chron. 24. 21.

z Because they were culpable of the same fault that their ancestors were.

y They hid andooke away the pure doctrine, and the true understanding of the Scriptures.

bee light, euen as when a candle doeth light thee with the brightnesse.

37 ¶ And as hee spake, a certaine Pharise brought him to dine with him: and he went in, and sat downe at table.

38 And when the Pharise saw it, hee marvelled that hee had not first washed before dinner.

39 ¶ And the Lord said to him, Indeede yee Pharisees make cleane the outside of the cup and of the platter: but the inward part is full of rauening and wickednesse.

40 ¶ See fooles, did not hee that made that which is without, make that which is within also?

41 ¶ Therefore I giue almes of these things which are within, and behold, all things shall be cleane to you.

42 But wo bee to you Pharisees: for yee tithe the mint, and the reed, and all manner herbes, and passe ouer iudgement and the loue of God: these ought yee to haue done, and not to haue left the other undone.

43 ¶ Wo bee to you Pharisees: for ye loue the hyppocritic seates in the Synagogues, and greetings in the markets.

44 ¶ Wo bee to you Scribes and Pharisees hypocrites: for ye are as graues which appere not, & the men that walke ouer them, percerue not.

45 ¶ Then answered one of the erpponders of the Law, and said vnto him, Master, Thus sayest thou puttst vs to rebuke also.

46 And he said, Wo bee to you also, ye interpreters of the Law: for ye lade men with burdens grievous to be borne, and yee your selues touch not the burdens with one of your fingers.

47 ¶ Wo bee to you: for ye build the sepulchres of the Prophets, and your fathers killed them.

48 ¶ Truly ye beare witness, and allow the deedes of your fathers: for they killed them, and ye build their sepulchres.

49 ¶ Therefore sayd the wisdome of God, I will send them Prophets and Apostles, and of them they shall slay and persecute.

50 ¶ That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 ¶ I from the blood of Abel vnto the blood of Zacharias, which was slaine betwene the Altar and the Temple: verily I say vnto you, it shall be required of this generation.

52 ¶ Wo bee to you, interpreters of the Law: for ye haue taken away the key of knowledge: ye entered not in your selues, & thyn that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharisees began to vexe him sore, and to prouoke him to speake of many things.

54 Laying wafte for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

Name. 10 Blasphemy against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to countess care of this life, 32 but to righteousness, almes, watching, patience, wisdom, and concord.

¶ 12 ¶ the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heed to your selues of the leauen of the Pharisees, which is hyppocrisie.

2 ¶ For there is nothing couered, that shall not be reuealed: neither hid, that shall not be knowne.

3 ¶ Therefore whatsoever ye haue spoken in darkenesse, it shall be heard in the light: and that which ye haue spoken in the eare, in secret places, shall bee preached on the houles.

4 ¶ And I say vnto you, my friends, Bee not afraid of them that kill the body, and after that are not able to doe any more.

5 ¶ But I will forewarne you, whom ye shall feare: feare him which after hee hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 ¶ Are not foue sparrows bought for two farthings, and yet not one of them is forgotten before God?

7 ¶ Yea, and all the haire of your head are numbered: feare not therefore: yee are more of value then many sparrows.

8 ¶ Also I say vnto you, whosoener shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 ¶ But he that shall denie me before men, shall be denied before the Angels of God.

10 ¶ And whosoener shall speake a worde against the Sonne of man, it shall be forgiven him: but vnto him, that shall blaspheme the holy Ghost, it shall not bee forgiven.

11 ¶ And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no thought how, or what thing ye shall answer, or what ye shall speake.

12 ¶ For the holy Ghost shall teach you in the same hour, what ye ought to say.

13 ¶ And one of the company sayd vnto him, Master, bid my brother diuide the inheritance with me.

14 And hee sayd vnto him, Man, who made me a iudge, or a diuider of you?

15 ¶ Therefore he said vnto them, Take heed and beware of countinesse: for though a man haue abundance, yet his life standeth not in his riches.

16 And hee put forth a parable vnto them, saying, The ground of a certaine rich man brought forth fruites plenteously.

17 ¶ Therefore he thought with himselfe, saying, What shall I doe, because I haue no roume where I may lay my fruits?

18 And he said, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruites, and my goods.

19 And I will say to my soule, Soule, thou hast much goods layd vp for many yeeres, lue at ease, eat, drinke, and take thy pastime.

Math. 16. 5, 6. marke 8. 14.

Math. 10. 26. marke 4. 22.

a Openly that all men may heare.

Math. 10. 28.

Chap. 9. 26. mat. 10. 32 mar. 8. 38.

2. Tim. 1. 12.

b He that shall resist against the word of God purposely, and against his conscience.

Math. 10. 19. marke 13. 11.

c Bee not so doubtful that you should bee discouraged or distrust.

¶ Or, moment.

d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willett the Christians to be iudges and decide controversies betwixt their brethren, 1. Cor. 6. 1.

e Christ condemneth the arrogancy of the rich worldlings, who as though they had God locked vp in their coffers & barnes, set their whole felicitie in their goods, not considering that God gaue them life, and also can take it away when hee will.

¶ Or, countrey.

Ecclus. 11. 19,

CHAP. XII.

1 Christ commandeth to auoid hyppocrisie. 4 That we should not feare man but God. 5 To confesse his

20 But God said vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 And he shoke vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eat: neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the raiment.

24 Consider the rauen: for they neither sowe nor reape: which neither haue storehouse nor barn, and yet God feedeth them: how much more are ye better then foules?

25 And which of you by taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

27 Consider the lilies how they growe: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royallie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the field, and to morrow is cast into the ouen, how much more will hee clothe you, O ye of little faith?

29 Therefore alke not what ye shall eat, or what ye shall drinke, neither stand in doubt.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue need of these things.

31 But rather seeke ye after the kings dome of God, and all these things shall be ministred vnto you.

32 Feare not, little flocke: for it is your fathers pleasure, to giue you the kingdom.

33 Sell that ye haue, and giue almes: make you bags, which waue not old, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 Let your loynes be girded about, and your lights burning,

36 And ye your selves like vnto men that waite for their master, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when he commeth, shall finde waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 Now vnderstand this, that if the godman of the house had knowne at what houre the thiefe would haue come, he would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when

ye thinke not.

41 Then Peter sayd vnto him, Master, tellst thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wise, whom the master shall make ruler over his household, to giue them their portion of meate in season?

43 Blessed is that seruant, whom his master when hee commeth, shall finde so doing.

44 Make a trust I say vnto you, that hee will make him ruler over all that he hath.

45 But if that seruant say in his heart, My master doth deferre his coming, and shall begin to smite the seruants, and maydens, and to eat & drinke, and to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbelievers.

47 And that seruant that knew his masters will, and prepared not himselfe neither did according to his will, shall be beaten with many stripes.

48 But hee that knew it not, and yet did commit things unworthy of stripes, shall be beaten with few stripes: for vnto whomsoever much is giuen, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 I am come to put a fire on the earth, and what is my desire, if it be ready kindled?

50 Notwithstanding I must bee baptized with baptisme, and how am I grieved, till it be ended?

51 Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from henceforth there shall be sune in one house diuided, three against two, and two against three.

53 The father shall be diuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 Then said he to the people, When you see a cloud rise out of the East, straightway ye say, A showre commeth: and so it is.

55 And when ye see the South winde blow, ye say, that it will be hore: and it commeth to passe.

56 Hypocrites, ye can discern the face of the earth, and of the skie: but why discern ye not this time?

57 Yea, and why iudge you not of your selues what is right?

58 While thou goest with thine adulterarie to the altar, as thou art in the way, giue diligence in the way, that thou mayest bee deliuered from him, lest hee bring thee to the iudge, and the iudge deliuer thee to the iaylor, and the iaylor cast thee into prison.

59 I tel thee, thou shalt not depart thence, till thou hast payed the utmost mite.

n The portion of seruants euery man was of foure peckes of corne as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

p To whom God hath giuen many graces.

q The Gospel is as a burning fire most vehement, which maketh a change of things through all the world.

r If there be great troubles and alterations vpon the earth, which things come not by the propertie of the Gospel, but through the wickedness of man.

s He compareth his death to baptisme.

Matth. 10. 34.

Matth. 16. 2.

Matth. 5. 29.

t Though it be to thy losse and hinderance.

f To depend onely on his providence, knowing that he hath enough for all. Matth. 6. 25, 1. Pet. 5. 7. p. 55. 22. g He exhorteth vs to cast our care on God, and to submit our selues to his providence.

h The liberallitie of God, which shined in the herbes & floures, surmounteth all that man can doe by his riches or force.

|| Or, make discourse in the ayre.

i Which are but necessarie, and are common as well to the wicked men as to the goodly.

k Which is the chiefest thing that can beguile, and therefore you cannot want those things which are of lesse importance. Matth. 6. 20.

1. Pet. 1. 13.

l Be in a readinesse to execute the charge which is committed vnto you.

m Because they did vs long garments, the manner was to gird or trusse them vp when they went about any businesse. Edw. 2. 43.

revel. 16. 15.

CHAP. XIII.

1 The crucifix of Pilate. 2 Wee ought not to condemn all to bee wicked men which suffer. 3 Christ exhorteth to repentance. 11 Hee healeth the crooked woman, 15 answereth to the master of the Synagogue. 18 By diuers similitudes hee declareth what the kingdome of God is, 23 also that the number of them which shall bee saved, is small. 33 Finally, hee sheweth that no worldly policie or force can let the worke and counsell of God.

There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and sayde vnto them, Suppose yee, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you nay: but except yee amend your liues, ye shall all likewise perish.

4 Or thinke you that those eightene, vpon whom the towne in Siloam fell, and slew them, were sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

6 Hee spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and loughed fruite thereon, and found none.

7 Then said he to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruit of this figge tree, and finde none: cut it downe: why keepeth it also the ground barren?

8 And hee answered, and said vnto him, Lord, let it alone this yeere also, till I digge round about it, and doing it.

9 And if it beare fruit, well: if not, then after thou shalt cut it downe.

10 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmitie eightene yeeres, and was bowed together, and could not lise vp her selfe in any wise.

12 When Iesus saw her, he called her to him and said to her, Woman, thou art loosed from thy disease.

13 And he layd his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and sayd vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and bee healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not each one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham whom Satan had bound, for eightene yeeres, he loosed from this bond on the Sabbath day.

17 And when hee said these things, all his

aduersaries were ashamed: but all the people reioyced at all the excellent things that were done by him.

18 Then said he, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede which a man tooke and sowed in his garden and it grew, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 And againe hee sayd, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke and hid in three peckes of flour, till all was leauened.

22 And hee went through all cities and townes, teaching, and iourneying toward Ierusalem.

23 Then sayd one vnto him, Lord, are there few that shall be saved? And he said vnto them,

24 Striue to enter in at the straite gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I know you not whence ye are.

26 Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streets.

27 But hee shall say, I tell you, I know you not whence ye are: Depart from mee, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the Iudoytes in the kingdome of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 And behold, there are last, which shall be first: and there are first, which shall be last.

31 The same day there came certaine Pharisees, and said vnto him, Depart and goe hence: for Herod will kill thee.

32 Then said he vnto them, Goe yee and tell that foor, Behold, I cast out devils, and will heale sill 9 to day, and to morrow, and the third day: I shall be perfected.

33 Hee cheileste I must walke to day, and to morrow, and the day following: for it cannot be, that a Prophet should perish out of Ierusalem.

34 O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her broode vnder her wings, and yet would not!

35 Beholde, your house is left vnto you

all meanes sought his death more then did the tyrant of whom they willed him to beware. Math 23.37. Christ forewarneth them of the destruction of the Temple, and of their whole policie,

desolate:

Math. 13.31.

marks 4.31.

k By these similitudes he sheweth the increafe when by God augmenteth his kingdome contrary to all mens opinions.

Math. 9.35.

marke 6.6.

Math. 7.13.

l We must indeuour, and cut off all impediments which may let vs m He warneth the Iewes, that they deprue not themselves by their owne negligence of that saluation, which was offered vnto them.

Psal. 6.8. matt. 7.

23 and 25.41.

n The people which then were strangers.

Math. 19.30 & 10.6 marke 10.

31.

o Christ cutteth off the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word.

p Neither the enuie of the Pharisees, who would haue put him in feare of Herode, nor yet any policie of man could stay him from that office which God had enioyned him.

q Meaning, a little while.

r By Christs death we are made perfect for euer.

s He maketh an end.

t He noteth their malice, which by

a He murdered them as they were sacrificing: & by their blood was mingled with the blood of the beasts which were sacrificed.

b For the Iewes tooke occasion hereby to condemn them, as most wicked men.

c He warneth them, rather to consider their own estate, then to reprove other mens.

d Which tower stood by the river Siloe or fish-pool in Ierusalem.

Or, debtors.

e By this similitude is declared the great patience that God vseth towards sinners, in looking for their amendment: but this delay auileth them nothing,

when they still remaine in their corruption.

f Wee see our state, if we bring not forth fruit.

g For both it is vnfruitfull in itselfe and doth hurt to the ground where it groweth.

h Whom Satan had stricken with a disease, as the spirit of couetousnesse is that spirit, that maketh a man covetous.

i As they are, whose sinewes are shrunke.

Or, set at libertie out of Satans bands.

u When your owne conscience shall reprove you, and cause you to confesse that which ye now deny, which shall bee when you shall see me in my Maistiey.

CHAP. XIII.

1 Iesus eateth with a Pharise, 4 healeth the dropsie upon the Sabbath, 8 teacheth to be lowly, and to bid the poore to our table, 15 He telleth of the great Supper, 28 He warneth them that will follow him, to lay their accounts before, what it will cost them, 34 The salt of the earth.

¶ Or take hisre-
fession.

As it came to passe, that when hee was entered into the house of one of the chiefe Pharises on the Sabbath day to eat bread, they watched him.

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake unto the expounders of the Law, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee took him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall have an asse or an oxe fallen into a pit, and will not straightway pul him out on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ He spake also a parable to the guests, when he marked how they chose out the chiefe rooms, and laid unto them,

8 When thou shalt bee bidden of any man to a wedding, let not thy selfe downe in the chiefe place, lest a more honorable man then thou be bidden of him,

9 And hee that bade both him and thee, come and say to thee, Since this man cometh, and thou hast begun with shame to take the lowest roome.

10 But when thou art bidden, go, and sit down in the lowest roome, that when he that bade thee cometh, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought low, & he that humbleth himselfe shall be exalted.

12 ¶ Then he sayd he also to him that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind.

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table heard these things, he sayd unto him, Blessed is he that eateth bread in the Kingdome of God.

16 Then said he to him, A certaine man made a great supper, and bade many,

17 And sent his servant at supper time to

say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: the first said unto him, I have bought a farme, and I must needs goe out and see it: I pray thee haue me excused.

19 And another sayd, I have bought five yoke of oxen, and I go to plow them: I pray thee haue me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the good man of the house angry, and sayd to his servant, Goe out quickly into the places and streets of the City, and bring in hither the poore, and the maimed, and the halt, and the blind.

22 And the servant sayd, Lord, it is done as thou hast commaunded, and yet there is roome.

23 Then the Master said to the servant, See, out into the high wayes and hedges, and compell them to come in, that mine house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and hee turned and sayd unto them,

26 If any man come to me, and hate not his father and mother, and wife & children, and brethren and sisters, yea, and his own life also, he cannot be my discipule.

27 And whosoever beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you mynding to build a tower, sitteth not downe before, and counteth the cost, whether hee haue sufficient to performe it,

29 Lest that after he hath layd the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 ¶ What King going to make waere against another King, sitteth not downe first and taketh counsell, whether hee be able with tenne thousand, to meet him that cometh against him with twenty thousand?

32 ¶ He els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever hee be of you that forsaketh not all that he hath, he cannot be my discipule.

34 Salt is good: but if salt haue lost his savour, wherewith shall it be salted?

35 It is neither meet for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

CHAP. XV.

3 The Pharises murmure because Christ receiveth sinners. 4 The losing mercy of God is openly set forth in the parable of the hundred sheepe. 7 Joy in heauen for one sinner. 12 Of the prodigall sonne.

d Here is signified the calling of the Gentiles, e God will rather receive all the rascall people of the world to his banquet, then them which are vnthankfull, f This compulsion cometh of the feeling of the power of Gods word, after that his word hath bene preached.

Math. 10. 37. and 16. 24. g That is, he that casteth not off all affections & desires, which draw vs from Christ, Chap. 9. 23.

Math. 16. 24. Marke 8. 34.

h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise, neither yet when he hath taken it in hand, in any case forsake it.

i He that is not perswaded to leave all at every house, to bestow himselfe frankly in Gods service.

Math. 5. 13. Marke 9. 50.

k If they eat should be sinners, haue lost themselves, where should a man recover it?

¶ Or, seasoned.

a He reprooueth their ambition, which desire to sit in the highest places.

Prou. 25. 7. Chap. 18. 14. Math. 23. 12. b Christ reprehendeth onely the blind affection of man, which regardeth nothing but a worldly recompense.

Prou. 3. 9. Job 4. 7. Math. 12. 3. Mat. 19. 9. c He casteth the Iewes in their teeth with their ingratitude, which would not eat of those holy meates of Gods word, which was presented vnto them, and whereunto they were bid a long time before.

Then resorted unto him all the Publicans and sinners, to heare him.

2 Therefore the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them.

3 Then spake hee this parable to them, saying,

4 What man of you having an hundred sheepe, if he lose one of them, doth not leave ninety and nine in the wilderness, and goe after that which is lost, untill hee finde it?

5 And when he hath found it, he saith it on his shoulders with joy.

6 And when he cometh home, he calleth together his friends & neighbors, saying unto them, Reioyce with me: for I have found my sheepe which was lost.

7 I say unto you, that likewise joy shall bein heaven for one sinner that converteth, more then for ninety and nine iust men, which need none amendment of life.

8 Either what woman having ten pieces of siluer, if she lose one piece, doeth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and neighbors, saying, Reioyce with me: for I have found the piece which I had lost.

10 Likewise I say unto you, there is joy in the presence of the Angels of God, for one sinner that converteth.

11 He sayd moreover: A certaine man had two sonnes.

12 And the yonger of them said to his father, Father, give mee the portion of the goods that shall come me. So he divided unto them his substance.

13 So not long after, when the yonger sonne had gathered all together, hee tooke his journey into a farre Countrey, and there he wasted his goods with riotous living.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessity.

15 Then he went and claue to a citizen of that countrey, and he sent him to his farme to feede swine.

16 And he would faine have filled his belly with the huskes that the swine ate: but no man gaue them him.

17 Then he came to himselfe, & said, How many hired seruantes at my fathers house bread enough and I die for hunger?

18 I will rise and go to my father, and say unto him, Father, I haue sinned against heauen, and before thee,

19 And am no more worthy to be called thy sonne: make mee as one of thy hired seruantes.

20 So he arose, & came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him.

21 And the sonne sayd unto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his seruants,

Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet,

23 And bring the fat calfe, and kill him, and let vs eat and be merry.

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merry.

25 Nowe the elder brother was in the field, and when he came and drew neere to the house, he heard melody and dancing,

26 And called one of his seruants, and asked what those things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then hee was angry, and would not goe in: therefore came his father out and intreated him.

29 But he answered, and sayd to his father, Lo, these many yeeres haue I doeth thee seruice, neither brake I at any time thy commandment, and yet thou neuer gauest me a kisse, that I might make merry with my friends.

30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatted calfe.

31 And hee said unto him, Sonne, thou art euer with me, and all that I haue is thine. It was meete that we should make merry, and be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.

CHAP. XVI.

1 Christ exhorteth his to wisdom and liberalitie by the example of the steward. 13 None can serue two masters. 14 He reproveth the couetousnesse and hypocrisy of the Pharisees. 16 Of the end and force of the law. 18 Of the holy state of marriage. 19 Of the rich man and Lazarus.

And hee saide also unto his Disciples, There was a certaine rich man, which had a steward, and hee was accused unto him that he wasted his goods.

2 And he called him, and said unto him, How is it that I heare this of thee? Give an account of thy stewardship: for thou wast be no longer steward.

3 Then the steward said within himselfe, What shall I doe? for my master will take away from me the stewardship. I cannot dig, and to beg I am a shamed.

4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

5 Then called he euery one of his masters debtors, and sayd vnto the first, How much owest thou vnto my master?

6 And he said, An hundred measures of oyle. And he said to him, Take thy writing, and sit downe quickly, and write fifty.

7 Then called he anoother, How much owest thou? And hee sayde, An hundred measures

i God reuolunt the enuy of such as grudge when God receiuet sinners to mercy

k Thy pare which at a Jew is nothing diminished by that, that Christ was also killed for the Gentiles: for all them that last.

a Christ teacheth hereby that likewise as he which is in authority, and hath riches if hee get friends in his prosperity, may be relieved in his aduersity: so our liberality toward our neighbors shall stand us in such stead as the day of iudgement, that God will accept it as done vnto him.

a Which iustice themselves, and know not their owne fault. b The word is, drachme which is somewhat more in value then five pence of old sterling money, and was equall with a Roman peny.

c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all. d The Greeke word signifieth so to waste: i.e., that a man referreth nothing to himselfe.

e For no man had pity vpon him.

f That is, against God. g God preventeth vs, and heareth our groanings before we cry vnto him. h He was touched with the feeling of his sin, and therefore was ashamed to reuert, and he any in heart.

b God who doth here reprẽsent the matter of the houle, doth rather commend the prodigall walke of his goods, and the liberrall giving of the same to the poore, then the ftraite keeping and boording of them.

c That is, either wickedly gotten, or wickedly kept, or wickedly spent, and hereby ye be warned to fufpect riches, which for the moft part are an occafion to their poffeffours of great wickednes.

d They which cannot well beftow worldly goods, will beftow ill fpiritual treasures:

e As are riches and fuch like things, which God hath giuen not for your felues onely, but to beftow vpon others.

f Chrift calleth the gifts which he giueth vnto vs, ours.

g Becauſe they iudged no man happy, but choſe that were rich.

h Which loue outward appea-
rance and vaine glory.

i Their zeale is

fo inflamed, that they folow the Gofpel without reſpect of worldly things. *Matth. 5. 18. Matth. 5. 32. and 19. 1. cor. 7. 11.* k That is, which is not lawfully diuorced. l By this ſtory is declared, what puniſhment they ſhall haue which liue deliciouſly & neglect the poore. m As the Fathers in the olde Law, were ſaid to be gathered into the bofome of Abraham, becauſe they receiued the fruit of the ſame faith with him: ſo in the new Teſtament we ſay that the members of Chriſt are ioyned to their head, or gathered vnto him. n Whereby is ſignified that moſt bleſſed life, which they that die in the faith that Abraham did, ſhall enioy after this world.

meaſures of wheate. Then he ſaid to him Take thy writing, and write foureſcore.

8 And the Lord commended the vn-
luſt ſtewards, becauſe he had done wiſely. Wherefore the children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make your friends with the riches of iniquitie, that when ye ſhall want, they may receiue you into euertailing habitations.

10 Ye that is faithfull in the leaſt, hee is alſo faithfull in much: and he that is vntruſt in the leaſt, is vntruſt alſo in much.

11 If then ye haue not bene faithfull in the wicked riches, who will truſt you in the true treaſure?

12 And if ye haue not bene faithfull in another mans goods, who ſhall giue you that which is yours?

13 No ſervant can ſerue two Maſters: for either he ſhall hate the one, and loue the other: or elſe he ſhall leaue to the one, and deſpiſe the other. Ye cannot ſerue God and riches.

14 All theſe things heard the Pharifees alſo which were conſcious, and they mocked him.

15 Then he ſaid vnto them, Ye are they which ſtillifie your felues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 The Law and the Prophets endured vntill Iohn: and ſince that time the Kingdome of God is preached, and euery man preacheſh into it.

17 Now it is more eaſie that heauen and earth ſhall paſſe away, then that one title of the Law ſhould fall.

18 Whoſoener putteth away his wife, and marrieth another, committeth adulterie: and whoſoener marrieth her that is put away from her husband, committeth adulterie.

19 There was a certaine rich man, which was clothed in purple, and fine linen, and fared well and delicately euery day.

20 Alſo there was a certaine begger named Lazarus, which was layde at his gate full of ſores.

21 And deſired to bee reſreſhed with the crummes that fell from the rich mans table: yea and the dogs came and licked his ſores.

22 And it was ſo that the begger dyed, and was caried by the Angels into Abrahams bofome. The rich man alſo died and was buried.

23 And being in hell in tormẽts, he liſt by his eyes, and ſaw Abraham afarre off, and Lazarus in his bofome.

24 Then he cryed and ſaid, Father Abraham haue mercie on mee, and ſend Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormẽted in this flame.

25 But Abraham ſaid, Sonne, remember that thou in thy life time receiueſt thy pleaſures, and likewiſe Lazarus pleaſures: now therefore hee is comforted, and thou art tormẽted.

26 Beſides alſo this, betwene you and vs there is a great gulfe ſet, ſo that they which would goe from hence to you, cannot, neither can they come from thence to vs.

27 Then hee ſaid, I pray thee therefore Father, that thou wouldeſt ſend him to my fathers houſe.

28 For I haue ſine brethren: that he may teſtifie vnto them, leaſt they alſo come into this place of tormẽt.

29 Abraham ſaid vnto him, They haue Moſes and the Prophets: let them heare them.

30 And he ſaid, Nay, father Abraham: but if one come vnto them from the dead, they will amend their lines.

31 Then he ſaid vnto him, If they heare not Moſes and the Prophets, neither will they be perſwaded, though one riſe from the dead againe.

how little glorious titles auale. ¶ Or, good things ¶ Or, euill things. ¶ Or, ſwallowing pit. q Which declareth that it is too late to be inſtructed by the dead, if in their life time they cannot profit by the liuely word of God. r As ſai h commeth by Gods word, ſo is it maintained by the ſame. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is ſufficient to life euertailing.

CHAP. XVII.

1 Chriſt teacheth his Diſciples to auoid occaſions of offence. 3 One to forgive another. 5 We ought to pray for the increaſe of faith. 6 He magnifieth the vertue of faith. 10 and ſheweth the vnaſſurance of man. 11 healeth ſome lepers. 12 ſpeaketh of the latter dayes, and of the end of the world.

Then ſaid hee to the diſciples, * It cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great millſtone were hanged about his necke, and that he were caſt into the ſea, then that hee ſhould offend one of theſe little ones.

3 Take heed to your ſelues: if thy brother trespaffe againſt thee, rebuke him: and if he repente, forgive him.

4 And though he ſinne againſt thee ſeuẽ times in a day, and ſeuẽ times in a day turne againe to thee, ſaying, I repenteth me, thou ſhalt forgive him.

5 ¶ And the Apoſtles ſaid vnto the Lord, Increase our faith.

6 And the Lord ſaid, * If ye had faith, as much as is a graine of muſtard ſeed, and ſhould ſay vnto this milberry tree, * Plucke thee ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey you.

o Chriſt deſcribeth ſpiritual things, by ſuch manner of ſpeech, as is moſt proper to our vnderſtanding: for our ſoules haue neither fingers nor eyes, neither are they thinſtie, or ſpeake: but the Lord as it were in a table, painteth forth the ſtate of the life to come, as our capacitie is able to comprehend it.

p In calling him ſonne, he tãtreceth his vaine boaſting, who in his life wanted himſelfe to be the ſonne of Abraham: warning vs alſo hereby

Matth. 18. 7. Marke 9. 42.

a That is, to turne him backe from the knowledge of God, and his ſituation

Matth. 18. 21.

b That is, many times: for by a certaine number he meaneth an vn certaine.

Matth. 17. 20.

c That is, if they had neuer ſo little of pure and per-

fect faith.

d Meaning, they ſhould do wonderful, and incredible things.

e Hereby is declared that it is not enough to doe a piece of our dutie for a time, but also we must continue to the end.

f For God receiveth nothing of vs, whereby he should stand bound vnto vs. *Leuit. 14. 2.*

g To whom it did appertain to iudge of the leprosie, *Leu. 14. 2.* and hereby also the Priests should have no occasion to grudge or murmur.

h Hee noteth hereby their ingratitude, & that the greatest part neglect the benefits of God.

i It cannot be discerned by any outward shew, or maiestie, whereby it might be known.

ll Or, among you.

k Either by reason of the word of God, which is received by faith, or that the Messias whom they sought as absent, is now present, euen within their owne doores, and yet they know him not, *Iohn 1. 11.*

l He speaketh of his first coming into the world, *Math. 14. 23.* *marke 13. 21.*

m Meaning his second coming wherein he shall appear in glory, *Gen. 7. 5.* *mar. 24. 38.* *1 per 3. 20.*

n When men continued the iudgement of God wherewith they were before menaced. *Gen. 19. 24.*

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cartell, would say vnto him by and by, when he were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, * Desist wherewith I may sup, and giue thy selfe, and serue mee, till I haue eaten and drunken, & afterward eate thou, and drinke thou?

9 Doeth he thanke that seruant, because hee did that which was commaunded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things which are commaunded you, say, ¶ We are but vnprofitable seruants: we haue done that which was our duty to doe.

11 ¶ And so it was when he went to Ierusalem, that he passed thorow the mids of Samaria and Galile.

12 And as hee entered into a certaine towne, there met him ten men that were lepers, which stood at a farre off.

13 And they lift vp their voices and said, Iesus, Master, haue mercie on vs.

14 And when he saw them, hee said vnto them, * Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loude voyce praised God,

16 And fell downe on his face at his feet, and gaue him thanks: and hee was a Samaritan.

17 And Iesus answered, & said, are not there ten cleansed: but where are the nine?

18 There are none found that returned to giue God praise, save this stranger.

19 And he sayd vnto him, Arise, Goe thy way, thy faith hath made thee whole.

20 ¶ And when hee was demanded of the Pharisees, when the Kingdome of God should come, hee answered them, and sayd, The Kingdome of God cometh not with observation.

21 Neither shall men say, Loe here, or loe there: for behold, the Kingdome of God is within you.

22 And hee sayd vnto the Disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 ¶ Then they shall say to you, Beholde here, or behold there: but go not thither, neither follow them.

24 For as the lightning that lighteneth out of the one part under heauē, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his day.

25 But first must hee suffer many things, and be reprobated of this generation.

26 ¶ And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came and destroyed them all.

28 ¶ Likewise also as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built,

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these examples shall it be in the day when the Sonne of man shall be reuealed.

31 At that day, hee that is vpon the house and his stuffe in the house, let him not come downe to take it out, and hee that is in the field likewise let him not turne backe to that he lefte behinde.

32 ¶ Remember Lots wife.

33 ¶ Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, I shall get it for him.

34 ¶ I tell you, in that night there shall be two in one bed: the one shall bee receiued and the other shall be left.

35 Two women shall be grinding together: the one shall be taken and the other shall be left.

36 Two shall be in the field: one shall be receiued and another shall be left.

37 And they answered, and sayd to him, ¶ Where, Lord? And hee sayde vnto them, ¶ Wheresoeuer the body is, thither will also the Eagles resort.

should stay vs. *Math. 24. 28.* r Nothing can hinder the faithfull to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about carion.

CHAP. XVIII.

2 By the example of the widow, & the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saved, and what things let. 29 The reward promised to him 31 and of the crosse. 35 A blind man receiveth sight.

A And he spake also a parable vnto them, to this ende, that they ought alwayes to pray and not to waite faint.

2 Saying, There was a iudge in a certaine city, which feared not God, neither reuerenced man.

3 And there was a widow in that cite, which came vnto him, saying, ¶ Doe me iustice against mine adulterie.

4 And he would not for a time: but afterward hee sayde with himselfe, Though I feare not God, nor reuerence man,

5 Yet because this widow troubleth me, I will doe her right, least at the last she come and make me wearye.

6 And the Lord sayd, Heare what the vnrightrous iudge saith.

7 Now shall not God auenge his elect, which cry day & night vnto him, yea, though hee suffer long for them?

8 I tell you hee will auenge them quickly: but when the Sonne of man cometh, shall hee find faith on the earth?

9 ¶ He spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharise stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vnjust, adulterers, or; euen as this Publicane.

o We must forget that which we haue left behinde vs, to the end that we may the better follow our heavenly vocation. *Gen. 19. 26.*

p This corporall death shall in euery life everlasting. *Math. 24. 40, 41.*

q He meaneth that no band or conuiction is so strait that

Eccles. 18. 23. *rom. 12. 12.*

r *1 thes. 5. 17.*

a The Greeke word signifieth not to shrink backe, as cowards doe in warre, or to giue place in afflictions or dangers, *ll Or, auenges me.* b Who pleadeth against me.

c And seeme slow in reuenging their wrongs.

d Whereby he declared his proude, and disdainfull heart.

e The ewere
signes of an
humble and
lowly heart.
|| Or, and not the
other.

Chap. 14. 11.
Matth. 23. 12.
Matth. 19. 13.
marke 10. 13.

f The word sig-
nifieth yong
king babes
which they car-
ried in their
arnes.

g He meaneth
the nurses of
them that bare
the babes, whom
the Apostles re-
buked.

h He compre-
hendeth as well
them that are in-
fants of age, as
them also which
are like unto in-
fants in simplici-
ty & plainnesse,
i Signifieth that
they ought to lay
aside all malice
and pride.

Matth. 19. 16.
marke 10. 17.

k Because com-
monly they abu-
sed this word, Je-
sus sheweth him
that hee could
not confesse him
to be good, ex-
cept also he ac-
knowledgeed that
he was of God.

Exod. 20. 13. 14.
|| Or, cable ropes.
l For hee so go-
uerneth y hearts
of his, that their
riches doe not
blinde them.

Matth. 19. 27.
marke 10. 28.

m The little that
a man hath with
the grace of God
is an hundred-
fold better then
all the abundance
that one can
haue without
him: but the
chief recom-
pense is in hea-
uen.

Matth. 20. 17.
marke 10. 32.

12 I fast twise in the weeke: I giue tithes
of all that euer I possess.

13 But the Publicane standing afar off,
would not lift vp so much as his eyes to
heauen, but smote his breast, saying, O God
be mercifull to me a sinner.

14 I tell you this man departed to his
house iustified: rather then the other: For
euery man that exalteth himselfe shall bee
brought low, and he that humbly himselfe,
shall be exalted.

15 They brought vnto him also babes,
that hee should touch them. And when his
disciples saw it, they rebuked them.

16 But Iesus called them vnto him, and
said, Suffer the babes to come vnto me, and
forbid them not: for of such is the kingdom
of God.

17 Verely I say vnto you, Whosoever re-
ceiveth not the kingdom of God as a babe,
he shall not enter therein.

18 Then a certaine ruler asked him, say-
ing, Good master, what ought I to doe, to
inherit eternal life?

19 And Iesus said vnto him, Why cal-
lest thou me good? none is good saue one,
euen God.

20 Thou knowest the commandements,
Then shalt not commit adultery: Thou
shalt not kill: Thou shalt not steale: Thou
shalt not beare false witnesse: Honour thy
father and thy mother.

21 And he said, All these haue I kept from
my youth.

22 Then when Iesus heard that, hee sayd
vnto him, Yet lackest thou one thing, Sell
all that euer thou hast, and distribute vnto
the poore, and thou shalt haue treasure in
heauen, and come follow mee.

23 But when he heard those things, hee
was very heauie: for he was marvellous
rich.

24 And when Iesus saw him sorrowfull,
hee said, With what difficulty shall they
that haue riches enter into the kingdom of
God?

25 Surely it is easier for a camel to go
through a needles eye, then for a rich man to
enter into the kingdom of God.

26 Then sayd they that heard it, And
who then can be saved?

27 And he said, The things which are
impossible with men, are possible with
God.

28 Then Peter said, Loe, wee haue
left all, and haue followed thee.

29 And he said vnto them, Verely I say
vnto you, there is no man that hath left
house, or parents, or brethren, or wife, or chil-
dren for the kingdom of Gods sake,

30 Which shall not receiue much more
in this world, and in the world to come life
euermlasting.

31 Then Iesus tooke vnto him the
twelve, and sayd vnto them, Behold, wee goe
vp to Ierusalem, and all things shall be ful-
filled to the Sonne of man, that are written
by the Prophets.

32 For hee shall be deliuered vnto the Gen-
tiles, and shall be mocked, and shall be spi-
ritually intreated, and shall be spitte on.

33 And when they haue scourged him,
they wil put him to death: but the third day
he shall rise againe.

34 But they understood none of these
things, and this saying was hid from them,
neither perceiued they the things, which
were spoken.

35 And it came to passe, that as hee
was come neere vnto Iericho, a certaine
blinde man sat by the way side begging.

36 And when hee heard the people passe
by, he asked what it meant.

37 And they said vnto him, that Iesus of
Nazareth passed by.

38 Then he cried, saying, Iesus the sonne
of Dauid, haue mercie on me.

39 And they which went before, rebuked
him, that hee should hold his peace, but hee
cried much more, Sonne of Dauid haue
mercie on me.

40 And Iesus stood still, and com-
manded him to be brought vnto him. And when
he was come neere, he asked him,

41 Saying, What wilt thou that I doe
vnto thee? And he said, Lord, that I may re-
ceiue my sight.

42 And Iesus said vnto him, Receiue thy
sight: thy faith hath laued thee.

43 Then immediately hee receiued his
sight, and followed him, praising God: and
all the people when they saw this, gaue praise
to God.

CHAP. XIX.

2 Of Zaccheus. 12 The ten pieces of money. 28
Christ rideth to Ierusalem, and we peregrin is 45
He chaseth out the merchants, 47 and his enemies
seeke to destroy him.

Now when Iesus entred and passed thro-
row Iericho,

2 Behold, there was a man named Zac-
cheus, which was the chiefe receiuer of the
tribute, and he was rich.

3 And hee sought to see Iesus, who hee
should be, and could not for the piasse: be-
cause he was of a low stature.

4 Wherefore he ran before, and climed
vp into a wild figge tree, that he might see
him, for he should come that way.

5 And when Iesus came to the place, hee
looked vp and saw him, and said vnto him,
Zaccheus, come downe at once: for to day I
must abide at thine house.

6 Then he came downe hastily, and re-
ceiued him ioyfully.

7 And when all they saw it, they mur-
mured, saying, that he was gone in to lodge
with a sinner.

8 And Zaccheus stood forth, and said
vnto the Lord, Behold, Lord, the halfe of my
goods I giue to the poore: and if I haue ta-
ken from any man by forged cauallation, I
restore him foure fold.

9 Then Iesus sayd vnto them, This day
is saluation come vnto this house, for as
much as hee is also become the sonne of A-
braham.

10 For the Sonne of man is come to
seek, and to saue that which was lost.

doe the workes of Abraham, Iohn 8. 39. by the which things wee
are most assured of life euermlasting, Rom 8. 29. Matth. 18. 11.

Matth. 20. 29.
marke 10. 46.

n The people
used to call the
Messias by this
name, because
they knew he
should come of
the stocke of
Dauid, Pal. 132.
11. Acts 2. 30.
o He was mind-
full of the bene-
fit receiued, and
also the people
were moued
thereby to glo-
rifie God.

|| Or, a man of a
micket life.

|| Or, false accusa-
tion.

a Zaccheus ad-
option was a
figure that the
whole familie
was receiued to
mercy. Notwith-
standing this pro-
mise, God teler-
ueth to himselfe
free libertie, ei-
ther to chule or
forlike, as in A-
brahams house.

b To be the son
of Abraham is
to be chosen free-
ly, Rom 9. 8. to
walke in the
steps of the faith
of Abraham,
Rom. 4. 12. to

Matth. 25. 14.

c This was to declare to them, that he must yet take great paines before his kingdom should be established. d This piece of money is called Mina, and the whole summe mounteth about the value of seuentene pound, esteeming euery piece about five nobles and seuen pence.

e God will not that his graces remaine idle with vs. f Whereby we learne that the second coming of our Saviour Christ shall be more glorious and excellent then it doeth now appeare.

g They that suppress the gifts of God, and live in idleness, are without all excuse.

Chap. 8. 18. matth. 23. 12. and 25.

h He that faithfully bestoweth the graces of God, shall haue them increased, but they shall be taken away from him that is vnprofitable, and vseth them not to Gods glory.

i Herely we perceive the excellent confanck of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgement: yet went before his fearefull disciples, and led the way to death.

Matth. 21. 1.

marke 11. 1.

11 And whiles they heard these things, he continued and spake a parable, because hee was nere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He sayd therefore, * A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 And he called his tenne seruants, and deliuered them tenne pieces of mony, and said vnto them, * Occupy till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe when hee was come againe, and had receiued his kingdome, that hee commaunded the seruants to bee called to him, to whome he gaue his mony, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece hath increased ten pieces.

17 And he said vnto him, Well good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased five pieces.

19 And to the same hee sayd, Be thou also ruler ouer five cities.

20 So the other came, and sayd, Lord, behold thy piece, which I haue layd vp in a napkin.

21 For I feared thee, because thou art a strait man, thou takest vp that thou laydest not downe, and reapest that thou didst not sow.

22 Then he said vnto him, Of thine owne mouth wilt I iudge thee, O euill seruant. Thou knewest that I am a strait man, taking vp that I laid not downe, and reaping that I did not sow.

23 Wherefore then gauest thou not my money into the banke, that at my coming I might haue required it with vantage?

24 And he said vnto them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, hee hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreover those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, hee went forth before, ascending vp to Ierusalem.

29 * And it came to passe, when hee was come nere to Bethphage, and Bethania, besides the mount which is called the mount of Olives, hee sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein assoone as yee are come, yee shall finde a colt tied, whereon neuer man hath rode: loose him, and bring him hither.

31 ¶ And if any man aske you, why yee looke him, thus shall ye say vnto him, Because the Lord hath neede of him.

32 So they that were sent went their way, and found it as he had sayd vnto them.

33 And as they were loosing the colt, the owners thereof said vnto them, Why loose ye the colt?

34 And they sayd, The Lord hath neede of him.

35 ¶ So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spread their clothes in the way.

37 And when he was now come nere to the going downe of the mount of Olives, the whole multitude of the disciples began to crye, and to prayse God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heauen, and glory in the highest places.

39 Then some of the Pharisees of the company said vnto him, Master, rebuke thy disciples.

40 But he answered and said vnto them, I tell you, that if these should hold their peace, the stones would crie.

41 ¶ And when he was come nere, hee beheld the citie, and wept for it.

42 Saying, ¶ O if thou haddest euen known at the least in this thy daye those things, which belong vnto thy peace: but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and the children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation.

45 ¶ He went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, but yee haue made it a den of thieues.

47 And he taught daily in the Temple. And the hie Priests, and the Scribes, and the chief of the people sought to destroy him.

48 But they could not finde what they might doe to him: for all the people hangd vpon him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouths by another question, 9 sheweth their destruction by a parable. 22 The authority of princes. 27 The resurrection, and his diuine power. 46 He reprooueth the ambition of the Scribes.

And it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders,

3. And spake vnto him, saying, Tell vs by what

Matth. 21. 7.

john 12. 14.

i They with that God may be appeased & reconciled with men, and so by this meanes beglorified.

Chap. 21. 9. matth. 24. 1. marke 13. 8

m Christ partly pieth the citie which was to nere her destruction, and partly

vpbraiderh their malice which would not imbrace Christ their

Saniour, & therefore pronouced greater punishment to Ierusalem, then to other cities, which

had not received like graces.

n Meaning, Christ, without whom there is no saluation, and with whom is al felicitie.

o Through thine owne malice thou art blinded.

p And receiuedst not the Redeemer which was sent thee.

Matth. 21. 13.

marke 11. 17.

isa. 56. 7.

ieze. 7. 18.

¶ Or, in the day time.

q That is, were most attent to heare.

what authoritie thou doest these things, or who is hee that hath giuen thee this authoritie?

2 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

3 The baptisme of Iohn, was it from heauen, or of men?

4 And they reasoned within themselves, saying, If we shall say, From heauen, he will say, Why then beleeued ye him not?

5 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

6 Therefore they answered, that they could not tell whence it was.

7 Then Iesus said vnto them, Neither tell I you by what authoritie I doe these things.

8 ¶ Then began hee to speake to the people this parable, ¶ A certaine man planned a vineyard, and let it forth to husbandmen, and went into a strange countrey, for a great season.

9 And at a time he sent a seruant to the husbandmen, that they should giue him of the fruite of the vineyard, but the husbandmen did beate him, and sent him away empty.

10 Again he sent yet another seruant, and they did beate him, and soule increased him, ardent him away empty.

11 Moreover, he sent the third, and him they wounded, and cast out.

12 Then said the Lord of the vineyard, What shall I doe? I will send my beloued Sonne: it may be that they will doe reverence, when they see him.

13 But when the husbandmen saw him, they reasoned within themselves, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

14 So they call him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

15 Hee will come and destroy these husbandmen, and will giue out his vineyard to others: but when they heard it, they sayd, God forbid.

16 And he beheld them, and said, What meaneth this then that is written, ¶ The stone that the builders refused, that is made the head of the corner?

17 Whosoever shall fall vpon that stone, shall be broken: and on whomsoever it shall fall, it will grinde him to powder.

18 Then the hie Priests and the Scribes the same houre went about to lay hands on him: (but they feared the people) for they perceived that he had spoken this parable against them.

19 ¶ And they watched him, and sent forth spies, which shouldaine themselves iust men, to take him in his talke, and to reuerse him vnto the power and authoritie of the Gouernour.

20 And they asked him, saying, Master, we know that thou sayest and teachest right, neither dost thou accept mans person, but teachest the way of God truly,

21 Is it lawful for vs to giue Cesar tri-

bute, or no?

22 But he perceived their craftinesse, and said vnto them, Why tempt ye me?

23 Shew me a penny. Whose image and superscription hath it? They answered and said, Celsars.

24 Then he said vnto them, ¶ Giue then vnto Celsar the things which are Celsars, and to God those which are Gods.

25 And they could not repprooue his saying before the people: but they marvelled at his answer, and held their peace.

26 ¶ Then came to him certaine of the Sadduces, (which denie that there is any resurrection) and they asked him,

27 Saying, Master, Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seed vnto his brother.

28 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

29 And the second tooke the wife, and he died childlesse.

30 Then the third tooke her: and so likewise the seuen died, and left no children.

31 And last of all, the woman died also.

32 Therefore at the resurrection, whose wife of them shall shee be: for seuen had her to wife.

33 Then Iesus answered, and said vnto them, The children of this world marrie wiues, and are married.

34 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

35 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the children of the resurrection.

36 And that the dead shall rise againe, euen ¶ Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

37 For hee is not the God of the dead, but of them which liue: for all liue vnto him.

38 Then certain of the Pharisees answered, and said, Master, thou hast well said.

39 And after that, durst they not aske him any thing at all.

40 ¶ Then said he vnto them, How say they that Christ is Dauids sonne?

41 And Dauid himselfe saith in the book of the Psalmes, ¶ The Lord said vnto my Lord, Sit at my right hand,

42 Till I shall make thine enemies thy footstool.

43 Seeing Dauid called him Lord, how is he then his sonne?

44 ¶ Then in the audience of all the people, he said vnto his disciples,

45 ¶ Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chiefe courtes at feasts.

Rom 13.7.

k The dutie which we owe to princes, let- teth nothing that which is due vnto God.

Matth. 22.23.

marke 12.18.

Deut. 25.5.

l In this place he call-eth all them children of this world,

which remaine in the same: or else matrimonie should not seeme to appertaine to the children of God, as that wicked mon- ster Pope Cyri- cus taught a- gainst the mani- fest Scriptures.

m Since marriage is ordained to maintaine & increase man- kind, when we shall be immor- tal, it shall not be in any vie.

n For although the wicked rise againe, yet that life is but death

and an eternall destruction.

Exod. 3.6.

o Of them which are not, but of them which are,

p The immorta- litye of the soule cannot be sepa- rated from the resurrection of the body, where- of here Christ properly spea- keth.

Matth. 22.44.

marke 12.35.

Psal. 110.1.

q For the sonne is not Lord of his father, and therefore if fol- loweth that Christ is God.

Chap. 11.43.

matth. 23.6.

marke 12.38.

a By Baptisme he comprehended all Iohns ministry, who bare witness to Christ.

b By this means hee made them ashamed and astoned.

Matth. 21.33.

marke 12.1.

Isa 5.1.

iera 2.21.

c The lewes were as Gods plants, and his owne grating, d God committed his people to the gouernours and Priests,

e He raised vp Prophets.

Psal. 118.22.

isa 28.16. after

4.11. rom. 9.33.

1. pet. 2.7.

f For by it the building is ioyned together, & made strong.

g They that stumble and fall on Christ, think- ing to oppress him, shall be o- verthrown themselves, and destroyed.

Matth. 22.16.

marke 12.13.

h They waited for a convenient time and place.

i They thought it vnlawfull to pay to a prince being an infidel,

that which they were wont to pay to God in his Temple.

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shall receiue greater damnation.

C H A P. XXI.

3 Christ commendeth the poore widow. 6 He warneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the world, 37 and of his dayly exercise.

Marke 12.41.

And as he beheld, he saw the rich men which cast their gifts into the treasure, 2 And he saw also a certaine poore widow, which cast in thither two mites, 3 And he said, Of a trouth I say vnto you, that this poore widow hath cast in more then they all.

4 For they all haue of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the lining that she had.

5 Now as some spake of the Temple, how it was garnished with gouldy stones, and with consecrate things, he said,

6 For these things that yee looke vpon: the dayes will come, wherein a stone shall not be left vpon a stone, that shall not bee throwen downe.

7 Then they asked him, saying, Master, but when shall these things bee? and what signe shall there bee, when these things shall come to passe?

8 And he said, Take heede that yee be not deceiued: for many will come in my Name, saying, I am Christ, and the time draweth nere: follow yee not them therefore.

9 And when yee heare of warres and seditions, bee not afraid: for these things must first come, but the ende followeth not by and by.

10 Then he said vnto them, Nation shall rise against nation, and kingdome against kingdome.

11 And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vpon to the Synagogues, and into prisons, and bring you before kings and rulers for my Names sake.

13 And this shall turne to you, for a testimoniall.

14 Lay it vpon therefore in your hearts, that yee premeditate not what yee shall answer.

15 For I will giue you a mouth, and wisdom, where against all your aduersaries shall not be able to speake, nor resist.

16 For yee shall be betrayed alio of your parents, and of your brethren and kinsemen, and friends, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 For there shall not one haire of your head perish.

19 By your patience possesse your soules.

20 And when ye see Ierusalem belie-

ged with souldiers, then vnderstand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are writen.

23 But woe bee to them that bee with child, and to them that giue sucke in those dayes: for there shall be great distresse in this land, and wrath ouer this people.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall be troden vnder foot of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 Then there shall bee signes in the sunne, and in the moone, and in the starres, and vpon the earth trouble among the nations, with perplexitie: the Sea and the waters shall roare.

26 And mens hearts shall faile them for feare, and for looking after those things, which shall come on the world: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, & lift vp your heads: for your redemption draweth nere.

29 And he spake to them a parable, Behold the figge tree, and all trees,

30 When they now shoot forth, yee seeing them, know of your owne selues that Summer is then nere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is nere.

32 Verily I say vnto you, This age shall not passe, till all these things be done.

33 Heauen and earth shall passe away, but my words shall not passe away.

34 Take heede to your selues, lest at any time your hearts bee oppressed with surfeiting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of man.

37 Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

C H A P. XXII.

4 Conspiracie against Christ. 7 They eate the Pasche. 19 The institution of the Lords Supper. 24 They strue who shall be greatest, and hee reproo- neth them. 42 He prayeth vpon the mount. 47 He deliuereth him, and bringeth him to the

f Gods wrath against his people shall appeare by the calamities and plagues wherewith hee will punish them. g He meaneth their iniquities to receiue likewise their punishment afterward.

1/13.10.22.ek. 32.7.mas.24.29. marke 13.24.

Rom.8.23. h The effect of that redemption which Iesus Christ hath purchased, shall then fully appeare.

i For all these things came within fiftie yeeres after.

k To catch and entangle them whersoever they be in the world. Or, that ye may be made worthy.

a God esteemeth not the gifts or almes by the quantity or value, but by the heart and affection
Chap. 19. 43, 44. marke 12.41. 13.1. 1/Or, gifts.

Ephe. 5.6. 2.thef.2.3. b Christ then maketh answer of that which was more necessary for them, and not to the question they demanded.

Matth. 24.7. marke 13.8. c This their sufferance shall both be a greater confirmation to the Gospel, and also by their constancie the tyrannie of their enemies shall at length be manifested before God and man.

Chap. 12.12. matth. 10.19. marke 13.11. d For though they were so impudent to resist, yet true euer gaineth the victory. Mat. 11.30. e That is, liue joyfully and blessedly euen vnder the crosse. Mat. 24.15. mar. 13.14. dan. 9.27.

Matth. 26. 1.
marke 14. 1.

a The feast was so called, because they could eat no leavened bread for the space of seven days: for so long the feast of the Pascheour continued.
b Such as were appointed to keepe y Temple.
c For they were in doubt what way to take before this occasion was offered.

Matth. 26. 17.
marke 14. 13.

d According to Gods comendement, which was first to offer it, & after to eat it.

Mat. 26. 0. mar. 14. 17, 18.

e Which was in the evening about twilight, which time was appointed to eat the Pascheour.
f He meaneth that this is the last time that he would be conversant with them as he was before, or so care with them.

Matth. 26. 26.

marke 14. 22.

g. cor. 11. 24.

h The bread is a true signe, and an assured testimony that the body of Iesus Christ is given for the nurture of our souls:

likewise the wine significeth that his blood is our drinke to refresh and quicken vs everlastingly.

h The signe of the new covenant which is establi-

shed & ratified by Christs blood.

John 13. 18.

p al. 4. 1. 9.

p By the secret counsell of God,

as Actes 4. 28.

his Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.

NOW the Feast of unleavened bread drew nere, which is called the Pascheour.

2 And the high Priests and Scribes sought how they might kill him: for they feared the people.

3 Then entered Satan into Judas, who was called Iscariot, and was of the number of the twelve.

4 And he went his way and communed with the high Priests and captains, how he might betray him to them.

5 So they were glad, and agreed to give him money.

6 And he consented and sought opportunitie to betray him unto them, when the people were away.

7 ¶ Then came the day of unleavened bread when the Pascheour must be sacrificed.

8 And hee sent Peter and John, saying, Goe and prepare vs the Pascheour, that wee may eat it.

9 And they said to him, Where wilt thou that we prepare it?

10 Then hee said unto them, Behold, when yee be entered into the cite, there shall a man meete you, bearing a pitcher of water: follow him into the house that hee entereth in,

11 And say to the good man of the house, The master sayth unto thee, Where is the lodging where I shall eat my Pascheour with my disciples?

12 Then hee shall shew you a great high chamber trimmed, there make it ready.

13 So they went and found as hee had said unto them, and made ready the Pascheour.

14 ¶ And when the houre was come, hee sat downe, and the twelve Apostles with him.

15 Then he said unto them, I have earnestly desired to eat this Pascheour with you before I suffer.

16 For I say unto you, I henceforth I will not eat of it any more, untill it be fulfilled in the kingdome of God.

17 And hee tooke the cup, & gave thanks, and sayd, Take this, and divide it among you.

18 For I say unto you, I will not drinke of the fruit of the vine, untill the kingdome of God be come.

19 ¶ And hee tooke bread, and when hee had given thanks, he brake it, and gave to them, saying, This is my body, which is given for you: doe this in the remembrance of me.

20 I likewise also after Supper he tooke the cup, saying, This cup is the new Testament in my blood which is shed for you.

21 ¶ Per beholds, the hand of him that betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth, as it is appointed: but woe be to that man, by whom he is betrayed.

22 Then they began to enquire among themselves, which of them it should be, that should doe that.

24 ¶ And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said unto them, The kings of the Gentiles reigne over them, and they that beare rule over them, are called Grauous lords.

26 But ye shall not be so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? is not he that sitteth at table? And I am among you as hee that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I appoynt unto you a kingdome, as my Father hath appoynted to mee,

30 That ye may eate and drinke at my table in my kingdome, and sit on seats, and iudge the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired you, to know you as wheate.

32 But I haue prayed for thee, that thy faith faile not: therefore when thou art conuered, strengthen thy brethren.

33 ¶ And hee said unto him, Lord, I am ready to goe with thee into prison, and to death.

34 But hee sayd, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knowest me.

35 ¶ And hee said unto them, ¶ When I sent you without bag, and scrip, and shoes, lacked yee any thing? And they sayd, No thing.

36 Then hee said to them, But now hee that hath a bag, let him take it, and likewise a scrip: and hee that hath none, let him sell his coat, and buy a twoze.

37 For I say unto you, that yet the same which is written must be performed in mee, ¶ Even with the wicked was hee numbered: for doubtlesse those things which are written of me, haue an end.

38 And they said, Lord, behold, here are two twozds. And hee sayd unto them, It is enough.

39 ¶ And hee came out, and went (as hee was wont) to the mount of Olives: and his disciples also followed him.

40 ¶ And when he came to the place, hee sayd to them, Pray, lest ye enter into temptation.

41 And hee gate himselfe from them about a stones cast, and kneeled downe and prayed,

42 Saying, Father, if thou wilt, take away this cup from mee: neuerthelesse, not my will, but thine be done.

43 And there appeared an Angel unto him, from heaven, comforting him.

44 But being in an agonie, hee prayed more earnestly: and his sweate was like dropes of blood, trickling downe to the ground.

Matth. 20. 25.
marke 10. 43.

k Meaning, that they haue vaine and flattering titles giuen them, forasmuch as they are nothing lesse then their names do signifie. Or, yongst. Or, leave by himselfe.

Matth. 19. 28.

l By these similitudes hee declarer, that they shalbe partakers of his glory: for in heauen is neither eating nor drinking.

1. Pet. 5. 8.

m Satan seeketh by all meanes to disquiet the church of Christ, to disperse it, and to shake it from the true faith.

n It was fore shakn, but yet not overthrowen.

Mat. 26. 34. 35.

marke 14. 29. 31.

ohn 13. 38.

Matth. 10. 5. 10.

o By this he sheweth them that they must sustein great troubles and afflictions.

isa 53. 12.

p They were yet farthe that they thought to haue resisted with materiall weapons,

whereas Christ warneth them of a spirituall fight,

wherein as well their life as faith should be in danger.

Matth. 26. 36.

marke 14. 32.

ohn 18. 1.

Matth. 26. 41.

marke 14. 38.

q Meaning, his death & passion.

r The word significeth horror that Christ had conceived, not only for feare of

death, but of his more earnestly: and his sweate was like

dropes of blood, trickling downe to the

ground.

45 And he rose by from prayer, and came to his disciples, and found them sleeping for heaviness.

46 And hee said unto them, Why sleepe ye? rise and pray, lest ye enter into temptation.

47 ¶ And while hee yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came neere unto Iesus to kille him.

48 And Iesus sayde unto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they said unto him, Lord, shall we smite with sword?

50 And one of them smote a servant of the hie Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus sayd to the hie Priests, and captains of the Temple, and the Elders which were come to him, Be ye come out as unto a thiefe with swords and staves?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very house, and the power of darkenesse.

54 ¶ Thenooke they him, and led him, and brought him to the hie Priests house. And Peter followed a farrer off.

55 ¶ And when they had kindled a fire in the mids of the hall, and were set downe together, Peter also sat downe among them.

56 And a certaine maid beheld him as he sat by the fire, and having well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Monian, I know him not.

58 And after a litle while, another man saw him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine ocher affirmed, saying, Verely, even this man was with him: for hee is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 And the men that helde Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ And asfoone as it was day, the Elders of the people, and the hie Priests and the Scribes came together and led him into their Council,

67 Saying, Art thou the Christ? tell vs. And he said unto them, If I tell you, ye will not beleue it.

68 And if also I talke you, ye will not aswereme, nor let me goe.

69 ¶ Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he laid to them, Ye say that I am.

71 Then sayd they, What neede we any further witness: for wee our selues haue heard it of his owne mouth.

CHAP. XXIII.

¶ Iesus is brought before Pilate and Herod. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 42 Hee cometh to the thiefe and many others at his death, 53 and is buried.

¶ Then the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, Wee haue found this man peruertering the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a king.

3 ¶ And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, He mooueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of the rods iurisdiction, hee sent him to Herode, which was also at Ierusalem in those dayes.

8 And when Herod saw Iesus, hee was exceedingly glad: for he was desirous to see him of a long season, because hee had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priests also & Scribes stood forth, and accused him vehemently.

11 And Herod with his men of warre despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, and the rulers, and the people,

14 ¶ And said unto them, Ye haue brought this man vnto me, as one that peruertered the people: and behold, I haue examined him before you, and haue found no fault in this man, of those things whereof ye accuse him.

15 Now, nor yet Herod: for I sent you to him: and loe, nothing worthy of death is done to him.

16 I will therefore chastise him, and let him loose.

17 (For of necessity hee must haue let one loose vnto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliuer to vs

x At his second coming.
y As in the second place of honour and dignitie.

Math. 23. 31.
marke 12. 17.
a Who was the chiefe gouernour, and had the examination of matters of life and death.
Math. 27. 11.
marke 15. 2.
iohn 18. 33.

b To rid his hands, and to gratifie Herod.
|| Or, at that time.
c Of certaine curiositie.
|| Or, miracle.
d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.
|| Or, band or traine.

e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage.
|| Or, in brights colour.
Math. 27. 23.
marke 15. 14.
iohn 18. 38.
and 19. 4.
|| Or, by him.
f For the Romanes had giuen such franchises and liberties to the Iewes, which was but a tradition, and not according to the word of God.

Math. 26. 47.
marke 14. 43.
iohn 18. 3.

f For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God.
Math. 26. 69.
marke 14. 66.
iohn 18. 25.

Math. 26. 34.
iohn 13. 38.
e They scoffed at him because the people thought he was a Prophet.
Math. 27. 1.
marke 15. 1.
iohn 18. 28.
u They asked not to the end that the truth might be knowne (for the thing was too manifest) but for malice they bare towards Christ.

vs Barabbas:

19 Which for a certaine insurrection made in the citie, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 And he said vnto them the third time, But what euill hath hee done? I finde no cause of death in him: I will therefore chaunge him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified: and the voyces of them, & of the chief Priests preuailed.

24 So Pilate gaue sentence that it should be as they required.

25 And hee let loose vnto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to doe with him what they would.

26 ¶ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they layd the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and said, ¶ Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke.

30 Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Coner vs.

31 ¶ For if they doe these things to a greene tree, what shall be done to the drie? 32 ¶ And there were two others, which were euill doers, led with him to be slaine.

33 And when they were come to the place which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then said Iesus, Father, forgive them: for they knowe not what they do. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if hee be the Christ, the Chosen of God.

36 The fouldiers also mocked him, and came and offered him vineger,

37 And said, If thou be the King of the Iewes, saue thy selfe.

38 And a superscription also was written ouer him in Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, I feare thee not God, seeing thou art in the same condemnation?

41 We are in deepe righteously here: for we receiue things worthy of that we haue

done: but this man hath done nothing amisse.

42 And hee said vnto Iesus, Lord remember mee when thou comest into thy kingdome.

43 Then Iesus sayd vnto him, Verely I say vnto thee, To day shalt thou be with me in Paradise.

44 ¶ And it was about the sixth houre: and there was a darknesse ouer all the land, mid-day, vntill the ninth houre.

45 And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cried with a loude voyce, and sayd, Father, into thine hands I commend my spirit. And when he had thus said, he gaue vp the ghost.

47 ¶ Now when the Centurion saw what was done, he glorified God, saying, Of a surety this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 And all his acquaintance stood afare off, and the women that followed him from Galilee, beholding these things.

50 ¶ And behold, there was a man named Ioseph, which was a Counsellor, a good man and a iust,

51 He did not consent to the counsel and deed of them, which was of Arimathea, a city of the Iewes: who also himselfe was baptized for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it down, and wrapped it in a linnen cloth, and laid it in a tombe between out of a rocke, wherein was neuer man yet layde.

54 And that day was the Preparation, and the Sabbath began.

55 And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was layd.

56 And they returned, and prepared oyls and ointments, and rested the Sabbath day, according to the commandment.

CHAP. XXIIII.

¶ The women came to the grave. 13 Christ appeareth vnto the two disciples that went toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their understanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 and of their daily exercise.

Now the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed

Psal. 31. 5.

¶ Or, captaine. o The Romans captain, who had charge ouer an hundred men.

Math. 27. 57. Marke 15. 43. Iohn 19. 38.

¶ Or, had imbraced p He looked for the redeemer by whom all should be restored.

q When men prepared all things ready for the feast. r That is, began the lame evening.

Math. 28. 1. Marke 16. 1. Iohn 20. 1. a Which was the first day after the first Sabbath of the feast.

b Two Angels in forme of men.

g The iudge giueth sentence with Christ before he condemneth him, whereby plainly appeareth Iesus innocencie.

Math. 27. 32. Marke 15. 21.

¶ Or, warn of Ierusalem. Isa 2. 19. Ios. 10. 8. Iud. 6. 16. 1. Pet. 4. 17. h If the innocent be thus handled, what shall the wicked man be? Mat. 27. 38. Marke 15. 27. Iohn 19. 18.

¶ Or, the place of sculles. i Whom God hath before all others appointed to be the Messias: otherwise the Scripture calleth them the elect of God, whom he hath chosen before all beginning to life euerslasting. k Mixt with myrrhe and gall to hasten his death.

l That the thing might be known to all nations, because these three languages were most common.

m The condemnation which thou now sufferest, causeth thee not to feare God.

downe their faces to the earth, they sayd to them, Why seeke ye him that liueth, among the dead?

6 He is not here, but is risen: remember * how he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the hands of sinfull men, and be crucified, & the third day rise againe.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things vnto the elcuen, and to all the remnant.

10 Now it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, which tolde these things vnto the Apostles.

11 But their words seemed vnto them, as a fained thing, neither beleued they them.

12 Then arose Peter, and came vnto the sepulchre, and looked in, and saw the linnen clothes layd by themselves, and departed wondering in himselfe, at that which was come to passe.

13 ¶ And behold, two of them went that same day to a towne which was from Ierusalem about ^{the} threescore furlongs, called Emmaus.

14 And they ^d talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew neere, and went with them.

16 But their eyes ^{were} holden, that they could not know him.

17 And he said vnto them, What maner of communications are these that yee haue one to another as ye walke, and are sad?

18 And the one (named Cleophas) answered, and said vnto him, Art thou onely a stranger in Ierusalem, & hast not knowne the things which are come to passe therein, in these dayes?

19 And hee sayde vnto them, What things? And they said vnto him, Of Iesus of Nazaret, which was a Prophet mighty in deede and in word before God, and all the people.

20 And how the high Priests and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But we ^{are} trusted that it had benee he that should haue deliuered Israel, and as touching all these things, to day is the third day that they were done.

22 Pea, and certaine women among vs made vs astonied, which came early vnto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also scene a vision of Angels, which sayd, that he was alieue.

24 Therefore certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not.

25 Then he said vnto them, O fooles, and slow of heart to beleene all that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glory?

27 And hee began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew neere vnto the towne which they went co, but he ^{made} as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is toward night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe as he sat at table with them, he tooke the bread, and gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: but hee was taken out of their sight.

32 And they sayd betwene themselves, Did not our hearts burne within vs, while he talked with vs by the way, and when hee opened to vs the Scriptures?

33 And they role vp the same houre, and returned to Ierusalem, and found the elcuen gathered together, and them that were with them,

34 Which sayd, The Lord is risen in deede, and hath appeared to Simon.

35 Then they told what things were done in the way, and how he was knowne of them in ^{the} breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the mids of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposi^{ng} that they had scene a spirit.

38 Then he said vnto them, Why are yee troubled, and wherefore doe doubts arise in your hearts?

39 Behold mine hands and my feete: for it is I my selfe: handle mee, and see: for a spirit hath not flesh and bones, and ye see me haue.

40 And when hee had thus spoken, hee shewed them his hands and feete.

41 And while they yet beleued not for joy, and wondered, he said vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fish, and of an hony combe.

43 And hee tooke it, and did eate before them.

44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of mee in the Law of Moses, and in the Prophets, and in the Psalmes.

45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

46 And said vnto them, Thus it is written, & thus it behoued Christ to suffer, and to rise againe from the dead the third day,

47 And that repentance and remission of sinnes should bee preached in his Name among all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the ^{promise} of my Father vpon you: but tary ye in the cite of Ierusalem, vntill ye be indued with power from on high.

50 Afterward he led them out into Bethanias,

Christ onely is the interpreter of the Scriptures: for both the beginning and end thereof direct vs to him, because he is the Saviour that is promised, k Because Christ did both shut their eyes and open them, hee would keepe them in suspence, till his time came to manifest himselfe vnto them. l According to the custome: the which maner of praying before meate they vse to this day.

m So soone as he began to breake bread. Marke 16. 14. iohn 20. 19.

Chap. 9. 21.
math. 17. 23.
marke 9. 31.

Marke 16. 12.

c Which is about seuen miles and an halfe.

d Hereby appeareth that they had faith, although it was weake.

e This declareth that we can neither see nor vnderstand, till God open our eyes.

f For the thing was so notorious, that all men might haue knowne it.

g They vnderstood not yet what was the deluerance that Iesus Christ purchased for vs, but looked for some worldly prospectie.

h Infidelity is reprooued.

Iohn 15. 26. actes 1. 4. n Which was in the hill Whithsunde when the holy Ghost was sent from heauen.

Mark 16 19.
after 1. 9.

nta, and life by his hands and blessed them.
51 And it came to passe, that as he blessed
them, he departed from them, and was ca-
ried up into heauen.

52 And they worshipped him, and retur-
ned to Ierusalem with great ioy
53 And were continually in the Temple
praying and lauding God, Amen.

The holy Gospel of Iesus Christ, according to Iohn.

1. 14. 17. The diuinitie, humanitie, and office of
Iesus Christ. 15 The testimonie of Iohn. 39 The
calling of Andrew, Peter, &c.



In the beginning was the
Word, and the Word was
with God, and that Word
was God.

2 The same was in the
beginning with God.

3 All things were made by it, and with-
out it was made nothing that was made.

4 In it was life, and the life was the
light of men.

5 And the light shineth in the darkness,
and the darkness comprehended it not.

6 ¶ There was a man sent from God
whose name was Iohn.

7 The same came for a witness, to beare
witness of the light, that all men through
him might beleeue.

8 Hee was not that light, but was sent to
beare witness of the light.

9 That was true light, which lighteth
every man that cometh into the world.

10 Hee was in the world, and the world
was made by him: and the world knewe
him not.

11 He came unto his own, and his own
received him not.

12 But as many as receiued him, to them
he gaue power to be the sonnes of God, euen
to them that beleeue in his Name,

13 Which are borne not of blood, nor of
the will of the flesh, nor of the will of man,
but of God.

14 And the Word was made flesh, and
dwelt among vs, (and we sawe the glory
therof, as the glory of the only begotten Son
of the Father) full of grace and truerth.

15 ¶ Iohn bare witness of him, and cryed,
saying, This was hee of whom I said, hee
that cometh after mee, is preferred before
me: for he was before me.

16 And of his fullnesse haue all wee recei-
ued, and grace for grace.

17 For the Law was giuen by Moses,
but grace and truerth came by Iesus Christ.

18 No man hath scene God at any time:
the only begotten Son, which is in the bo-
some of the Father, he hath declared him.

19 ¶ Then this is the record of Iohn,
when the Iewes sent Priests and Leuites
from Ierusalem, to aske him, Who art
thou?

20 And he confessed and denied not, and

sayde plainely, I am not the Christ.

21 And they asked him, What then? Art
thou Elias? and he said, I am not. Art thou
the Prophet? and he answered, No.

22 Then sayde they vnto him, Who art
thou, that we may giue an answer to them
that sent vs? whatapest thou of thy selfe?

23 He said, I am the voyce of him that
cryeth in the wilderness, Make straight the
way of the Lord, as said the Prophet Elias.

24 Now they which were sent, were of the
Pharisees.

25 And they asked him, and said vnto him,
Why baptizest thou then, if thou be not the
Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I bap-
tize with water: but there is one among you,
whom ye know not.

27 He it is that cometh after me, which
is preferred before me, whose shoe latchet I
am not worthy to vnlace.

28 These things were done in Bethaba-
ra beyond Iordan where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus com-
ming vnto him, & saith, Beholde the Lambe
of God, which taketh away the sinne of the
world.

30 This is he of whom I said, After me
cometh a man, which is preferred before
me: for he was before me.

31 And I knewe him not: but because
he should be declared to Israel, therefore am
I come, baptizing with water.

32 So Iohn bare record, saying, I saue
the Spirit come downe from heauen, like
a dove, and it abode vpon him.

33 And I knew him not: but he that sent
me to baptize with water, hee said vnto me,
Upon whom thou shalt see the Spirit come
down, and tarry still on him, that is he which
baptiseth with the holy Ghost.

34 And I saue, and bare record, that this
is the Sonne of God.

35 ¶ The next day, Iohn stood againe,
and two of his disciples:

36 And he beheld Iesus walking by, and
said behold the Lambe of God.

37 And the two Disciples heard him
speake and followed Iesus.

38 Then Iesus turned about, and saue
them follow, and sayde vnto them, What
seek ye? And they said vnto him, Rabbi,
(which is to say by interpretation, Master),
where dwellest thou?

39 Hee saide vnto them, Come and seee.
They came and saw where hee dwelt, and a-
bode with him that day: for it was about
the tenth houre.

40 Andrew, Symon Peters brother, was
one of the two which had heard of Iohn
and that followed him.

Acts 13. 25.

o Whom they
looked for to be
such one as Mo-
ses was, Deut.

18. 15.

1/a 40. 3.

matth 3. 3.

luke 3. 4.

Matth. 3. 11.

mar. 1. 7.

luke 3. 16.

acts 1. 5. and 11.

16. and 19. 4.

p Signifying the

original sinne,

which is the

sinne of all

sinnes, and there-

fore with all other

sinnes.

q That is, by

light, but only

by the reuelation

of God.

Matth. 3. 16.

mar. 1. 10.

luke 3. 22.

r Who giueth

the vertue and

effect to bap-

tisme, accompi-

shing that thing,

which is thereby

represented.

s He alludeth to

the Paschall

Lambe which

was a figure of

Christ.

t Or, where is

thy lodging? or

whither goest

thou? for he

dwelled in Naza-

ret, and was

there as a stran-

ger.

u That was two

houres before

night.

x How Iohn said

that Iesus was

the Lambe of

God.

¶ Or, before the
beginning.

a Christ is God

before all time.

b The Sonne is

of the same sub-

stance with the

Father.

c No creature

was made with-

out Christ

d Whereby all

things are quick-

ned & preserued.

e The life of man

is more excellent

then any other

creature, because

it is ioyned with

light and vnder-

standing.

f Mans minde is

full of darkness

because of cor-

ruption thereof.

Marth 3. 1. marke

1. 4. luke 3. 2.

¶ Or, uborne.

Hebr. 1. 1. 3.

g Because they

did not worship

him as their God,

Rom 1. 21. acts

14. 15.

h To the Israe-

lites, who were

his peculiar

people.

i Meaning, a

priviledge or

distiguish.

Matth. 16.

luke 2. 7. 11.

k Hee was for-

med and made

man by the ope-

ration of the ho-

ly Ghost with-

out the opea-

tion of man,

Matth. 17. 3.

3. pet. 1. 12.

¶ Or, proceeding

from the Father Col. 1. 19. and 2. 9.

¶ Or, more excellent then I.

1 More abundant grace then by Moses.

1. Tim. 6. 16. 1. Iohn 4. 1. 2.

m Meaning, he is most deare and straitly ioyned to his Father not

only in loue, but also in nature and vnion.

n And so God that

before was inuisible, was made as it were, visible in Christ.

Or, the anointed.

Or, Petrus.

Gene 49. 10.

dent. 18. 18.

Isa 4. 2. and 40.

10. and 42. 1. and

45. 8. 9. iere 23.

5. and 33. 14.

eze 34. 13. 29.

and 37. 24. 25.

dan 9. 24. 25.

y Those things

which are con-

temptible to the

world, are este-

emed and prefer-

red of God: and

those things

which the world

preferreth, God

abhorreth.

Or, thou beleeuest

z Christ openeth

the heavens, that

we may haue ac-

cesse to God, and

makeh vs fel-

lowest to the

Angels.

Gene, 28. 12.

41 The same found his brother Simon
frisk, and saide vnto him, We haue found
the Messiah, which is by interpretation, the
Christ.

42 And he brought him to Iesus. And
Iesus beheld him, and said, Thou art Si-
mon the sonne of Iona: thou shalt be called
Cephas, which is by interpretation, a
stone.

43 The day following, Iesus would
goe into Galile, and found Philip, and saide
vnto him, Follow me.

44 Now Philip was of Bethsaida, the
city of Andrew and Peter.

45 Philip found Nathanael, and sayd
vnto him, We haue found him, of whom
Moses did write in the Lawe, and the
Prophets, Iesus of Nazaret the sonne of
Ioseph.

46 Then Nathanael said vnto him, Can
there any good thing come out of Nazaret?
Philip said vnto him, Come and see.

47 Iesus saue Nathanael comming to
him, I said of him, Behold indeed an Isra-
elite, in whom is no guile.

48 Nathanael saide vnto him, Whence
knewest thou me? Iesus answered, and saide
vnto him, Before that Philip called thee,
when thou wast vnder the figge tree, I saw
thee.

49 Nathanael answered, and saide vnto
him, Rabbi, thou art the Sonne of God:
thou art the King of Israel.

50 He answered, and saide vnto him,
Because I said vnto thee, I sawe thee vnder
the figge tree, || beleeuest thou? thou shalt see
greater things then these.

51 And he said vnto him, Verely, verely
I say vnto thee, hereafter shall see heauen
open, and the Angels of God ascending
and descending vnto the Sonne of man.

CHAP. II.

8 Christ turneth the water into wine. 14 Hee
drineth the buyers and sellers out of the Temple. 19
Hee remembereth his death and resurrection. 23 Hee
conuertereth many, and distrusteth man.

And the third day was there a marriage
in Cana a towne of Galile, and the Mo-
ther of Iesus was there.

2 And Iesus was called also, and his
Disciples vnto the marriage.

3 Now when the wine failed, the Mo-
ther of Iesus said vnto him, They haue no
wine.

4 Iesus said vnto her, Woman, what
haue I to doe with thee? mine houre is not
yet come.

5 His Mother saide vnto the seruants,
Whatsoever he saith vnto you, doe it.

6 And there were set there six water-
pots of stone after the manner of the purifying
of the Iewes, containing two or three
|| ficks is a pice.

7 And Iesus sayde vnto them, Fill the
water-pots with water. Then they filled
them vp to the brimme.

8 Then hee saide vnto them, Draw out
now, and beare vnto the gouernour of the
feast. So they bare it.

9 Now when the gouernour of the feast

had tasted the water that was made wine,
(for he knew not whence it was, but the ser-
uants which drew the water, knewe) the
gouernour of the feast called the bridegrome,

10 And sayd vnto him, All men at the be-
ginning set forth good wine, and when men
haue well drunke, then that which is worse:
but thou hast kept backe the good wine vn-
till now.

11 This beginning of || miracles did Je-
sus in Cana a towne of Galile, and shewed
forth his glory: and his disciples beleeued
on him.

12 After that hee went downe into Ca-
pernaum, hee and his mother, and his || bre-
thren, and his disciples: but they continued
not many dayes there.

13 For the Iewes Passouer was at hand:
Therefore Iesus went vp to Ierusalem.

14 And hee found in the Temple those
that sold oxen & sheepe and dones, and chan-
gers of money, sitting there.

15 Then hee made a scourge of sinall cords,
and drewe them all out of the Temple with
the sheepe and oxen, & powred out the chan-
gers money, and ouerthrew the Tables,

16 And said vnto them that sold dones,
Take these things hence: make not my fa-
thers house a house of merchandise.

17 And his disciples remembered, that it
was written, The zeale of thine house hath
eaten me vp.

18 Then answered the Iewes, and said
vnto him, What signe shewest thou vnto
vs, that thou doest these things?

19 Iesus answered and sayd vnto them,
Destroy this Temple, and in three dayes I
will raise it vp againe.

20 Then said the Iewes, Forty and six
yeres was this Temple a building, and wilt
thou reare it vp in three dayes?

21 But hee spake of the Temple of his
body.

22 Aftone therefore as hee was risen from
the dead, his disciples remembered that he
thus sayd vnto them: and they beleeued the
Scripture, and the word which Iesus had
said.

23 Now when hee was at Ierusalem at
the Passouer in the feast, many beleeued in
his name, when they saw his miracles
which hee did.

24 But Iesus did not commit himselfe
vnto them, because hee knew them all,

25 And had no neede that any should
testifie of man: for hee knew what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regenerati-
on. 15 Of faith. 16 Of the loue of God towards
the world. 23 The doctrine and baptisme of Iohn,
28 And the witnesseth that he beareth of Christ.

There was now a man of the Pharisees,
named Nicodemus, a ruler of the Iewes,

2 He came to Iesus by night, and said
vnto him, Rabbi, we know that thou art a
teacher come from God: for no man could
doe these miracles that thou doest, except
God were with him.

3 Iesus

a Who vsed
continuell wash-
ings to purifie
themselves.

Which supersti-
tion Hebron the
heretike would
haue brought
into the Church
and now the Pa-
pists haue re-
ceiued it.

Or, measure.

b Whereof eue-

ry one contained

15 gallons.

Or, steward.

Or, signes.

Or, confins.

Math. 21. 12.

marke 12. 15.

Iuke 19. 45.

Psal. 69. 9.

c This asktion

was to burning

in him, that it

surmounted and

swallowed vp all

the others.

Or, miracles.

Math. 26. 61.

and 27. 40.

marke 14. 58.

and 15. 29.

d Christs body

might iustly be

called the Tem-

ple, because the

falsesse of the

Godhead dwell-

eth in corpor-

ally, Col. 2. 9.

e For hee tooke

not them for

true disciples, as

he knew by their

inward thought

what religion

seuer they did

pretend out-

wardly.

a To enter therein,
b Which thing is to be assented and incorporated into the Church of God
c Which is the spiritual water where the holy Ghost doth wash us into newness of life.
d As the power of God is manifested by the moving of the ayre, so is it in changing & renewing vs, although the manner be hid from vs.
e Although he was excellently learned, yet knew he not those things which the very babes in Christs schoole ought to know.
f We may not reach our owne inventions.
g He reprooveth him, for that men do reach things which they vnderstand not, and yet others believe them; but Christ teacheth things most certaine & known and men will not receive his doctrine.
h Which was after a common & grosse manner.
i By reason of the vnion of this Godhead with his manhood.
Numb. 21. 9.
k His power must be manifest which is not yet known.
1. Pohn. 4. 9.
Chap. 9. 39.
and 12. 47.
l The contempt of Christ, & the sins of 9 wicked condemneth them: yet Christ as a iust iudge giueth sentence against the reprobate.
m Not onely the fewes, but whosoever should believe in him.
Chap. 1. 9. n The cause and matter of condemnation.
o In walking rudely and sincerely.
Or, in God. p As they do which let God onely before their eyes, and follow the rule of his word.

3 **T**elias answered, and said vnto him, Verily, verily, I say vnto thee, except a man be borne againe, he cannot see the Kingdome of God.
4 **N**icodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and bee borne?
5 **J**esus answered, Verily, verily I say vnto thee, except that a man be borne of water and of the Spirit, hee cannot enter into the Kingdome of God.
6 **T**hat which is borne of the flesh, is flesh: and that that is borne of the Spirit, is Spirit.
7 **H**arueille not that I sayd to thee, **W**e must be borne againe.
8 **T**hou a winds bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is euery man that is borne of the Spirit.
9 **N**icodemus answered, and sayd vnto him, how can these things be?
10 **J**esus answered, and sayd vnto him, Art thou a teacher of Israel and knowest not these things?
11 **V**erily, verily I say vnto thee, we speak that we know, & testifie that we haue seene: but ye receiue not our witness.
12 **I**f when I tell you earthly things, ye blesse me not, how should ye blesse if I shall tell you of heauenly things?
13 **F**or no man ascended vp to heauen but he that hath descended from heauen, the Sonne of man which is in heauen.
14 **A**nd as Moles lift vp the Serpent in the wilderness, so must the Sonne of man be lifted vp,
15 **T**hat whosoever belieueth in him, should not perish, but haue eternal life,
16 **F**or God so loued the world, that he hath giuen his onely begotten Sonne, that whosoever belieueth in him, should not perish, but haue euermoluing life.
17 **F**or God sent not his Sonne into the world, that he should condemne the world, but that the world through him might bee laud.
18 **H**e that belieueth in him, shall not be condemned: but he that belieueth not, is condemned already, because he belieueth not in the Name of the onely begotten Sonne of God,
19 **A**nd this is the condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deeds were euill.
20 **F**or euery man that euil doeth, hateth the light, neither cometh to light, least his deeds should be reprobous.
21 **B**ut he that doeth truth, cometh to the light, that his deeds might be made manifest, that they are wrought by God according to God.

22 **A**fter these things came Jesus & his disciples into the land of Iudea, and there tarried with them, and baptizd,
23 **A**nd John also baptizd in Enon, besides Salim, because there was much water there: and they came, and were baptized.
24 **F**or John was not yet cast into prison.
25 **T**hen there arose a question betwene Iohns disciples and the Iewes, about purifying.
26 **A**nd they came vnto John, and sayd vnto him, Rabbi, he that was with thee beyond Iordan, to whom thou barest witness, behold, he baptizeth, and all men come to him.
27 **J**ohn answered and sayd, I man receiue nothing, except it be giuen him from heauen.
28 **D**e your selues are my witnesses, that I said, I am not the Christ, but that I am sent before him.
29 **H**e that hath the bride, is the bridegroom: but the friends of the bridegroom which stand by and heareth him, reioyceth greatly, because of the bridegrooms voyce. This my ioy therefore is fulfilled.
30 **D**e must encrease, but I must decrease.
31 **H**e that is come from on high, is above all: he that is of the earth, is of the earth and speaketh of the earth, he that is come from heauen, is above all.
32 **A**nd what he hath seene and heard, that he testifieth: but no man receiveth his testimony.
33 **H**e that hath receiued his testimony, hath sealed that God is true.
34 **F**or he whom God hath sent, speaketh the words of God: for God giueth him not the Spirit by measure.
35 **T**he father loueth the Son, and hath given all things into his hand.
36 **H**e that belieueth in the Son, hath euermoluing life, & he that obedieth not the Son, shall not see life, but the wrath of God abideth on him.

CHAP. IIII.

7 **T**he communication of Christ with the woman of Samaria, 34 His Zeale toward his Father, and his himselfe, 39 The conversion of the Samaritanes, 45 and Galileans, 47 How he healeth the rulers sonne.

Now when the Lord knew how the Pharisees had heard, that Jesus made and baptized more disciples then John.
2 **T**hough Jesus himselfe baptized not, but his disciples.
3 **H**e left Iudea, and departed againe into Galilee.
4 **A**nd he must needs go thorow Samaria.
5 **T**hen came he to a city of Samaria, called Sychar, nere vnto the possession that Jacob gaue to his sonne Joseph.
6 **A**nd there was Iacobs well. Jesus then wearied in the journey, sat thus on the well, it was about the fixe houre.
7 **T**here came a woman of Samaria to draw water. Jesus sayd vnto her, Giue mee drinke.

Or, territory.
Chap. 4. 1, 2.
That is, how they might be made cleane before God, which the w. things vnder the Law could not represent.
They were led with ambition, seeming left their master should haue lost his fame.
Chap. 1. 34.
Chap. 1. 20.
No man ought to vsurpe any thing further then God giueth him.
And he exalted, and esteemed as his seruant.
The minister compared to Christ is but earth.
Rom. 3. 4.
For vnto Christ was giue the full abundance of all grace, that we might receiue of him as of the onely fountaine.
Math. 11. 27.
Haba. 2. 4.
1. Iohn. 5. 19.

To giue place to their rage.
Or, Sychar. m. Gen. 33. 19. & 48.
22. 16. 7. 4. 32.
Heuere weary as he was.
Which was midday.

8 For his disciples were gone a way into the city to buy meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Jew askest drinke of me, which am a woman of Samaria? for the Jewes meddle not with the Samaritans.

10 Iesus answered, and said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Give me drinke, thou wouldest haue asked of him, and he woulde haue giuen thee water of life.

11 The woman said vnto him, Sir, thou hast nothing to draw with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattell?

13 Iesus answered, and said vnto her, Whosoever drinketh of this water shall thirst againe.

14 But whosoever drinketh of the water that I shall giue him, shall neuer be more thirstie: but the water that I shall giue him, shall be in him a well of water, springing vp into euerslating life.

15 The woman sayd vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, So, call thine husband, and come hither.

17 The woman answered, & said, I haue no husband. Iesus sayd to her, Thou hast well sayd, I haue no husband.

18 For thou hast had fise husbands, and he whom thou now hast, is not thine husband: that saidest thou truely.

19 The woman said vnto him, Sir I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and yelap that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeue me, the houre commeth, when ye shall neither in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which ye know not: we worship that which we know: for saluations of the Jewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit and truerh: for the Father requirith euen such to worship him.

24 God is a Spirit and they that worship him, must worship him in spirit and truerh.

25 The woman said vnto him, I know well that Messias shal come, which is called Christ: when he is come, he will tell vs all things.

26 Iesus sayd vnto her, I am hee that speake vnto thee.

27 And vpon that came his disciples, and marvelled that he talked with a woman: yet no man said vnto him, What talkest thou? or why talkest thou with her?

28 The woman then left her waterpote, and went her way into the city, and sayd to the men,

29 Come, see a man which hath told me all things that euer I did: Is not hee the Christ?

30 Then they went out of the city, and came vnto him.

31 ¶ In the meane while the disciples prayed him, saying, Master, eat.

32 But he said vnto them, I haue meat to eat, that ye know not of.

33 Then said the disciples between themselves, Hath any man brought him meat?

34 Iesus said vnto them, My meat is, that I may do the wil of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth harvest? Behold, I say vnto you, Lift vp your eyes, and looke on the regions: for they are white already vnto harvest.

36 And he that reapeth, receiueth wages, and gathereth fruit vnto life eternall, that both he that soweth, and he that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reap that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 Now many of the Samaritanes of the city beleeued in him, for the saying of the woman which testified, We hath told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they belought him that hee would tary with them: and he abode there two dayes.

41 And many more beleeued because of his owne word.

42 And they said vnto the woman, Now we beleeue, not because of thy saying: for wee haue heard him our selues, and know that this is indeed the Christ the Saviour of the world.

43 ¶ So two dayes after, hee departed thence, and went into Galile.

44 For Iesus himselfe had testified that a Prophet hath none honour in his owne countrey.

45 Then when he was come into Galile, the Galileans receiued him, which had scene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into Cana a towne of Galile, where he had made of water wine. And there was a certaine ruler whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would go down, and heale his sonne: for he was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue.

49 The ruler said vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, See thy way, thy sonne liueth: and the man beleeued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now going down, his seruantes

1 There is nothing that I hunger for more or wherein I take greater pleasure. *Matth. 9. 37. Luke 10. 3..*

m Without grudging the one at the others labor. *¶ Or, prowerbe.* n Meaning the Prophets. o The Samaritanes shewed themselves willing to receiue his doctrine, who being but strangers, & scarcely knowing Christ are a condemnation to the Jewes and all others which neglect Gods word when it is offered. p That is, had the right and true faith. *Matth. 13. 57. Marke. 6. 4. Luke 4. 24.*

q Here, by his owne countrey he meaneth Ierusalem, and the countrey about. *Chap. 2. 1.* r The Word signifieth royall, or one of the kings court: and it seemeth that he was, one of Herods court, who was in great estimation with Herod, whom the people called King. *Mar. 6. 14.* ¶ Or, come.

¶ Or, returning.

d For the Jewes esteemed the Samaritanes as wicked and prophane, e Meaning, of himselfe, whom his Father had sent to conuert this woman. f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost, vnto euerslating life, *Rom. 5. 5.* g John. 3. 5. ¶ Or, the liuely water. h Of the spiritual grace. i He shall neuer be dried vp, or destitute,

i Till she was liuely touched with her faults, she mocked and would not heare Christ. *Deut. 12. 6.*

2 Kings. 17. 29.

2 Cor. 3. 17. k God being of a spiritual nature requirith a spiritual seruice, and agreeable to his nature.

servants met him, saying, Thy sonne lieth.

52 Then inquired hee of them the houre when he began to amend. And they said unto him, Yesterday the seuenthy houre the fever left him.

53 Then the father knew that it was the same houre in the which Iesus had said unto him, Thy sonne lieth. And he beleaved, and all his household.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

8 Hee healeth the man that was sicke eight and thirty yeeres. 10 The Iewes accuse him. 19 Christ answereth for himselfe, and reprooveth them. 32 Shewing by the testimony of his Father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

Leuit. 23. 30.
deut. 16. 1.

¶ Or, the sheepe market.

a Where the sheepe were washed, that should be sacrificed
b Which signifieth the house of pouring out, because the water ranne out by conduits.

After * that, there was a feast of the Jewes, & Iesus went vp to Ierusalem.

2 And there is at Ierusalem by the place of the sheepe, a poole called in Hebrew Bethesda, having five porches:

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the moving of the water.

4 For an Angel went down at a certaine season into the pool, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certaine man was there, which had been diseased eight and thirty yeeres.

6 When Iesus saw him, and knew that he now long time had been diseased, he said unto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the pool: but while I am comming, another steppeth downe before mee.

8 Iesus saide vnto him, Rise: & take vp thy bed, and walke.

9 And immediately the man was made whole, andooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to carie thy bed.

11 He answered them, He that made mee whole, he said vnto mee, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said vnto him, Beholde, thou art made whole: * sinne no more, lest a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Jewes that it was Iesus which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because

he had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Jewes sought the more to kill him: not onely because he had broken the Sabbath, but said also that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, and saide vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, save that hee seeth the Father doe: for whatsoever things he doeth, the same things doeth the Sonne also.

20 For the Father loneth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shew him greater workes then these, that pee should maruile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say vnto you, He that heareth my word, and beleueth in him that sent me, hath euermlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, The houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath he giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 Maruile not at this: for the houre shall come, in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, * that haue done good vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent mee.

31 If I * should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of mee, and I know that the witness which he beareth of me is true.

33 ¶ We sent vnto Iohn, and hee bare witness vnto the truth.

34 But I receiue not the record of man: neuertheless, these things I say, that pee might be saued.

35 He was a burning, and a shining candle: and pee would for a season haue rejoyced in his light.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their Father, Exod. 4.

22, but because Christ did attribute to himselfe that he had power ouer all things, and wrought as his

father did, they gathered that Christ did not

only make himselfe the Sonne of God, but also

equall with him,

g That is, hee doeth communicate with him:

h In giuing him power and rule ouer all,

i They that receiue it by faith,

k To communicate it with vs.

l That is, to gouerne and rule all things.

Math. 25 46.

Chap 8. 14.

math 3. 17.

m Christ had respect to their

weaknesse that heard him, and therefore said,

that his owne witness should not be sufficient,

Chap 1. 27.

¶ Or, lampe.

n But we lest him quickly, and did not perse-

uere,

d The afflictions that we endure are chastisements for our finnes.

Math. 3. 17.

and 17. 5.

o In the Lawe
and Proph. liets.

Deut. 4. 12.

As 17. 11.

p The people are
more ready to
receiue false
prophets, then

Ieſu Chriſt
q Vaine glory is
a great let for a
man to come to
God.

Chap. 12. 43.

r As Moſes ſhall
accuſe them that
truſt in him: ſo
they ſhall haue
no greater ene-
mies at the day

of Iudgement,
then the Virgin
Marie, and the
Saints, vpon

whom now they
call: but who-
euer doth accuſe
the godly, Chriſt

and their owne
conſcience ſhall
condemne them.

Gen. 3. 15. and 22
17. and 49. 10.
deut. 18. 15.

36 But I haue greater witneſſe then the
wittneſſe of Iſhah: for the workes which the
Father hath giuen mee to ſhew, the ſame
workes that I doe, beare witneſſe of me that
the Father ſent me.

37 And the Father himſelfe, which hath
ſent me, * beareth witneſſe of me. Yet haue not
heard his voice at any time, * neither haue
ye ſcene his ſhape.

38 And his word haue ye not abiding in
you: for whom hee hath ſent, him ye beleue
not.

39 * Search the Scriptures: for in them
ye thinke to haue eternall life, and they are
they which teſtifie of me.

40 But ye will not come to mee, that ye
might haue life.

41 I receiue not praife of men.

42 But I know you, that ye haue not the
loue of God in you.

43 I am come in my Fathers Name, and
ye receiue me not: if another ſhall come in
his owne name, him will ye receiue.

44 How can ye beleue, which I receiue
* honour one of another, and ſeeke not the ho-
nour that cometh of God alone?

45 Doe not thinke that I will accuſe you
to my Father: there is one that * accuſeth
you, euen Moſes, in whom ye truſt.

46 For hee had ye beleueed Moſes, ye would
haue beleueed mee: for he wrote of me.

47 But if ye beleue not his writings,
how ſhall ye beleue my wordes?

CHAP. VI.

10 Ieſus feedeth ſixe thouſand men with ſixe loaves
and two fiſhes. 15 Hee departeth away, that they
ſhould not make him King. 26 He reprooeth thoſe
fleſhly heauens of his word. 31 The carnall are of-
fended at him. 63 The fleſh profiteth not.

After theſe things Ieſus went his way
ouer the Sea of Galilee, or of Tiberias.

2 And a great multitude followed him,
becauſe they ſaw his miracles, which hee did
on them that were diſeaſed.

3 Then Ieſus went vp into a mountaine,
and there he ſate with his diſciples.

4 Nowe the Paſſouer, a * feaſt of the
Iewes, was neere.

5 * Then Ieſus liſt by his eyes, and ſee-
ing that a great multitude came vnto him,
he ſaid vnto Phiſlip, Whence ſhall wee buy
bread, that theſe might eat?

6 (And this he ſaid to proue him: for he
himſelfe knew what he would doe.)

7 Phiſlip answered him, Two hun-
dred pennyworth of bread is not ſufficient
for them, that euery one of them make take a
little.

8 Then ſaide vnto him one of his diſci-
ples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath
ſixe barley loaves, and two fiſhes: but what
are theſe among ſo many?

10 And Ieſus ſaide, Make the people ſit
downe. (Now there was much graſſe in
that place.) Then the men ſate downe, in
number about ſixe thouſand.

11 And Ieſus tooke the bread and gaue
thankes, and gaue to the diſciples, and the

diſciples to them that were ſet downe: and
likewiſe of the fiſhes as much as they would.

12 And when they were ſatiſfied, hee ſaid
vnto his diſciples, Gather vp the broken
meate which remaineth, that nothing bee
loſt.

13 Then they gathered it together, and
filled twelue baſkets with the broken meate
of the ſixe barley loaves, which remained
vnto them that had eaten.

14 Then the men when they had ſcene
the miracle that Ieſus did, ſaid, This is of
a trueneth the Prophet that ſhould come into
the world.

15 When Ieſus therefore perceined that
they would come, and take him to make him
a King, he departed againe into a moun-
taine himſelfe alone.

16 ¶ When euen was now come, his diſ-
ciples went downe vnto the Sea.

17 And entred into a ſhip, and went
ouer the Sea towards Capernaum: and
now it was darke, and Ieſus was not come
to them.

18 And the Sea aroſe with a great wind
that blew.

19 And when they had rowed about ſixe
and twenty, or thirtie furlongs, they ſaw
Ieſus walking on the Sea, and drawing
neere vnto the ſhip: ſo they were afraid.

20 But he ſaid vnto them, It is I: bee
not afraid.

21 Then willingly they receiued him in-
to the ſhip: and the ſhip was by and by at the
land, whither they went.

22 ¶ The day following, the people which
ſtood on the other ſide of the Sea, ſaw that
there was none other ſhip there, ſauethat
one, whereinto his diſciples were entred,
and that Ieſus went not with his diſciples
in the ſhip, but that his diſciples were gone
alone.

23 And that there came other ſhips from
Tiberias neere vnto the place where they ate
the bread, after the Lord had giuen thanks.

24 Now when the people ſaw that Ieſus
was not there, neither his diſciples, they alſo
tooke ſhipping, and came to Capernaum,
ſeeking for Ieſus.

25 And when they had found him on the
other ſide of the Sea, they ſaid vnto him,
Rabbi, when cameſt thou hither?

26 Ieſus answered them, and ſaid, Vere-
ly, verily I ſay vnto you, ye ſeeke me not, be-
cauſe ye ſaw the miracles, but becauſe ye ate
of the loaves, and were filled.

27 Labour not for the meat which periſh-
eth, but for the meat that endureth vnto e-
uerlaſting life, which the Sonne of man ſhall
giue vnto you: for him hath * God the Fa-
ther * ſealed.

28 Then ſaid they vnto him, What ſhall
we doe, that we might worke the * workes of
God?

29 Ieſus answered, and ſaid vnto them,
* This is the worke of God, that ye beleue
in him whom he hath ſent.

30 They ſaid therefore vnto him, What
ſigne ſhoweſt thou then, that we may lee it,
and beleue thee? what doeſt thou worke?

31 * Our fathers did eate Manna in the
deſert,

e The abound-
ſtore of Gods
giſts ought not
to make vs pro-
digall to waſte
them.

f They imagined
an earthly King-
dome without
the Teſtimony
of Gods word,
ſo that by this
meanes his ſpi-
rituall kingdom
ſhould haue been
abolished.

Math. 14. 25.

marke 6. 47.

g Over a cor-
ner of the lake.
h Whereof eigh-
te make a mile.

i Wherefore he
muſt needs fol-
low, that Chriſt
paſſed miracu-
loſly.

k This was not
ſtraight ouer the
lake from ſide
to ſide, but ouer
a creeke or arme
of the lake,
which ſaued
much labour to
them that ſhould
haue gone about
by land.

l Which nour-
iſheth and aug-
menteth our
faith.

Chap. 1. 32. matt.

3. 17. and 17. 5.

m For when hee
appointed him
to be the Media-
tour, hee ſer his
marke and Seale

in him to be the
onely one to re-
concile God and
man together.

n Such as be ac-
ceptable vnto
God.

1. Iohn 3. 23.

Exod. 16. 14. 15.

numb. 11. 7.

a Called the lake
of Gennezareth.

b Tiberias, Berſa-
ſaida and Caperna-
num were on

this ſide the lake
in reſpect of Ga-
lilee: but it is here
ſaid that he went
ouer, becauſe

there were diuers
creekes and tur-
nings ouer the
which men fer-
ried.

Leuit. 23. 5.

deut. 16. 1.

Math. 14. 16.

marke 6. 37.

luke 9. 13

c This ſumme
amounteth to a-
bout ſixe pound
ſterling.

d Prayer and
thankſgiving
doe ſanctifie our
meates, where-
with we are
nouriſhed.

Psal. 78. 24, 25.
Wisd. 16. 20.

n He compareth
Moses with the
Father, & Manna
with Christ, who
feedeth vs into e-
uerlasting life,
1. Cor. 10. 3.

Leuit. 24. 24.
chap. 4. 14.

p He shall neuer
want spirituall
nourishment.
q God doeth re-
generate his e-
lect, and causeth
them to obey
the Gospel.

Matth. 13. 55.

r That is, be-
lieue in me,
s By lightning
his heart with
his holy Spirit.
1. J. 54. 13. *ier.*
31. 33.
Marth. 11. 27.

Exod. 16. 15.

t Then there is
no food that can
nourish our
soules but Iesus
Christ.

u Which gaue
life to the world.

x Where Christ
is not, there
death reigneth,

desert, as it is * written, He gaue them bread
from heauen to eate.

32 Then Iesus saide vnto them, Clerely,
verely I say vnto you, * Moyses gaue you not
bread from heauen, but my Father giueth
you the true bread from heauen.

33 For the bread of God is he which com-
meth down from heauen, and giueth life vn-
to the world.

34 Then they sayd vnto him, Lord, euer-
more giue vs this bread.

35 And Iesus layde vnto them, I am the
bread of life: hee that commeth to mee, shall
not hunger, and * hee that belieueth in me,
shall * neuer thirst.

36 But I sayd vnto you, that ye also haue
seene me, and beleue not.

37 All that the Father giueth me, shall
come to me: and him that commeth to mee,
I cast not away.

38 For I came downe from heauen, not
to doe mine owne will, but his will which
hath sent me.

39 And this is the Fathers will which
hath sent me, that of all which he hath giuen
me, I should lose nothing, but should raise it
vp againe at the last day.

40 And this is the will of him that sent
me, that every man which seeth the Sonne,
and beleueth in him, should haue euers-
lasting life: and I will raise him vp at the last
day.

41 The Iewes then murmured at him,
because hee sayde, I am the bread, which is
come downe from heauen.

42 And they said, * Is not this Iesus the
sonne of Ioseph, whose Father and Mother
we know? how then saith hee, I came down
from heauen?

43 Iesus then answered, and sayd vnto
them, Murmure not among your selues.

44 No man can * come to mee, except the
Father which hath sent me, * draw him, and
I will raise him vp at the last day.

45 It is written in the * Propheets, And
they shall be all caught of God. Every man
therefore that hath heard, and hath learned
of the Father, commeth vnto me.

46 * Now that any man hath seene the
Father, saue hee which is of God, hee hath
seene the Father.

47 Clerely, verely I say vnto you, he that
beleueth in mee, hath euerslasting life.

48 I am the bread of life.

49 * Your Fathers did eat Manna in the
wildernesse, and are dead.

50 This is the bread, which commeth
downe from heauen, that he which eateth of
it should not die.

51 I am the * liuing bread which came
downe from heauen: if any man eate of this
bread, hee shall liue for euer: and the bread
that I will giue, is my flesh, which I will
giue for the life of the world.

52 Then the Iewes strove among them-
selues, saying, How can this man giue vs his
flesh to eate?

53 Then Iesus said vnto them, Clerely,
verely I say vnto you, Except ye eate the flesh
of the Sonne of man, and drinke his blood, ye
haue no * life in you.

54 Whosoener * eateth my flesh, and drin-
keth my blood, hath euerslasting life, and I will
raise him vp at the last day.

55 For my flesh is meat indeede, and my
blood is drinke indeede.

56 Hee that eateth my flesh, and drinketh
my blood, * dwelleth in me, and I in him.

57 As the liuing Father, hath sent me, so
liue I by the Father, and hee that eateth me,
euen he shall liue by me.

58 This is the bread which came downe
from heauen: not as your fathers haue eaten
Manna, and are dead. He that eateth of this
bread, shall liue for euer.

59 These things spake hee in the Syna-
gogue, as he taught in Capernaum.

60 Many therfore of his Disciples (when
they heard this) said, This is an hard saying:
who can * heare it?

61 But Iesus knowing in himselfe, that
his Disciples murmured at this, layde vnto
them, Doerh this offend you?

62 What then if ye should see the Sonne
of man * ascend vp * where he was before?

63 It is the Spirit that quickeneth: the
flesh * profiteth nothing: the wordes that I
spake vnto you, are spirit and life.

64 But there are some of you that beleue
not: for Iesus knewe from the beginning
which they were that beleued not, and who
should betray him.

65 And he said, Therefore said I vnto
you, that no man can come vnto mee, except it
be giuen vnto him of my Father.

66 From that time, many of his disci-
ples went backe, and walked no more with
him.

67 Then said Iesus to the twelue, Will
ye also goe away.

68 Then Simon Peter answered him,
Waiter, to whome shall we goe? thou hast
the wordes of * eternall life:

69 And we beleue, and knowe that thou
art * the Christ the sonne of the liuing God.

70 Iesus answered them, Haue not I
* chosen you twelue, and one * of you is a de-
uill?

71 Now he spake it of Iudas Iscariot
the sonne of Simon: for he it was that
should betray him, though he was one of the
twelue.

CHAP. VII.

6 Iesus reprooueth the ambition of his cousins,
12 There are diuers opinions of him among the peo-
ple. 17 He sheweth how to know the truth. 20 The
inurie they doe vnto him. 47 The Pharisees rebuke
the officers because they haue not taken him, 52 and
chide with Nicodemus for taking him by part.

AFTER these things Iesus walked in Ca-
sarea, and would not walke in Iudea: for
the Iewes sought to kill him.

2 Now the Iewes * feast of the Taber-
nacles was at hand.

3 His brethren therefore said vnto him,
Depart hence, and goe into Iudea, that
thy disciples may see thy workes that thou
doest.

4 For there is no man that doeth any
thing secretly, and hee himselfe seeketh to
be seene.

1 Cor. 11. 27.

y As our bodies
are sustained
with meat and
drinke: so are our
soules nourished
with the body
and blood of
Iesus Christ.

z To eat the flesh
of Christ and
drinke his blood,
is to dwell in
Christ, and to
haue Christ
dwelling in vs.

a That is, vn-
derstand it?

b He meaneth
not that his hu-
manity descended
from heauen, but
he speaketh tou-
ching the vnion
of both natures
attributing to
one, that which
appertaineth to
the other.

chap. 3. 13.

c To wit, if it be
separated from
the Spirit, wher-
of it hath force:

for it cometh
of the power of
the Spirit, that

ye flesh of Christ
giueth vs life.

d Then without
Christ there is
but death, for his
word only lea-
deth vs to life.

Matth. 16. 16.

Matth. 26. 14.

e Although your
number be small,
yet shall you be
diminished.

Leuit. 23. 34.

a At this feast
they dwelled se-
uen dayes in the
tents, which put
them in remem-
brance that they
had no city here
permanent, but
they must seeke
one to come.

10. manifest.

b Why the world hateth Christ.
c Christ doe h not utterly deny that he would go to the feast, but signifieth that as yet hee was not fully determined.

d These were the heads of the people, who did enuie Christ.
e Or, lessers.

e In that, that he is man only.

f By this marke wee may know whether the doctrine be of God or of man.
g Nothing counterfeite or vntrue.
Exod. 24. 3.
Chap. 5. 18.
h Who did not know the fetch of the Scribes.
i Because I did it on the Sabbath day.
Leuit. 12. 3.
Gen. 17. 10.

Deut. 1. 16, 17.

o freely.

be // famous. If thou dost these things, thou thy life to the world.
5 For as yet his brethren beleued not in him.
6 Then Iesus saide vnto him, My time is not yet come: but your time is alway readie.
7 The world cannot hate you: but me it hateth, because I testifie of it, that the works thereof are euill.
8 Goe ye vp vnto this feast, I will not goe vp yet vnto this feast: for my time is not yet fulfilled.
9 These things he said vnto them, and abode still in Galile.
10 But as soon as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.
11 Then the Iewes sought him at the feast, and said, Where is hee?
12 And much murmuring was there of him among the people. Some saide, He is a good man: other said, Nay, but he deceiueth the people.
13 Howbeit no man spake openly of him for feare of the Iewes.
14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.
15 And the Iewes marvelled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?
16 Iesus answered them, and sayde, My doctrine is not mine, but his that sent me.
17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.
18 He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no vnrighteousness is in him.
19 Did not Moses geue you a Law, and yet none of you keepeth the Law? Why goe ye about to kill me?
20 The people answered, and sayde, Thou hast a deuil: who goeth about to kill thee?
21 Iesus answered, and sayde to them, I haue done one worke: and yett all maruile.
22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the Fathers) and yett on the Sabbath day circumsise a man.
23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, bee ye angry with me, because I haue made a man euery whit whole on the Sabbath day?
24 Judge not according to the appearance, but iudge righteous iudgement.
25 Then said some of them of Ierusalem, Is not this hee, whom they goe about to kill?
26 And beholde, hee speaketh // openly, and they say nothing to him: doe the Rulers knowe in dede, that this is the very Christ?
27 Howbeit wee know this man whence he is: but when the Christ cometh, no man shall know whence he is.
28 Then cryed Iesus in the Temple

as he taught, saying, Ye both know mee, and know whence I am: yett am I not come of my selfe, but he that sent me, is true, whom ye know not.
29 But I know him: for I am of him, and he hath sent me.
30 Then they sought to take him, but no man laid handes on him, because his houre was not yett come.
31 Now many of the people beleened in him, and sayd, When the Christ cometh, will he doe moe miracles then this man hath done?
32 The Pharises heard that the people murmured these things of him, and the Pharises and high Priests sent officers to take him.
33 Then saide Iesus vnto them, Yett am I a little while with you, and then goe I vnto him that sent me.
34 Ye shall seeke me, and shall not finde me, and where I am, can ye not come.
35 Then sayde the Iewes among themselves, Whither will hee goe, that wee shall not finde him? Will hee goe vnto them that are dispersed among the Grecians, and teach the Grecians?
36 What saying is this that hee saide, Ye shall seeke me, and shall not finde mee? and where I am can ye not come?
37 Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto mee, and drinke.
38 Hee that beleueth in me, as sayeth the Scripture, out of his belly shall flow riuers of water of life.
39 (This spake he of the Spirit which they that beleued in him, should receiue: for the holy Ghost was not yett giuen, because that Iesus was not yett glorified.)
40 So many of the people, when they heard this saying, sayde, Of a truth this is the Prophet.
41 Other said, This is the Christ: as some said, But shall Christ come out of Galile?
42 Saith not the Scripture, that the Christ shall come of the seed of Dauid, and out of the towne of Bethlehem, where Dauid was?
43 So was there dissension among the people for him.
44 And some of them would haue taken him, but no man laid handes on him.
45 Then came the officers to the high Priests and Pharises, and they sayde vnto them, Why haue ye not brought him?
46 The officers answered, Neuer man spake like this man.
47 Then answered them the Pharises, Art ye also decciued?
48 Doeth any of the rulers, or of the Pharises beleue in him?
49 But this people which know not the Law, are curied.
50 Nicodemus sayde vnto them, (Hee that came to Iesus by night, and was one of them.)
51 Doeth our Law iudge a man before it heare him, and know what hee hath done?

k He speaketh this, as it were scornfully.
l They were well minded to prepare him: which preparation is here called (although improperly) faith.
m He sheweth vnto them that they haue no power ouer him til the time come that his Father hath ordained.
Chap. 13. 33.
Or, shall be.
n Among the Iewes which were scattered here and there among the Gentiles.
Leuit. 23. 36.
o The true way to come to Christ, is by faith.
Deut. 18. 15.
p Which shall neuer drie vp.
Joel 2. 28.
q These were the visible graces which were giuen to the Apostles, after his ascension.
r They looked for some notable Prophet besides the Messias, Chap. 1. 21.
Micah. 5. 2.
s Wherein appeareth the mightie power of Christs word against his enemies.
t They alledge the authoritie of man against Gods authority.
Chap. 3. 1, 2.
Deut. 17. 8.
and 19. 15.

52 They answered and sayd vnto him, Let thou also of Galile: search and looke: for out of Galile ariseth no Prophet.

53 And every man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adultery. 12 He is the light of the world. 14 He sheweth from whence he is come, wherfore, and whither he goeth. 32 Who are free and who are bond. 34 Of free men and slaves, and their reward. 46 He desireth his enemies. 59 And being persecuted, withdraweth himselfe.

AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, & all the people came vnto him, and he tare doune, and taughte them.

3 Then the Scribes and the Pharisees brought vnto him a woman, taken in adultery, and set her in the mids,

4 And said vnto him, Master, this woman was taken in adultery, in the very act.

5 Now Moles in the Law commanded vs, that such should bee stoned: what sayest thou therefore?

6 And this they sayd to tempt him, that they might haue wherof to accuse him. But Iesus stooped doune, and with his finger wrote on the ground.

7 And while they continued asking him he lift himselfe vp, and said vnto them, Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stooped doune, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest, euen to the last: so Iesus was left alone, and the woman standing in the mids.

10 When Iesus had lift by himselfe againe, & saw no man but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, shall not walke in darkenesse, but shall haue the light of life.

13 The Pharisees therfore said vnto him, Thou bearest record of thy selfe: thy record is not true.

14 Iesus answered, and said vnto them, Though I beare record of my selfe, yet my record is true: for I know whence I came, & whither I goe: but ye cannot tell whence I come, and whither I goe.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

17 And it is also written in your Lawe, * that the testimony of two men is true.

18 I am one that beare witness of my selfe, & the Father that sent me beareth witness of me.

19 Then sayd they vnto him, Where is thy Father? Iesus answered, Ye neither knowe mee, nor my Father. If ye had knowen me, ye should haue knowen my Father also.

20 These words spake Iesus in the streets, as hee taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I go my way, and ye shall seeke me, and shall die in your sinnes. Whither I goe, can ye not come.

22 Then said the Iewes, Will hee kill himselfe, because he sayth, Whither I goe, can ye not come?

23 And he said vnto them, We are from beneath: I am from above: ye are of this world, I am not of this world.

24 I said therfore vnto you, that ye shall die in your sinnes: for except ye beleeue, that I am hee, ye shall die in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, When the same thing that I said vnto you from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me is true, and the things that I haue heard of him, those speake I to the world.

27 They understood not that he spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye know that I am hee, and that I doe nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with mee: the Father hath not left me alone, because I doe alwayes those things that please him.

30 As he spake these things, many beleeued in him.

31 Then said Iesus to the Iewes which beleeued in him, If ye continue in my word, ye are verily my disciples,

32 And shall knowe the truth, and the truth shall make you free.

33 They answered him, We be Abrahams seed, & were neuer bound to any man: why sayest thou then, We shall bee made free?

34 Iesus answered them, Verily, verily I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therfore shall make you free, ye shall be free in deede.

37 I know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seen with my Father: and ye doe that which ye haue seen with your father.

39 They answered and said vnto him, Abraham is our Father. Iesus layd vnto him,

W p p 3

f Which place proueth Christ to be very God and man.

g That is, the place where the vessels and other things belonging to the Temple were kept. h Because of their rebellion wherein they did perit uere.

i He sheweth the difference betweene the Gospel, and the subtil wit of man.

Or, from the beginning, even that I said vnto you. k That is, who he was, whence he was, and why he came into this world.

l Their endeuous and practices, whereby they thinke to destroy him, that serue to exalt and magnifie his glory. m Not to beleeue in him, but to be convicted. n To wit, the Messias. o For they were slaves to sinne. p These were not the beleeuing Iewes, but the mockers that answered thus.

Rom. 6. 20. 2 pet. 2. 19.

q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes proueth them liars.

Leuit. 20. 10.

a Either for breaking the law if he did deliuer her, or of lightnesse and inconstancie, if he did condempne her.

Deut. 17. 6, 7.

b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adultery.

Chap. 1. 5. and 9. 5
Or, truly light.
Or, iust.

Chap. 5. 31.

c That which Christ denied, Chap. 5. 31. here he granteth to declare vnto them their stubbornnesse, and faith that being God, he beareth witness to his humanitie: likewise doeth God the Father witness the same, which are two distinct persons, though but one God, chap. 5. 37. d In that he came from his Father, he sheweth that he is not only man, but God also. e He would not iudge rashly as they did, Deut. 17. 6. and 19. 15. math. 18. 16. 2 cor. 13. 1. hebr. 10. 28.

r Which were his obedience, charitie, and such good workes which proceeded of faith.

them, If yee were Abrahams children, yee would doe the workes of Abraham.

40 But now ye goe about to kill me, a man that haue told you the trueth, which I haue heard of God: this doth not Abraham.

41 Doe doe the workes of your father. Then said they to him, We are not bozne of fornication: we haue one father, which is God.

42 Therefore Iesus said vnto them, If God were your father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but hee sent me.

43 Why doe ye not vnderstand my talke? because ye cannot heare my word.

44 We are of your father the deuil, and the lusts of your father ye will doe: hee hath bene a murderer from the beginning, and abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe yee not beleeue me?

47 Hee that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayd vnto him, Say we not well, that thou art a Samaritan, and hast a deuil?

49 Iesus answered, I haue not a deuill, but I honour my father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 Clearly, verily I say vnto you, If a man keepe my word, he shall neuer see death.

52 Then said the Iewes to him, Now know we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my father that honoureth me, whom ye say that he is your God.

55 Yet yee haue not known him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my day, and he saw it and was glad.

57 Then said the Iewes vnto him, Thou art not yett sixtie yere old, and hast thou seene Abraham?

58 Iesus said vnto them, Clearly, verily I say vnto you, Before Abraham was, I am.

59 Then tooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple.

CHAP. IX.

2 Of him that was borne blinde, 11 The confes-

son of him that was borne blinde. 39 To what blind men Christ giueth sight.

As Iesus passed by, hee saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man or his parents, that he was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I will worke the workes of him that sent mee, while it is day: the night cometh, when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 As soone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay.

7 And said vnto him, Goe wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before when he was blinde, sayd, Is not this he that late and begged?

9 Some said, This is he: and others said, He is like him: but he himselfe said, I am hee.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered and said, The man that is called Iesus, made clay, & anointed mine eyes, and sayd vnto me, Goe to the pool of Siloam, and wash. So I went and washed, and received sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharisees also asked him how he had receiued sight. And he said vnto them, He laid clay vpon mine eyes, and I washed, and doe see.

16 Then sayde some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others sayde, How can a man that is a sinner, doe such miracles? And there was a dissention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had bene blinde, and receiued his sight) untill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered them, and said, We know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, we can we not tell: hee is olde enough: aske him: he shall answer for himselfe.

22 These wordes spake his parents, because they durst not speake the trueth for feare they should be ex-

a God doth not alwayes punish men for their sinnes.

b When opportunity and the season serueth, Chap. 1. 9. and 8. 12. and 12. 35.

c This was not for any vertue that was in the earth, in the spetle, or in the clay, to make one see: but it only pleased him to vfe these signes and meanes.

d Hereby was prefigured the Messias who should be sent vnto them.

f For you are carnall, and cannot vnderstand spiritual things.

2. Iohn 3. 8.

t Since the first creation of man.

u It followeth then that he was once in the trueth: for he was not created euill.

x According to his wont and custome.

2. Iohn 4. 6.

y Who will reuenge the iniury that yee doe against me, or rather against him.

z For the faithfull enen in death kee life.

a Which was to see the coming of Christ in the flesh, which thing Abraham saw far off with the eyes of faith, Heb. 11. 10.

b Not only God but the mediator betweene God and man appointed before all eternitie.

Chap. 10. 31.

h And he passed through the midst of them, and he went his way.

e They durst not speake the trueth for feare they should be ex-

saule.

cause they feared the Jewes: for the Jewes had ordained already, that if any man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore said his parents, We see else enough: ake him.

24 Then againe called they the man that had beene blind, and said vnto him, 'Sine gloxy vnto God: we know that this man is a sinner.

25 Then hee answered, and said, Whether he be a sinner or no, I cannot tell: one thing I know, that I was blinde, and now I see.

26 Then sayde they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 Then checked they him, and sayd, We then his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtles this is a marvellous thing, that ye know not whence he is, and yet hee hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and dost thou teach vs? so they cast him out.

35 Iesus heard that they had cast him out: and when hee had found him, hee sayd vnto him, Dost thou beleue in the Sonne of God?

36 He answered, and said, Who is hee, Lord, that I might beleue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then hee said, Lord, I beleue, and worshipped him.

39 And Iesus sayd, I am come vnto judgement into this world, that they which see not, might see: and that they which see, might be made blinde.

40 And some of the Pharisees which were with him heard these things, and said vnto him, Are we blinde also?

41 Iesus sayd vnto them, If ye were blind, ye should not be sinne: but now ye say, We see: therefore your sinne remaineth.

CHAP. X.

11 Christ is the true shepheard, and the doore.
19 Divers opinions of Christ. 24 Hee is asked if hee be Christ. 32 His works declare that he is God. 34 The princes called gods.

Verily, verily I say vnto you, He that entred not in by the doore into the

sheepfold, but climbeth vp another way, hee is a thiefe and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voice, and hee calleth the sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voice.

5 And they will not follow a stranger, but they flee from him: for they know not the voice of strangers.

6 This parable spake Iesus vnto them: but they understood not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe.

8 All that euer came before me, are thieves and robbers: but the sheepe did not heareth them.

9 I am the doore: by me if any man enter in, he shall be saved, and shall goe in and goe out, and finde pasture.

10 The thiefe cometh not, but for to steale, and to kill, and to destroy: I am come vnto this, that they might haue life, and haue it in abundance.

11 I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are God, leeth the wolfe coming, and hee leaueh the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because hee is an hireling and careth not for the sheepe.

14 I am the good shepheard, and know mine, and am known of mine.

15 As the father knoweth me, so know I the father: and I lay downe my life for my sheepe.

16 Other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voice, and there shall be one sheepefold, and one shepheard.

17 Therefore doeth my father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this commandement haue I receiued of my father.

19 Then there was a dissention againe among the Jewes for these sayings.

20 And many of them sayd, Hee hath a deuill, and is mad: why heare ye him?

21 Other said, Which are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Ierusalem the feast of the Dedication, and it was winter.

23 And Iesus walked in the Temple, in Salomons porch.

24 Then came the Jewes round about him, and sayde vnto him, How long dost thou make vs doubt? If thou bee the Christ,

That is, there is mutuall agreement & consent of faith between the pasteur and the flocke.

b Hee meaneth all the false prophets, who led not men to Christ, but from him.

c Hee shalbe sure of his life.

1/a 40. 11.

2/ek. 34. 23.

d Christ knoweth his, because hee loueth them, careth and provideth for them.

e As the Father cannot forget him, no more can hee forget vs.

f In that beloueth and appro- ueth me.

g To wit, among the Gentiles, which then were strangers from the Church of God.

h Ezek. 12. 27, 24.

i Christ euen in that that he is man, hath de- fended his Father's loue and euera- sting life, not to his flesh onely, but to vs also.

k Which by his obedience and

are imputed to the righteous, Rom. 5. 19, phil. 2. 7.

l/a 53. 7.

m 2. 24.

n Which was in- stituted, that the people might giue thanks to God for their deliuerance and

reloving of their religion and

Temple, which Antiochus had corrupted and

polluted.

1. Macc 4. 59.

k Which was built againe after the pattern of that which Sa- lomons builded.

l Or, holdfast our mind in silence.

Christ, tell vs plainly.

25 Iesus answered them, I told you, and ye beleue not: the workes that I doe in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my sheepe, as I said vnto you.

27 My sheepe heare my voyce, & I know them, and they follow me,

28 And I giue vnto them eternall life, and they shall neuer perishe, neither shall any plucke them out of mine hand.

29 My Father which gaue them mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 Then the Iewes againe tooke by stones to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou beeing a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, I said, ye are gods?

35 If he called them gods, vnto whome the word of God was giuen, and the Scripture cannot be broken,

36 Saye ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I doe, then though ye beleue not in me, yet beleue the workes, that ye may know and beleue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man, were true.

42 And many, beleued in him there.

CHAP. XI.

43 Christ raiseth Lazarus from death. 47 The hie Priests and Pharisees gather a counsell against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

As a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that Marie which anointed the Lord with oynment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, hee whom thou louest, is sicke.)

4 When Iesus heard it, he said, This sickness is not vnto death, but for the glory of God, that the Sonne of God might bee glorified thereby.

5 Now Iesus loued Martha, and her sister, and Lazarus.

6 And after hee had heard that hee was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, hee said to his disciples, Let vs goe into Iudaea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to stone thee, and doest thou goe thither againe?

9 Iesus answered, Are there not twelue houres in the day? if a man walke in the day he shall stumble not, because hee seeth the light of this world.

10 But if a man walke in the night, hee shall stumble, because there is no light in him.

11 These things spake hee, and after hee sayd vnto them, Our friend Lazarus sleepe: but I goe to wake him vp.

12 Then said his disciples, Lord, if hee sleepe, hee shall lase.

13 Howbeit Iesus spake of his death: but they thought that he had spoken of the natural sleepe.

14 Then Iesus said vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleue: but let vs goe vnto him.

16 Then said Thomas (which is called Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.

17 Then came Iesus and found that he had lien in the graue foure dayes already.

18 Now Bethania was neere vnto Ierusalem, about fifteene furlongs off.

19 And many of the Iewes were come to Martha & Mary to comfort them for their brother.

20 Then Martha when shee heard that Iesus was coming, went to meet him: but Mary sate still in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bin here, my brother had not bin dead.

22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: he that beleueeth in me, though he were dead, yet shall hee liue.

26 And whosoener liueth and beleueeth in me, shall neuer die. Beleuest thou this?

27 Shee said vnto him, Yea, Lord, I beleue that thou art the Christ the Sonne of God, which should come into the world.

28 And when shee had so said, he went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, shee arose quickly and came vnto him.

30 For Iesus was not yet come vnto the towne, but was in the place where Martha met him.

31 The Iewes then that were with her in the house, and comforted her, when they

Chap 7. 30. and 8. 59. and 10. 31.

b He that walketh in his vocation, & hath the light of God for his guide, needeth to feare no dangers. The day also both Summer and Winter was with the Iewes diuided into xij. houres.

c They laboured to stay Christ from going into Iudaea, as though there had bin no need.

d Or, slumbering sleepe.

e Which were almost two miles.

f Shee sheweth some faith, which notwithstanding was almost overcome by her affections.

g Christ restoreth vs from death, to giue vs euermolting life.

1 The cause wherefore the reprobate can not beleue.

m Whereby we learne how safely we are preferred againe from all dangers.

Psal. 81. 6.

n Meaning of princes & rulers, who for their office sake are called gods, and are made here in earth as his lieutenant: wherefore if this noble title be giuen to man, much more it appertaineth to him that is the Sonne of God equall with his Father.

o Whereby they gathered that Christ was more excellent then Iohn.

Chap. 12. 3. math. 26. 7.

a For as much as hee died, yet being restored to soone a life, it was almost no death in comparison.

h Wherein the declared her affection and reuerence that the bare to Christ,

law Mary, that she rose vp hastily, & went out, followed her, saying, Shee goeth vnto the graue to weepe there.

32 Then when Mary was come where Iesus was, and saw him, shee fell downe at his feete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore saw her weepe, and the Iewes also weepe which came with her, hee groined in the spirit, and was troubled in himselfe,

34 And said, Where haue yee laide him? They said vnto him, Lord, come and see.

35 And Iesus wept.

36 Then said the Iewes, Behold, how hee loued him.

37 And some of them said, Could not hee, which opened the eyes of the blinde, haue made also that this man should not haue died?

38 Iesus therefore againe groined in himselfe, and came to the graue. And it was a caue, and a stone was laid vpon it.

39 Iesus layd, Take yee away the stone. Martha the sister of him that was dead, said vnto him, Lord, he stinketh already: for he hath bene dead foure dayes.

40 Iesus said vnto her, Sayd I not vnto thee, that if thou diddest beleue, thou shouldst see the glory of God?

41 Then they tooke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, & sayd, Father, I thanke thee, because thou hast heard me.

42 I know that thou hearest me alwayes, but because of the people that stand by, I said it, that they may beleue, that thou hast sent me.

43 As hee had spoken these things, hee cryed with a loude voice, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bound with a napkin. Iesus sayde vnto them, Loose him, and let him goe.

45 Then many of the Iewes which came to Iherusalem, and had seene the things, which Iesus did, beleued in him.

46 But some of them went their way to the Pharisees, and tolde them what things Iesus had done.

47 Then gathered the high Priests, and the Pharisees a councell, and said, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Cafaphas, which was the high Priest that same yere, said vnto them, We perceiue nothing at all.

50 For yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This spake he not of himselfe: but being high Priest that same yere, hee prophesied that Iesus should die for the nation:

52 And not for the nation onely, but that

he should gather together in one the children of God which were scattered.

53 Then from that day forth they consulted together to put him to death.

54 Iesus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wilderness, into a citie called Ephraim, and there continued with his disciples.

55 And the Iewes Pascheouer was at hand, and many went out of the countrey vp to Ierusalem before the Pascheouer to purifie themselves.

56 Then sought they for Iesus, and spake among themselves, as they stode in the Temple, What thinke ye that he commeth not to the feast?

57 Now both the high Priests and the Pharisees had giuen a commandement that if any man knew where hee were, hee should shew it, that they might take him.

CHAP. XII.

7 Christ excuseth Maries faith. 13 The affliction of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answer of the Father. 33 His death, and the fruit thereof. 36 Hee exhorteth to faith. 40 The blindness of some, and the infirmities of others.

Then Iesus five dayes before the Pascheouer, came to Bethania, where Lazarus was, which was dead, whom hee had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with him.

3 Then tooke Mary a pound of oynment of spikenard very costly, and anoynted Iesus feete, and wiped his feete with her haire, and the house was filled with the savour of the oynment.

4 Then layd one of his disciples, euen Judas Iscariot Simons sonne, which should betray him,

5 Why was not this oynment solde for three hundred pence, and giuen to the poore?

6 Now hee sayd this, not that hee cared for the poore, but because hee was a thiefe, and had the bagge, and bare that which was giuen.

7 Then said Iesus, Let her alone: against the day of my burying shee kept it.

8 For the poore alwayes yee haue with you, but me ye shall not haue alwayes.

9 Then much people of the Iewes knew that hee was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleued in Iesus.

12 On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem,

13 Tooke

p Because they thought hereby to make themselves more holy against they should eate the Pascheouer: but they were not commanded by God to vse this ceremonie.

Matth. 26. 7.
marke 14. 30

a Euen from the head to the feet.

b Reade Marke 14. 5.

Chap. 13. 29.

Matth. 21. 8.
marke 11. 8.
luke 19. 35

i For compassion: for he felt our miseries as though he suffered the like.

k Wereade not that his affect was were so excellent that he kept no measure, as we doe in our sorrows, ioyes, and other affections.

l That is, a miracle whereby Gods name should be glorified.

m They resist God, thinking to hinder his worke by their owne policies. n Or, for that present time. o God made him to speake, neither could his impietie let Gods purpose, who caused this wicked man euen as hee did Balaam, to be an instrument of the holy Ghost.

c That is, saue I beseech thee.

d This doeth well declare that his kingdome stood not in outward things.

Zach. 9. 9.

13 Tooke branches of palme trees, and went forth to meet him, and cried, * Iohnanna, Blessed is the King of Israel that cometh in the Name of the Lord.

14 And Iesus found a * young asse, and fate thereon, as it is writen,

15 * Feare not, daughter of Sion: behold, thy King cometh sitting on an asse cole.

16 But his disciples understoode not these things at the first: but when Iesus was glorified, then remembered they, that these things were writen of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharisees said among themselves, Perceiue ye how ye perauile nothing? Behold, if the world goeth after him.

20 ¶ Now there were certaine * Greekes among them that came by to worship at the feast.

21 And they came to Phillip, which was of Bethsaida in Galilee, and desired him, saying, Sir, we would see Iesus.

22 Phillip came and tolde Andrew: and againe Andrew and Phillip tolde Iesus.

23 And Iesus answered them, saying, The houre is come, that the sonne of man must be glorified.

24 Verily, verily I say vnto you, except the wheate corne fall into the ground and die, it biddeth alone: but if it die, it bringeth forth much fruit.

25 * He that s loueth his life, shall lose it, and hee that hateth his life in this world, shall keepe it vnto life eternall.

26 * If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Nowe is my soule troubled, and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voice from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then sayde the people that stood by and heard, that it was a thunder: others said, An Angel spake to him.

30 Iesus answered, and said, This voice came not because of mee, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

32 * And I, if I were lift vp from the earth, will draw all men vnto me.

33 Now this said hee, signifying what death he should die.

34 The people answered him, We haue heard out of the * Lawe, that the Christ biddeth for ever: and how sayest thou, that the Sonne of man must be lift vp? who is that Sonne of man?

35 Then Iesus said vnto them, Per a little while is * the light with you: walke while ye haue light, lest the darkenesse come vpon you: for he that walketh in the darkes, knoweth not whither he goeth.

36 ¶ While ye haue light, beleue in the light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleueed they not on him:

38 That the saying of Elias the Prophet might be fulfilled, that he said, * Lord, who beleueed our report? and to whome is the * arme of the Lord reueiled?

39 Therefore could they not beleue, because that Elias saith againe,

40 * We hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and should be conuered, and I should * heale them.

41 These things sayd Elias when hee saw his glory, and spake of him.

42 Neuerthelesse euen among the chiefe rulers many beleueed in him: but because of the Pharisees, they did not confesse him, lest they should be cast out of the Synagogue.

43 * For they loued the * praise of men, more then the praise of God.

44 And Iesus cryed, and sayd, Hee that beleueth in mee, beleueth not in me, but in him that sent me.

45 And hee that seeth me, seeth him that sent me.

46 I * am come a light into the world, that whosoouer beleueth in me, should not abide in darkenesse.

47 * And if any man heare my wordes, and beleue not, I || iudge him not: for I came not to || iudge the world, but to saue the world.

48 We that refuseth me, and receiueeth not my wordes, hath one that || iudgeth him: * the word that I haue spoken, it shall iudge him in the * last day.

49 For I haue not spoken of my selfe: but the Father which sent me, he gaue me a commandement what I should say, & what I should speake.

50 And I know that his commandement is life euertlasting: the things therefore that I speake, I speake them so as the Father said vnto me.

CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie, 21 Tellet them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters deniall.

NOW * before the Feast of the Passouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as hee loued his owne which were in the world, vnto the end he * loued them.

toward them, therefore hee tooke the greater care for them,

Chap. 1. 9.

Isa. 53. 1. rome. 10. 16.

m That is, the Gospel which is the power of God to saluation to every one that doeth beleue.

Isa. 6. 9. mat. 13. 14 mar. 4. 12.

luke 8. 10. after 28. 26. rom. 11. 8.

n By deliuering them from their miseries and giuing them true felicitie.

|| Or, excommunicatione.

Chap. 5. 44. o To beleeued of men.

Chap. 3. 19. and 3. 39.

Chap. 3. 17.

|| Or, condemne.

|| Or, condemne.

|| Or, condemne.

Marke 16. 16.

p For that day shall be the ap probation of the Gospel.

Matth. 26. 2.

marke 14. 1.

luke 22. 1.

a Because hee saw the danger great which was for them,

¶ Or, preface.

e They were of the race of the Iewes, and came out of Asia and Grecia: for else the Iewes would not haue permitted that they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest thorow all the world.

Mar. 10. 39. and 26. 25. mar. 8. 35

luke 9. 24. and 37. 32.

g If he loue therefore let him from coming to Christ.

h And so loseth it for Chrilles sake.

Chap. 17. 24.

i The reformation and restoring of those things which were out of order.

Chap. 3. 14.

k The Crosse is the meane to gather the Church of God together, and to draw men to heauen.

l Not only the Iewes but also the Gentiles.

¶ Psal. 89. 36. and 110. 4 & 117. 2

ezek. 37. 25.

b Which was the eating of the Pascheour.

2 And when supper was done, (e that the deuill had now put in the heart of Judas Iscariot, Simons sonne to betray him.)

3 Iesus knowing that the Father had giuen all things into his hands, and that hee was come from God, and went to God,

4 He riseth from supper, and layeth aside his upper garments, and tooke a towell, and girded himselfe.

5 After that he powred water into a bason and began to wash the disciples feet, and to wipe them with the towell wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou wash my feet?

7 Iesus answered and said vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter said vnto him, Thou shalt neuer wash my feet. Iesus answered him, If I wash thee not, thou shalt haue no part with mee.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the hands, and the head.

10 Iesus said to him, He that is washed, needeth not, saue to wash his feet, but is cleane euery whit: and ye are cleane, but not all.

11 For he knew who should betray him: therefore said he, Ye are not all cleane.

12 So after he had washed their feete, and had taken his garments, and was set downe againe, he said vnto them, Know ye what I haue done to you?

13 Ye call me Master, and Lord, and yet say little: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an example, that ye should doe, as I haue done to you.

16 Verely, verely I say vnto you, The seruant is not greater then his master, neither the ambassadour greater then hee that sent him.

17 If ye know these things, blessed are ye, if ye doe them.

18 I speake not of you all: I knowe whom I haue chosen: but it is that the scripture might be fulfilled, * hee that careth bread with mee, hath lift vp his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeue that I am a he.

20 Verely, verely I say vnto you, If I send any, hee that receiueth him, receiueth me, and he that receiueth mee, receiueth him that sent me.

21 When Iesus had said these things, he was troubled in the spirit, and testified, and said, Verely, verely I say vnto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Iesus beside him, whom Iesus loued.

24 To him beckened therefore Simon Peter, that he should aske who it was of

whom hee spake.

25 He then, as he leaned on Iesus breast, said vnto him, Lord, who is it?

26 Iesus answered, Hee it is, to whom I shall giue a sop, when I haue dipped it: and he wet a sop, and gaue it to Judas Iscariot, Simons sonne.

27 And after the sop, Satan entred into him. Then said Iesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew for what cause he spake it vnto him.

29 For some of them thought because Judas had the bagges, that Iesus had said vnto him, Buy those things that we haue neede of against the feast: or that he should giue some thing to the poore.

30 Aboone then as hee had receiued the sop, hee went immediately out, and it was night.

31 When he was gone out, Iesus said, Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shall straightway glorifie him.

33 Little children, yet a little while am I with you: ye shall seeke me, but as I said vnto the Iewes, Whether I goe, can ye not come: also to you I now,

34 A new commandment giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men know that ye are my disciples, if ye haue loue one to another.

36 Simon Peter said vnto him, Lord, whether I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said vnto him, Lord, why can I not follow thee now? I will lay down my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crow, till thou haue denied me thrise.

CHAP. XIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare us a place. 3 The Way, the Truth, and the Life. 4 The Father and Christ one. 5 How we should pray.

6 The promise vnto them that keepe his word.

7 As hee said to his disciples, Let not your heart be troubled: yet beleeue in God,

8 beleeue also in me.

9 In my Fathers house are many dwelling places: if it were not so, I would haue told you: I go to prepare a place for you.

10 And though I go to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

11 And whether I go, ye know, and the way ye know.

12 Thomas said vnto him, Lord, wee know not to which thou goest: how can wee then know the way?

13 Iesus said vnto him, I am the Way,

1 Satan tooke full possession of him,

m Meaning, that his crosse shall engender a marvellous glory, and that in it shall shine the infinite bounty of God,

Chap. 7. 34. Luc. 19. 18. mat. 22. 39. chap. 15. 12. 1. ioh. 4. 21.

n Whereof wee ought to haue continuall remembrance, as though it were euen newly giuen.

o When thou shalt be more strong.

Math. 26. 33. marke 14. 29.

a For in so beleeuing, no troubles shall ouercome them.

b So that there is not only place for him, but for all his.

c At the latter day, Acts 1. 11.

d He was not altogether ignorant, but his knowledge was weak and imperfect.

e Therefore we must begin in him, continue in him, & end in him.

c And make thee cleane from thy finnes,

d That is, to be continually purged of the corrupt affections, and worldly cares which remaine dayly in vs.

e To serue one another.

Chap. 15. 20. mat. 10. 24. luke 6. 40

f Under pretence of friendship seeketh his destruction.

g To wit, the Christ and redeemer of the world.

Math. 10. 40. luke 10. 16.

h For very horror and indignation of such an abominable act, as Iudas should commit.

i He did openly affirme.

Math. 26. 21. marke 14. 18.

lke 22. 21.

k Their fashion was not to sit at table, but having their shoes off, & cushions vnder their elbowed, leaned on their sides, as it were halfe lying.

and the Trueth, and the Life. No man com-
meth vnto the Father, but by me.

7 If ye had knowen me, yee should haue
known my Father also: and from hence-
forth yee knowe him, and haue seene him.

8 Philip said vnto him, Lord, shew vs thy
Father, and it sufficeth vs.

9 Iesus sayd vnto him, I haue bene so
long time with you, & haist thou not knowen
me, Philip? he that hath seene me, hath seene
my Father, how then sayest thou, Shew vs
thy Father?

10 Belieuest thou not, that I am in the
Father, & the Father is in me: the wordes
that I speake vnto you, I speake not of my
selfe: but the Father that dwelleth in me,
he doth the workes.

11 Belieue me, that I am in the Father,
and the Father in me: at the least, belieue
me for the very worke sake.

12 Verely, verely I say vnto you, he that
belueth in mee, the workes that I doe, hee
shall doe also, and greater then these shall he
doe: for I go to my Father.

13 And whatsoever ye aske in my Name,
that will I doe, that the Father may be glo-
rified in the Sonne.

14 If ye shal aske any thing in my Name,
I will doe it.

15 If yee loue me, keepe my Commande-
ments.

16 And I will pray the Father, & he shall
giue you another Comforter, that he may
abide with you for euer,

17 Euen the Spirit of Trueth, whom the
worlde cannot receiue, because it seeth him
not, neither knoweth him: but ye know him:
for he dwelleth with you, and shall be in you.

18 I wil not leaue you comfortlesse: but
I will come to you.

19 Yet a little while, and the world shall
see me no more, but ye shall see me: because I
liue, ye shall liue also.

20 At that day shall yee know that I am
in my Father, and you in me, and I in you.

21 Ye that haue my Commandementes,
and keepe them, is he that loueth me: and
he that loueth me, shall be loued of my Fa-
ther: and I will loue him, and will shew
mine owne selfe to him.

22 Iudas sayd vnto him, (not ^o Hecariot)
Lord, what is the cause that thou wilt shew
thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and said vnto him,
If any man loue mee, hee will keepe my
word, and my Father will loue him, and we
will come vnto him, and will dwell with
him.

24 Hee that loueth me not, keepeeth not
my wordes, and the worde which ye heare,
is not a mine, but the Fathers which sent
me.

25 These things haue I spoken vnto you,
being present with you.

26 But the Comforter, which is the ho-
ly Ghost, whom the Father will send in my
Name, hee shall teach you all things, and
bring all things to your remembrance, which
I haue told you.

27 Peace I leaue with you: my peace
I giue vnto you: not as the world giveth,

giue I vnto you. Let not your heart be trou-
bled, nor feare.

28 Ye haue heard how I said vnto you, I
goe away, and will come vnto you. If ye loue
me, ye would verely reioyce, because I
said, I go vnto the Father: for my Father is
greater then I.

29 And now haue I spoken vnto you, be-
fore it come, that when it is come to passe, ye
might beleue.

30 Hereafter will I not speake many
things vnto you: for the prince of this
worlde cometh, and hath wrought in me.

31 But it is that the worlde may knowe
that I loue my Father: and as the Father
hath commanded me, so I doe. Arise, let vs
go hence.

CHAP. XV.

6 The sweete consolation, and mutuall loue be-
tween Christ and his members under the parable of the
vine. 18 Of their common afflictions and persecu-
tions. 26 The office of the holy Ghost, and the Apo-
stles.

I am the true Vine, and my Father is an
hu. bandman.

2 Every branch that beareth not fruit
in me, hee takeh away: and euery one that
beareth fruit he purgeth it, that it may bring
forth moze fruit.

3 Now are ye cleane through the word,
which I haue spoken vnto you.

4 Abide in mee, and I in you: as the
branch cannot beare fruit of it selfe, except it
abide in the Vine, no more can yee, except ye
abide in me.

5 I am the Vine, ye are the branches: he
that abideth in me, and I in him, the same
bringeth forth much fruit: for without mee
can ye doe nothing.

6 If a man abide not in mee, hee is cast
foorth as a branch, and withereth: and men
gather them, and cast them into the fire, and
they burne.

7 If ye abide in mee, and my wordes a-
bide in you, alke what ye will, and it shall be
done to you.

8 Herein is my Father glorified, that yee
beare much fruit, and he made my disciples.

9 As the Father hath loued mee, so haue
I loued you: continue in my loue.

10 If ye shal keepe my Commandementes,
ye shall abide in my loue, as I haue kept my
Fathers Commandementes, and abide in
his loue.

11 These things haue I spoken vnto you,
that my toy might remaine in you, and that
your toy might be full.

12 This is my Commandement, that ye
loue one another, as I haue loued you.

13 Greater loue then this hath no man,
when any man bestoweth his life for his
friends.

14 We are my friends, if ye doe whatsoe-
uer I command you.

15 Henceforth call I you not seruantes:
for the seruant knoweth not what his Mas-
ter doth: but I haue called you friends: for
all things that I haue heard of my Father,
haue I made known to you.

16 We haue not chosen me, but I haue
chosen

f In that, that
Christ is become
man, to be Medi-
atour betweene
God and vs.
Satan executeth
his rage & tyran-
ny by the permit-
tion of God.
Satan shall as-
saile me with all
his force, but hee
shal not find that
in me which hee
looketh for: for
I am that inno-
cent Lambe
without spot.

Math. 15. 13.

Chap. 13. 10.

a We can bring
foorth no fruit,
except we be in-
grafted in Christ.

b We must bee
rooted in Iesus
Christ by faith,
which cometh
of the word of
God.
c So that ye fol-
low Gods word,
which ye com-
prehend by faith.
d Wherewith I
loue you.

e Perfect and
entire.
Chap. 13. 34.
1. Ioh. 4. 9.
1. Ioh. 3. 11.
and 4. 21.

f So that there is
nothing omit-
ted that is neces-
sary for vs, and
concerning our
saluation.

f For the very
fulnesse of the
diuinity remain-
eth in Christ.
g In that that
he is man.
h Who decla-
reth his Maestty
and vertue by
his doctrine and
miracles.
i This is referred
to the whole bo-
dy of Church,
in whom this
vertue of Christ
doth shine and
remaine for euer.
Chap. 16. 23.
math. 7. 7.
marke 11. 24.
James 1. 5.
k I haue com-
forted you whiles
I was with you,
but henceforth
the holy Ghost
shal comfort
you, and preferue
you.
l So called, be-
cause he wor-
keth in v. the
trueth.
m Which thing
hath by the
vertue of his
Spirit.
n He shall sensi-
bly feele that the
grace of God a-
bideth in him.
o But the brother
of Iames.
p Whereby hee
advertiseth them
not to haue re-
spect to the
world, lest they
should be drawen
backe by euill
example.
q That is, not his
alone: for he had
nothing separate
from his father.
r All comfort,
and prosperitie.

Matth. 28. 19.

chosen you: and ordeined you,* that yee goe and bring forth fruit, and that your fruit remaine: that whatsoeuer ye shall aske of the Father in my Name, he may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If yee were of the world, the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you,* The seruant is not greater then his master.* If they haue persecuted me, they will persecute you also: if they haue kept my word, they will also keepe yours.

21 But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me and my Father.

25 But it is that the word might be fulfilled, that is writen in their Law,* They hated me without a cause.

26 But when the Comforter shall come,* whom I will send vnto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because yee haue bene with me from the beginning.

CHAP. XVI.

2 Hee putteth them in remembrance of the cross, and of their owne infirmities to come, 7 and therefore doeth comfort them with the promise of the holy Ghost. 16 Of the coming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world affliction.

These things haue I said vnto you, that ye should not be offended.

2 They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doeth Gods seruice.

3 And these things will they doe vnto you, because they haue not knowne the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember that I tolde you them. And these things I sayde I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me,* What-ther goest thou?

6 But because I haue sayde these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto

you: but if I depart, I will send him vnto you.

8 And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement.

9 Of sinne, because they beleeue not in mee:

10 Of righteousness, because I go to my Father, and ye shall see me no more.

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet many things to say vnto you, but ye cannot heare them now.

13 Howbeit, when he is come which is the Spirit of truth, hee will leade you into all truth: for hee shall not speake of himselfe, but whatsoever he shall heare shall hee speake, and hee will shew you the things that come.

14 He shall glorifie me: for hee shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore sayde I, that hee shall take of mine, and shew it vnto you.

16 A little while, and ye shall not see me: and againe a little while, and ye shall see mee: for I go to my Father.

17 Then said some of his disciples among themselves,* What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, A little while, and ye shall see me, and For I goe to my Father?

18 They sayde therefore,* What is this that hee saith, A little while? wee know not what hee saith.

19 Now Iesus knew that they would aske him, and said vnto them, Doe ye enquire among your selves of that I sayde. A little while, and ye shall not see mee: and againe, A little while, and ye shall see me?

20 Verily, verily I say vnto you, that ye shall weep and lament, and the world shall reioyce: and ye shall sorrow, but your sorrow shall be turned to ioy.

21 A woman when shee traualleth, hath sorrow, because her houre is come: but as soon as shee is deliuered of the child, shee remembereth no more the anguish, for ioy that a man is borne into the world.

22 And ye now therefore are in sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall be no man take from you.

23 And in that day shall ye aske me* nothing.* Verily, verily I say vnto you,* Whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue yee asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

postles, knewe not that, till after the resurrection, k Mne absence shall not be long, for I will send you the holy Ghost, who shall remaine with you for ever, l From death I passe to glory, and so will endure you with mine heavenly vertue m By the power and vertue of the holy Ghost, n For it shall be grounded vpon my resurrection and the grace of the hel. O For ye shall haue perfect knowledge, and shall no more doubt as ye were wont. Chap. 14. 13. matth. 7. 7. and 21. 22. marke 11. 24. Luke 11. 9. iames 1. 5. p In respect of that, which you shall obtaine, if you aske in faith.

d Or, conuince. This is to be understood of the coming of the holy Ghost when his vertue and strength shall shine in the Church.

His enemies which contemned him, and put him to death, shall be conuicted by their owne conscience, for that they did not beleeue in him, Actes 3. 37 and shall know that without Iesus Christ there is nothing but sinne.

f Wherefore the wicked must needs confesse that hee was iust, and beloued of his Father, and not condemned by him as a blasphemous or transgressor.

g When they shall know that I whom they called the carpenters son, and willed to come downe from the crosse I am the very Sonne of God which haue ouercome all the power of Hell, and reigne ouer all. Ephes. 1. 19.

h These things are contained in the doctrine of the Apostles which onely is sufficient. i As touching the Spirit I will Kingdome of God: for the

k Mne absence shall not be long, for I will send you the holy Ghost, who shall remaine with you for ever, l From death I passe to glory, and so will endure you with mine heavenly vertue m By the power and vertue of the holy Ghost, n For it shall be grounded vpon my resurrection and the grace of the hel. O For ye shall haue perfect knowledge, and shall no more doubt as ye were wont. Chap. 14. 13. matth. 7. 7. and 21. 22. marke 11. 24. Luke 11. 9. iames 1. 5. p In respect of that, which you shall obtaine, if you aske in faith.

Chap. 13. 16.

Matth. 10. 24.

Matth. 24. 9.

g The word also signifies to be diligent to eschew faults to trip one in.

h Which is the selfe same word, but called theirs, because they preach it.

i But should haue seemed to be innocent, if I had not discouered their malice.

k In that they refused Christ, it taketh from them all excuse where-with they would haue iustified themselves, as if they had beneue y holy, and without all sinne.

l That is, in the holy Scriptures.

Psal. 35. 19.

Chap. 4. 16.

Luke 24. 49.

a And to shrinke from me.

b Grecke, put you out of the Synagogues.

b Hee haue with them because they were but wekelings.

c For if you did consider, yee would reioyce.

25 These things haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.

26 At that day shall ye aske in my Name, and I say not vnto you, that I will pray vnto the Father for you.

27 For the Father himselfe loueth you, because ye haue loued mee, * and haue beleued that I came out from God.

28 I am come out from the Father, and came into the world: againe, I leaue the world, and goe to the Father.

29 His disciples said vnto him, Loe, now speakest thou plainly, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this we beleue that thou art come out from God.

31 Iesus answered them, Doe you beleue now?

32 Behold, the houre cometh, and is already come, that ye shalbe scattered euery man into his owne, and shal leaue me alone: but I am not alone: for the Father is with mee.

33 These things haue I spoken vnto you, that if in mee ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue overcome the world.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receive the truth.

These things spake Iesus, and lift up his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 * I thou hast giuen him * power ouer all flesh, that he should giue eternall life to all * them that thou hast giuen him.

3 And this is life eternal, that they know thee to bee the only very God, and whom thou hast sent, Iesus * Christ.

4 I haue * glorified thee on the earth: I haue finished the worke which thou gavest me to doe.

5 And now glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gavest me out of the world: * thine they were, and thou gavest them me, and they haue kept thy word.

7 Now they know that all things whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gavest me, and they haue receiued them, * and haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for the world: but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world,

but these are in the world, & I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy Name, * thole that thou gavest me, haue I kept, and none of them is lost, but the * childe of perdition, that the * Scripture might be fulfilled.

13 And now come I to thee, and these things haue I in the world, * thole that they might haue my toy fulfilled in themselves.

14 I haue giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou keepe them from euil.

16 They are not of the world, as I am not of the world.

17 * Sanctifie them with thy truth: thy word is truth.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified thyrow the truth.

20 I pray not for these alone, but for them also which shall beleue in me through thy word.

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may bee also one in vs, that the * world may beleue that thou hast sent me.

22 And the glory that thou gavest mee, I * haue giuen them, that they may be one, as we are one.

23 I in them, and thou in mee, that they may be made perfect in one, * that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be * with mee euen where I am, * that they may behold my glory, which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous Father, the world also hath not knownen thee, but I haue knownen thee, and these haue knownen that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, * that the loue wherewith thou hast loued me, may be in them, and I in * them.

CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas, 25 where Peter denieth him. 36 He telleth Pilate what his Kingdome is.

When Iesus had spoken these things, he went forth with his disciples ower the * brooke * Cedron, where was a garden, into the which hee entered, and his Disciples.

2 And Judas which betrayed him, knewe al o the place: for Iesus oft times resorted thither with his Disciples.

3 * Judas

g That they may be ioyned in vntie of faith and spirit.

h He was so called not onely for that he perished, but because God had appointed and ordained him to this end, Actes 1. 16, 18. & 27, 28. Psal. 109. 7.

i But are separated by the spirit of regeneration.

Or, conseruate them to thy selfe.

k Renew them with thine heavenly grace, that they onely may seeke thy will.

l Which thing declareth that Christs holinesse is ours.

m That the infidels may by experience be conuicted to confesse my glory.

n I haue shewed them the example and pattern of perfect felicitie.

Chap. 11. 26. o That they may profit and grow vp in such sort, that in the end they may enioy the eternall glory with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

q Christ denieth not that he is the Medisour, but sheweth that they shall obtaine their request without difficultie or any paine. Chap. 17. 8.

Mat. 26. 31. Marke 14. 27. r Although men forsake Christ, yet is he no whit diminished: tor he and his Father are one.

s We haue rest and comfort when we are truly grafted in Christ.

Matth. 28. 18. a Christ hath all rule and domination ouer men. b Which are the elect c That is, that they acknowledge both the Father and the Sonne to be very God.

d As well by doctrine as miracles.

e Our election standeth in the good pleasure of God, which is the only foundation and cause of our saluatio, & is declared to vs in Christ, through whom wee are iustified by faith, and sanctified. Rom. 8. 29, 30. eph. 1. 4, 5. Chap. 16. 27. f That is, the reprobate.

a Which was a deepe valley thorough the which a streame ran after a great rain, 1. Kings. 15. 13. mat. 26. 36. mar. 14. 32. Luke 22. 39

Matt. 26. 47.

marke. 14. 43.

l. 1. which he
had obtained of
the governour of
the Temple.

3 *Judas then after hee had received a
band of men & Officers of the hie Priest,
and of the Pharisees, came thither with lan-
ternes and torches, and weapons.

4 Then Jesus knowing all things that
should come unto him, went forth, and said
unto them, Whom seek ye?

5 They answered him, Jesus of Naz-
areth. Jesus said unto them, I am he. Now
Judas also which betrayed him, stood with
them.

6 As soon then as he had said unto them
I am he, they went backwards, and fell to
the ground.

7 Then he asked them againe, Whom
seek ye? And they said Jesus of Nazareth.

8 Jesus answered, I said unto you, that
I am he, therefore if ye seek me, let these goe
their way.

9 This was that the word might be fulfil-
led which he spake, * Of them which thou
gavest me have I lost none.

10 Then Simon Peter having a sword,
drew it, and smote the hie Priests servant,
and cut off his right eare. Now the servants
name was Malchus.

11 Then said Jesus unto Peter, Put up
thy sword into the sheath: shall I not drinke
of the cup which my Father hath given me?

12 Then the band and the capitaine, and
the Officers of the Jewes tooke Jesus, and
bound him,

13 And led him away to *d Annas first
(for hee was father in lawe to Caiaphas,
which was the hie Priest: the same yere)

14 * And Caiaphas was hee that gave
counsell to the Jewes, that it was expedient
that one man should die for the people.

15 * Now Simon Peter followed Jesus,
and another disciple, and that disciple
was knowne of the hie Priest: therefore hee
went in with Jesus into the hall of the hie
Priest.

16 But Peter stood at the doore with-
out. Then went out the other discipule, which
was knowne unto the hie Priest, and spake
to her that kept the doore, and brought in
Peter.

17 Then said the maide that kept the
doore, unto Peter, Art not thou also one of
this mans disciples? he sayd, I am not.

18 And the servants and officers stood
there, which had made a fire of coales: for
it was cold, and they warmed themselves.
And Peter also stood among them and war-
med himselfe.

19 ¶ (The hie Priest then asked Jesus
of his disciples, and of his doctrine.)

20 Jesus answered him, I spake openly
to the world: I never taught in the Syna-
gogue & in the Temple, whither the Jewes
resort continually, and in secret have I sayd
nothing.

21 And he asked them, aske them which
heard mee, what I sayd unto them: behold,
they know what I sayd.

22 ¶ When he had spoken these things, one
of the officers which stood by, smote Jesus
with his rod, saying, Answerest thou the hie
Priest so.

23 Jesus answered him, If I have said

spoken, heare witness of the cust: but if I
haue well spoken, why smitest thou me?

24 ¶ Now Annas had sent him bound
unto Caiaphas the hie Priest.

25 * And Simon Peter stood endwar-
med himselfe, and they said unto him, Art
not thou also of his disciples? he denied it,
and sayd, I am not.

26 One of the servants of the hie Priest,
his cousin, whose eare Peter smote off,
sayd, Did not I see thee in the garden with
him?

27 Peter then denied againe, and imme-
diately the cocke crew.

28 ¶ Then led they Jesus from Cai-
phas into the common hall. Now it was
morning, and they themselves went not
into the common hall, lest they should bee
defiled, but that they might eat the Pass-
over.

29 Pilate then went out unto them, and
said, What accusation bring ye against this
man?

30 They answered, and said unto him, If
he were not an evill doer, we would not have
delivered him unto thee.

31 Then said Pilate unto them, Take
ye him, and iudge him after your owne
Law. Then the Jewes said unto him, It
is not lawful for vs to put any man to
death.

32 It was that the word of Jesus * might
be fulfilled which he spake, signifying what
dearth he should die.

33 * So Pilate entred into the common
hall againe, and called Jesus, and said unto
him, Art thou the king of the Jewes?

34 Jesus answered him, Sayest thou that
of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Jew? Thine
owne nation and the hie Priests haue de-
livered thee unto me. What hast thou
done?

36 Jesus answered, My kingdome is
not of this world, if my kingdome were
of this world, my servants would surely
fight, that I should not be delivered to the
Jewes: but now is my kingdome not from
hence.

37 Pilate then said unto him, Art thou
a king then? Jesus answered, Thou sayest
that I am a king: for this cause am I borne,
and for this cause came I into the worlde,
that I should beare witness unto the truth:
every one that is of the truth, heareth my
voice.

38 Pilate said unto him, What is truth?
and when he had said that, he went out a-
gaine unto the Jewes, and said unto them, I
find in him no cause at all.

39 * But you haue a custome, that I
should deliver you one loose at the Pass-
over: will ye then that I loose unto you the
king of the Jewes?

40 * Then cryed they all againe, saying,
Not him, but Barabbas: now this Barab-
bas was a murderer.

Matt. 26. 57.

marke. 14. 53.

luke 22. 54.

g After that

Caiaphas had

first sent him to

him.

Matth. 26. 69. 70.

marke. 14. 67.

luke 22. 55. 56. 57.

Matt. 27. 1. mar.

15. 1. luke. 23. 1.

Matth. 10. 28.

and 11. 3.

h He spake this

disdainfully,

because they

were so bena-

gainst all right-

and equitie.

i As if they

should say, thou

wilt not suffer vs

to doe it: for hee

knew that it was

not permitted to

them by the Ro-

manes to punish

with death.

Matth. 20. 19.

Matth. 27. 11.

mar. 15. 2.

luke. 23. 3.

k It standeth

not in strength

of men, nor

worldly defence.

l This was a

mocking and

disdainfull

question,

Matth. 27. 15.

marke. 15. 6.

luke 23. 17.

m That was one

of their blind a-

buses: for the

Law of God

gave no liberty

to quit a wicked

trespasser.

Matth. 3. 14.

Chap. 17. 12.

c He both spar-
eth their bodies
and also saureth
their soules.

Luke 3. 2.

d Who sent
Christ unto Cai-
aphas the high
Priest bound.

e Although this
office was for
terme of life by
Gods ordinance,
yet the ambition
and d. flention of
the Jewes caused
the Romanes
from time to
time to change
it, either for bri-
be y or favour.

Chap. 11. 508

Matth. 26. 58.

marke. 14. 54.

Luke 22. 54.

f That is franke-
ly and plainly.

CHAP. XIX.

1 When Pilate could not asswage the rage of the
Iewes against Christ he delivereth him up with
his

his superscription to be hangd between two threes.
 23 They cast lots for his garments. 26 He commended his mother unto John. 28 Callesth for drinke,
 33 dieth, and his side is pierced, and taken downe from the Crosse. 38 He is buried.

Matth. 27. 27.

a He thought to haue pacified the fury of the Iewes by some inoffensive correction.

b He spake in mockery because Christ called himselfe King.

c Christ was in deed the Sonne of God, & therefore might iustly call himselfe so without breach of the Lawe, wherefore their coloured accusation was fallie applied.

d Henceby he sheweth him, that he ought not to abuse his office and authority.

e A place somewhat high and raised vp.

f Which was mid-day.

Matth. 27. 32.

marke. 15. 21.
 Luke. 23. 26.

g Which was the place of execution.

Then Pilate tooke Iesus and scourged him.

2 And the souldiers platted a Crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And sayd, Hailie king of the Iewes. And they smote him with their rods.

4 Then Pilate went forth againe, and sayd vnto them, Behold, I bring him forth to you, that ye may knowe, that I find no fault in him at all,

5 Then came Iesus forth, wearing a Crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man.

6 Then when the high Priestes and officers saw him they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Iewes answered him, We haue a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 When Pilate then heard that word, he was the more atrait.

9 And went againe into the Common hall and said vnto Iesus, Whence art thou? But Iesus gaue him none answer.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from above: therefore hee that deliuered mee vnto thee, hath the greater glorie.

12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliuer him, thou art not Celsars friend: for whosoever maketh himselfe a Kings speakerh against Celsar.

13 When Pilate heard that worde, he brought Iesus forth, and late downe in the Iudgement seate in a place called the Pavement, and in Hebrew, Gabbatha.

14 And it was the preparation of the Passover, and about the first houre: and hee sayd vnto the Iewes, Behold your King.

15 But they cryed, away with him, away with him, crucifie him. Pilate sayd vnto them, Shall I crucifie your King? The high Priestes answered, We haue no King but Celsar.

16 Then deliuered hee him vnto them to be crucified. And they tooke Iesus and led him away.

17 And he bare his crosse, and came into a place named of dead mens sculles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 And Pilate wrote also a title, and put it on the crosse, and it was written, IHSVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified was nere to the city: and it was written in Hebrew, Greeke and Latine:

21 Then said the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am King of the Iewes,

22 Pilate answered, What I haue written, I haue written.

23 Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to eery souldier a part, and his coate, and the coate was without seam, woven from the toppe thowout.

24 Therefore they said one to another, Let vs not deuide it, but cast lots for it: whose it shall be. This was that Scripture might be fulfilled, which saith, They parted my garments among them, and on my coate did cast lots. So the souldiers did these things indede.

25 Then stood by the crosse of Iesus his mother, and his mothers sister Marie the wife of Clopas, and Marie Magdalene.

26 And when Iesus saw his mother and the Disciple standing by, whom hee loued, hee sayd vnto his mother, Woman, behold thy sonne.

27 Then said he to the Disciple, Behold thy mother: and from that houre the Disciple tooke her home vnto him.

28 After, when Iesus knewe that all things were performed, that the Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessel full of vineger, and they filled a sponge with vineger, and put it about an hyssope staake, and put it to his mouth.

30 Now when Iesus had receiued of the vineger, he said, It is finished, and bowed his head and gaue up the ghost.

31 The Iewes then, because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was a high day, besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers, and brake the legs of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 But one of the souldiers with a speare pearced his side, and forthwith came there out blood and water,

35 And he that saw it, bare record, and his record is true: and he knoweth that hee saith true, that ye might beleue it.

36 For these things were done, that the Scripture should be fulfilled, that a bone of him shall be broken.

37 And againe another Scripture saith, They shall see him whome they haue cruci-

h Because all nations might vnderstand it.

Matth. 27. 35.
 marke 15. 24.
 Luke 23. 34.

i That which was pictured in Dauid, was accomplished in Iesus Christ.
 Psal. 118.

ii Or, Clopas.

Psal. 69. 22.

k Or, fastned it vpon an hyssope staake.

l It may appeare that the crosse was not his, seeing a man might reach Christs mouth with an hyssope staake, which as appeareth. 1. King. 4.

33. was the lowest among herbs, as the cedar was highest among trees.

m Mans salvation is perfected by the onely sacrifice of Christ and all the ceremonies of the Law are ended.

n Because the day of the Passover fell on the Sabbath day.

o Which declareth that he was dead indeed, as he rose againe from death to life.

Exod. 12. 46.
 num. 9. 12.
 Zech. 12. 10.

thrust through.

38 And after these things Ioseph of Arimathea, (who was a discipule of Iesus, but secretly for feare of the Iewes) belought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came then and tooke Iesus body.

39 And there came also Nicodemus, (which first came to Iesus by night) and brought of myrre and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes isto burye.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

CHAP. XX.

1 Mary Magdalene cometh to the sepulchre. 3 So doe Peter and Iohn. 12 The two Angels appeare.

17 Christ appeareth to Mary Magdalene. 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

NOW * the first day of the weeke came Mary Magdalene, early when it was yet darke, unto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other Disciple whom Iesus loued, and layd vnto them, They haue taken away the Lord out of the sepulchre, and wee knowe not where they haue layde him.

3 Peter therefore went forth, and the other Disciple, and they came vnto the sepulchre.

4 So they came both together, but the other Disciple did outrun Peter, and came first to the sepulchre.

5 And hee stouped downe, and saw the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie.

7 And the kerchiefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the other discipule, which came first to the sepulchre, and he saw it, and beleued.

9 For as yet they knew not the Scripture, that he must rise againe from the dead.

10 And the Disciples went away againe vnto their owne home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she bowed herselfe into the sepulchre.

12 And saw two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Iesus had lain.

13 And they said vnto her, Woman, why weepest thou? She said vnto them, They haue taken away my Lord, and I know not

where they haue layd him.

14 When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that hee had bene the gardiner, said vnto him, Sir, if thou hast borne him hence, tell me where thou hast layd him, and I will take him away.

16 Iesus saith vnto her, Mary. Shee turned her selfe, and said vnto him, Rabbouni, which is to say, Master.

17 Iesus sayeth vnto her, Touch me not, for I am not yet ascended to my Father, but goe to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came and told the Disciples, that shee had seene the Lord, and that hee had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the Disciples were assembled for feare of the Iewes, came Iesus and stood in the midst, and said to them, Peace be vnto you.

20 And when hee had so said, hee shewed vnto them his hands, and his side. Then were the disciples glad, when they had seene the Lord.

21 Then saide Iesus to them againe, Peace be vnto you: as my Father hath sent mee, so send I you.

22 And when hee had said that, hee breathed on them, and said vnto them, Receive the holy Ghost.

23 ¶ Whosoeners sinnes yee remit, they are remitted vnto them: and whosoeners sinnes yee retaine, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue seene the Lord: but he said vnto them, Except I see in his hands the print of the napes, and put my finger into the print of the napes, and put mine hand into his side, I will not beleue it.

26 ¶ And eight dayes after, againe his Disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stood in the midst, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and see my hands, and put forth thine hands, and put it into my side, and bee not faithlesse, but faithfull.

28 Then Thomas answered, and said vnto him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast seene mee, thou beleeuest: blessed are they that haue not seene, and haue beleued.

30 ¶ And many other signes also did Iesus in the presence of his Disciples, which are not written in this booke.

31 But these things are written, that yee might beleue that Iesus is the Christ the Sonne of God, and that in beleueing yee might haue life through his Name.

d Because the was too much addicted to the corporal presence, Christ teacheth her to lift vp her mind by faith into heaven, where onely after his ascension he remaineth, and where we sit with him at the right hand of the Father. e That is, the disciples: for he was the first borne among many brethren, Psal. 2. 22, 23. rom. 8. 29. coloss. 1. 18.

f He is our Father and our God, because Iesus Christ is our brother. Mar. 1. 6. 14. Luke 24. 36. 1. cor. 1. 5. 5.

g So that no man opened him the doores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Act. 5. 15. and 12. 10.

h Or, all propheticie: which manner of greeting the Iewes vsed.

i To giue them greater power and vertue to execute that weighty charge that he would commit vnto them.

Mat. 18. 18. ¶ Or, place. k Which depend vpon the simplicitie of Gods word, & ground not themselves vpon mans sense and reason.

Chap. 2. 1. 25.

Matth. 27. 57. mar. 15. 42, 43. Luke 23. 50, 51. p That is to say, before Christes death, but now he declareth him selfe manifestly. Chap. 3. 2.

q This honourable buriall was as a preparation and entry vnto the resurrection.

Marke 16. 1. Luke 24. 1. a She departed from home before day, and came thither about the Sunne rising, Marke 16. 2.

¶ Or, napkin.

b That is, Iohn which wrote this Gospel. c He beleued that Christes body was taken away, according as Mary reported. ¶ Or, to their company. Matth. 28. 1. Marke 16. 2.

CHAP. XXI.

1 Christ appeareth to his Disciples againe. Hee commandeth Peter earnestly to feed his sheepe. 18 He ferewarneth him of his death. 23 Of Christes manifold miracles.

¶ Or, lake of Genesareth.

After these things, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said unto them, I goe a fishing. They said unto him, We also will goe with thee. They went their way and entered into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the Disciples knew not that it was Iesus.

5 Iesus then said unto them, ||*Sirs, haue ye any meat?* They answered him, No.

6 Then he said unto them, Cast out the net on the right side of the ship, and ye shall find. So they cast out, and they were not able at all to draw it for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, hee girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship (for they were not far from land, but about two hundred cubits) and they drew the net with fishes.

9 As soone then as they were come to land, they laid hote coales, and fish laid thereon, and bread.

10 Iesus said unto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundred threescore and three: and albeit they were so many, yet was not the net broken.

12 Iesus said unto them, Come, and dine. And none of the Disciples durst alke him, who art thou, seeing they knew that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Ie-

sus shewed himselfe unto his Disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, louest thou mee more than these? He said unto him, Yea Lord, thou knowest that I loue thee. Hee sayde unto him, Feede my lambs.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou mee? He sayd unto him, Yea Lord, thou knowest that I loue thee. He said unto him, Feede my sheepe.

17 He said unto him the third time, Simon the sonne of Iona louest thou me? Peter was sorie because he said to him the third time, Louest thou me? and sayd unto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayde unto him, Feede my sheepe.

18 Clerly, verily I say unto thee, When thou wast yong, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt bee old, thou shalt stretch forth thine handes, and another shall gird thee, and leade thee whither thou wouldest not.

19 And thus spake he, signifying by what death he should glorifie God. And when hee had said this, he said to him, Follow me.

20 Then Peter turned about, and saw the Disciple whom Iesus loued, following, which had also leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore saw him, hee sayd to Iesus, Lord, what shall this man doe?

22 Iesus said unto him, If I will that he tary till I come, what is it to thee? follow thou me.

23 Then went this word abroad among the brethren, that this Disciple should not die. Yet Iesus said not to him, He shall not die: but, If I will that he tary till I come, what is it to thee?

24 This is that Disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ¶ Nowe there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written, Amen.

c The Minister cannot well teach his Congregation, except he loue Christ effectually, which loue is not in them that feed not the flocke.

d Because Peter should be established in his office of an Apostle, Christ cauesh him by these three times confessing, to wipe away the shame of his three times denying.

e In stead of a girdle, thou shalt bee tyed with bands & cords: and whereas now thou goest at libertie, then thou shalt bee drawn to punishment, when thy flesh shall after a sort resist. Chap. 13. 23.

Chap. 20. 30.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much, as is necessary, we ought to content our selues and praise his mercy.

¶ The Actes of the holy Apostles, written by Luke the Euangelist.

THE ARGVMENT.

Chrisť after his Ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby that he was not onely full of his Church, but wouldest bee the head and maintainer thereof for ever. Wherein also his mighty power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospel. And here in the beginning of the Church, and in the increase thereof, wee may plainly perceiue the praife and malice which Satan continually vseth to suppress and ouerthrow the Gospel: he raiseth conspiracies, tumults, commotions, persecutions, slanders, and all kind of cruelty. Againe, we shall here behold the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth and encourageth his most valiantly and constantly to follow their Captaine Christ, leaving

leaving as it were by this historie a perpetual memorie to the Church that the Crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of one affliction is but the beginning of another: Yet neuertheless God turneth the troubles, persecutions, imprisonings, and tentations of his to a good issue, giuing them as it were in sorrow, ioy: in bonds, freedome: in prison deliverance: in trouble, quietnesse: in death, life. Finally, this booke containeth many excellent Sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercy of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortalitye. An exhortation to the ministers of Christs stocke. Of repentance, and feare of God, with other principall points of our faith: so that this onely history in a manner may be sufficient to instruct a man in all true doctrine and Religion.

CHAP. I.

7 The words of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the Apostles be occupied till the holy Ghost be sent. 26 And of the election of Matthias.



Have made the former treatise. **I**n Theophilus, of all that Iesus began to doe and teach,

2 Until the day that hee was taken vp, after that he through the holy Ghost, had giuen^b commandments vnto the Apostles, whom he had chosen:

3 To whom also hee presented himselfe aline after that he had suffered, by many insallible tokens, being sene of them by the space of fourety dayes, and speaking of those things which appertaine to the kingdom of God.

4 And when hee had gathered them together, he commanded them that they should not depart from Ierusalem, but to waite for the promise of the father, which, sayd hee, ye haue heard of me.

5 For Iohn in deede baptizsed with water, but ye shall be baptizsed with the holy Ghost within these few dayes.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel?

7 And he saide vnto them, it is not for you to know the times, or the seasons, which the Father hath put in his owne power,

8 But ye shall receive power of the holy Ghost, when hee shal come on you: and ye shal be witnesses vnto mee both in Ierusalem and in all Iudea, and in Samaria, and vnto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken vp: for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as hee went, behold, two men stood by them in white apparell,

11 Which also sayd, Ye men of Galile, why stand ye gazing into heauen? This

a Whereby is meant Christs doctrine and his miracles declared for the confirmation of the same, b To preach the Gospel.

c Who as they were called by God, so had they their consciences assured by his holy Spirit, d Whereby God reigneth in vs, e Because they should be all witnesses of his ascension.

Luke 24.49.

John 14.26.

and 15.26.

and 16.7.

Matth. 3.11.

marke 1.8.

Luke 3.16.

John 1.16.

Chap. 2.3.

and 11.16.

and 19.4.

f That is, with those spirituall graces which Iesus onely giueh by his Spirit.

g This declareth mans impacience, who cannot abide quietly till Gods appointed time come, but

would haue all things accomplished according to their affections, Reade Zachar. 6.14. h For this passeth our capacitee, and God referueth it to himselfe. i To stand in the face of the whole world, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie. k Herby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles, Luke 24.47. l Whereby they knew certainly whether hee went. m Which were Angels in mens forme, n And seeking him with carnall eyes.

Iesus which is taken vp from you into heauen, shall so come, as ye haue sene him go into heauen.

12 Then returned they vnto Ierusalem from the mount that is called the mount of Olives, which is nare to Ierusalem, containing a Sabbath dayes iourney.

13 And when they were come in, they went vp into an upper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Phillip, and Thomas, Bartolomew and Matther, Iames the sonne of Alphaeus, and Simon Zelotes, and Judas James brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stood vp in the middes of the disciples, and sayde, (now the number of names that were in one place, were about an hundred and twentie.)

16 Ye men and brethren, this Scripture must needs haue beene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that toke Iesus.

17 For hee was numbered with vs, and had obtained fellowship in this ministration.

18 He therefore hath purchased a field with the reward of iniquitie: and when he had throwen downe himselfe headlong, he brast asunder in the mids, and all his bowels gushed out.

19 And it is known vnto all the inhabitants of Ierusalem, inasmuch that that field is called in their owne language, Accedana, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyde, and let no man dwell therein: also let another take his charge.

21 Therefore, of these men which haue companied with vs, all the time that the Lord Iesus was conversant among vs.

22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of them bee made a witness with vs of his resurrection.

23 And they presented two, Iosiph called Barsabas, whose surname was Iesus, and Matthias.

24 And they prayed saying, Thou Lord which knowest the hearts of all men, shewe whether of these two thou hast chosen,

that hee that should take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

o As the true redeemer to gather vs vnto him.

p Which was two mile, according to the Iewes tradition, albeit it was not so appointed by the Scriptures.

q A liuely pattern to learne how to dispose our selues to receiue the gifts of the holy Ghost.

r Partly to obtaine the holy Ghost, and partly to be deliuered from the present dangers.

[Or, wines, [Or, men,

s The offence which might haue come by Iudas fall, is hereby taken away,

because the Scripture had so forewarned. [Or, portion,

t Perpetuall infamie is the reward of all such as by vnlawfully gotten goods buy any thing.

Matth. 27.5.

Psalm 69.25.

Psalm 109.8.

[Or, ministerie.

u Greeke, went in and went out.

x In that hee mentioneth the principall article of our faith, he comprehendeth also the rest.

y To the intent

25 That he may take the roome of this ministracion and Apostleship, from which Judas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lots: and the lot fell on Barthias, and hee was by a common consent conuicted with the cleuen Apostles.

CHAP. II.

3 The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouthes of the mockers, he sheweth by the visible graces of the holy Spirit, that Christ is come. 41 He baptizeth a great number that were conuer- ted. 42 The godly exercise, charity, and diuers vertues of the faithfull.

AND when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heauen, as of a rushing and mightie wind, and it filled all the house where they sat.

3 And there appeared vnto them clouen tongues, like fire, and it sat vpon each of them.

4 And they were all filled with the holy Ghost, & began to speake with other tongues, as the spirit gaue them // utterance.

5 And there were dwelling at Hierusalem Jewes, men that feared God, of euery nation vnder heauen.

6 Now when this was noised, the multitude came together, and were astonished, because that euery man heard them speake his owne language.

7 And they wondered all, and maruelled, saying among themselves, Beholde, are not all these which speake of Galile?

8 How then heare we eueryman in our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Damphygia, of Egypt, and of the parts of Lybia, which is before Cyrene, and // strangers of Rome, and Jewes and Proselytes,

11 Creetes, and Arabians: wee heard them speake in our owne tongues the wonderful workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others mocked, and said, They are full of new wine.

14 But Peter standing with the eleuen, lift up his voyce, and said vnto them, Ye men of Iudea, and ye all that inhabit Hierusalem, bee this knowne vnto you, and hearken vnto my wordes.

15 For thet are not drunken, as yee suppose, since it is but the third houre of the daye with religion,

which their children did professe. That is, such as were conuerted to the Iewish religion, which were before Painims and idolaters. k There is no worke of God so excellent, which the wicked scoffers doe not deride. // Or, sweete.

16 But this is that, which was spoken by the Prophet * Joel,

17 And it shall be in the last dayes, saith God, I will powze out of my spirit vpon all flesh, and your sonnes, and your daughters shall prophesie, and your yong men shall see visions, and your * olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will powze out of my spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heauen aboue, and tokens in the earth beneath, blood and fire, and the vapour of smoke.

20 * The Sonne shall bee turned into darknesse, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shall bee * that whosoener shall call on the name of the Lord shall bee liued.

22 Ye men of Israel, heare these wordes, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the middes of you, as yee your selues also know:

23 Him, I say, haue ye taken by the hands of the wicked, being deliuered by the determine counsell, and // foreknowledge of God, and haue crucified and slaine:

24 Whom God hath rayled vp, and loosed the * shadowes of death, because it was impossible that he should be holden of it.

25 For Dauid sayth concerning him, * I beh. to the Lord alwayes before mee: for hee is at my * right hand, that I should not bee shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreover all my flesh shall rest in // hope.

27 Because thou wilt not leave my soule in graue, neither wilt suffer thine holy one to // see corruption.

28 Thou hast shewed mee the * wayes of life, and shalt make me full of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, * that hee is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore seeing he was a * Prophet, and knew that God had * twome with an oath to him, that of the fruit of his loynes he would rayle by Christ concerning the resurrection vnto him, that he should not see corruption.

31 Wee knowing this, is before God, spake of the resurrection of Christ, that * his // soule should not be left in // graue, neither his flesh should // see corruption.

32 This Iesus hath God raised up, whereof we all are witnesses.

Psal. 16. 8, 9. u To knowe that nothing can comfort vs in our afflictions, except wee knowe that God is present with vs. x Our hope lianeth in Gods defence. // Or, life, or person. // Or, felicity. y In restoring me from death to life. 1. Kings 2. 10. chap. 13. 36. z And so knew by reuelation and special promise that which else he could not haue knowne, Psal. 132. 11. Psal. 16. 10 chap 13. 35. // Or, person. a The word signifieth a place where one can see nothing. // Or, felicity.

1 He expoundeth Iuels minde without binning himselfe to his words.

Iuel 2. 28.

isa. 44. 3.

m Or, man: meaning yong and old, man and woman.

n Meaning, that God will shew himselfe very familiarly, and plainly, both to old and yong.

o Euen in great abundance.

Iuel 2. 31.

p God will shew such signes of his wrath through all the world, that men shall be no lesse amazed, then if the whole order of nature were changed.

Iuel 2. 32.

rom 10. 13.

q He teacheth this remedy to auoid the wrath and threatnings of God, and to obaine saluation.

r God caused their wickednes to set forth his glory contrary to their minds.

s As Iudas treason and the Jewes cruelty towards Christ were most detestable, to were they not onely knowne to the eternal wisdom of God, but also directed by his immutable counsell to a most blessed end.

// Or, providence.

t Bo has touching the paine, and also the horror of Gods wrath and curse.

b By the virtue
and power.

c He obtained of
his father power
to accomplish the
promise which
he made to his
Apostles, as tou-
ching the holy
Ghost to be sent
vnto them.

Psal. 110. 1.
d And therefore
Christ doth far
excell David.

e Christ is the
only redeemer
vnto whom all
powers are sub-
iect & must obey.
f That is, hath
appointed as
King and ruler:
and note, that in
all this Sermon
Peter speaketh of
Christ's man-
hood, as he was
dead, buried, ri-
sen, and ascended
into heauen.

g He speaketh
not here of the
forme of Bap-
tisme, but teach-
eth y^e the whole
effect therof con-
sisteth in Iesus
Christ.

h The visible
signes.

i Christ is pro-
mised both to
the Iewes and
Gentiles, but the
Iewes haue the
first place.

|| Or, protected
before God.

|| Or persons.

k Which stand-
eth in brotherly
loue & liberality.

Rom. 15. 26.

2 Cor. 9. 13. Hebr. 13. 16. 1 Which was the ministration of the
Lords Supper. Chap. 4. 32. m Not that their goods were ming-
led all together: but such order was obserued that enery man frank-
ly relieved anothers necessity. Chap. 20. 7. n They did eat toge-
ther, and at these feasts did vie to minister the Lords Supper. 1. Cor.
11. 21. Jude 12. || Or, from house to house. o Whereby we see that
the Apostles traualled not in vaine.

a Which is with
vs three a clocke
after noone,

which was their euening sacrifice, at which the Apostles were pre-
sent, to teach that the shadowes of the Law were abolished by that
Lambe that tooke away the sinnes of the world.

33 Since then that he by the right hand
of God hath ben exalted, and hath receiued
of his father the promise of the holy Ghost,
he hath shed forth this which ye now see and
heare.

34 For Dauid is not ascended into hea-
uen, but he saith, * The Lord sayd to my
Lord, * Sit at my right hand,

35 Until I * make thine enemies thy foot-
stool.

36 Therefore let all the house of Israel
know for a surety, that God hath made him
both Lord & Christ, this Iesus, I say, whom
ye haue crucified.

37 Now when they heard it, they were
pricked in their hearts, and said vnto Peter
and the other Apostles, When and brethren,
what shall we doe?

38 Then Peter said vnto them, Amend
your liues, and be baptized euery one of you
in the Name of Iesus Christ for the remiss-
ion of sinnes: & ye shall receiue the gift of
the holy Ghost.

39 For the promise is made vnto you, and
to your children, and to all that are afarre
off, euen as many as the Lord our God shall
call.

40 And with many other words he be-
sought, and exhorted them, saying, Saue your
selues from this froward generation.

41 Then they that gladly receiued his
word, were baptized: and the same day there
were added to the Church about three thou-
sand // soules.

42 And they continued in the Apostles
doctrine, and fellowship, and breaking of
bread, and prayers.

43 And feare came vpon euery soule:
and many wonders and signes were done by
the Apostles,

44 And all that belomed, were in one
place, and had all things // common.

45 And they solde their possessions and
goods, and parted them to all men, as euery
one had need.

46 And they continued dayly with one
accord in the Temple, and breaking bread
// at home, did eat their meat together with
gladnesse and singlenesse of heart,

47 Praising God, and had fauour with
all the people: and the Lord added to the
Church // from day to day, such as should be
saued.

1 Which was the ministration of the
Lords Supper. Chap. 4. 32. m Not that their goods were ming-
led all together: but such order was obserued that enery man frank-
ly relieved anothers necessity. Chap. 20. 7. n They did eat toge-
ther, and at these feasts did vie to minister the Lords Supper. 1. Cor.
11. 21. Jude 12. || Or, from house to house. o Whereby we see that
the Apostles traualled not in vaine.

CHAP. III.

7 The lame is restored to his feet. 12 Peter prea-
cheth Christ vnto the people.

Now Peter and John went vp together
into the Temple, at the ninth houre of
prayer.

2 And a certaine man which was a cree-
ple from his mothers wombe was caried,
whom they laid daily at the gate of the tem-
ple called Beautiful, to aske almes of them
that entered into the Temple.

3 When seeing Peter and John, that they
would enter into the Temple, desired to re-
ceiue an almes.

4 And Peter earnestly beholding him
with John, said, Look on vs.

5 And he gaue heed vnto them, trusting
to receiue some thing of them.

6 Then said Peter, Siluer and gold haue
I none, but such as I haue, that giue I thee:
In the Name of Iesus Christ of Nazaret,
rise vp and walke.

7 And hee tooke him by the right hand,
and lift him vp, and immediately his feet and
ankle bones receiued strength.

8 And hee leaped vp, stood, and walked,
and entered with them into the Temple, wal-
king, and leaping, and praising God.

9 And all the people saw him walke, and
praising God.

10 And they knew him, that it was hee
which sat for the almes at the Beautifull
gate of the Temple, and they were amazed,
and sore astonished at that which was come
vnto him.

11 And as the creeple which was hea-
led, held Peter and John, all the people ear-
nasted vnto them in the porch which is cal-
led Salomons.

12 So when Peter saw it, hee answered
vnto the people, Men of Israel, why
maruelles ye at this? or why looke ye so
stedfastly on vs, as though by our owne
power or godlinesse we had made this man
goe?

13 The God of Abraham, and Isaac,
and Jacob, * the God of our fathers hath
glorified his Sonne Iesus, whom ye be-
trayed, and denied in the presence of Pil-
late, when hee had iudged him to be deli-
uered.

14 * But ye denied the Holy one and the
Just, and desired a murderer to be giuen
you,

15 And killed the Lord of life, whom God
hath raised from the dead, whereof we are
witnesses.

16 And his Name hath made this
man sound, whome ye see, and knowe,
through faith in * his Name: and the faith
which is in him, hath giuen to him this dis-
position of his whole body in the presence of
you all.

17 And now brethren, I know y^e through
ignorance ye did it, as did also your gouer-
nours.

18 But those things which God before
had shewed by the mouth of all his Pro-
phets, that Christ should suffer, he hath thus
fulfilled.

19 Amend your liues: therefore, and turne,
that your sinnes may be put away, when the
time of refreshing shall come from the pre-
sence of the Lord.

20 And he shall send Iesus Christ, which
before was preached vnto you.

21 Whom the heauen must containe vn-
to all ages.

b Because his
disease was in ex-
tra, he gaue
himselfe to lue
of almes.

c He had the
gift of healing
ricknesses.

d In the vertue of
Iesus: for Christ
was the author
of this miracle,
and Peter was
the minister.

e He corrected
the abuse of men,
who attribute
that to mans ho-
linesse, which
onely appertaine
to God.

Chap. 5. 30.

Matth. 27. 20.

marke 15. 11.

Luke 23. 18.

Iohn 18. 40.

f To wit, Barab-
bas.

g To wit, Gods
Name, whereby it
appeareth that
they did strive
against God.

1. Pet. 1. 21.

|| Or in Christ.

h He doth not
excuse their ma-
lice, but becau-
se that ignorance
and a blind zeale
led many, he pue-
teth them in hope
of saluation.

i He meaneth
some and not all.

k When Iesus
shall come to
iudge the world,

ye shall know
that he will be
your redeemer,
and not your
Iudge.

l We therefore be-
leeue constantly
that he is in no
other place.

m. Which is begun and continueth: but the full accomplishment and perfection is deferred to the last day.

Deut. 1. 8. 15. chap. 7. 37.

n. Of the stocke of Abraham.

o. Because they came of the same nation, and therefore were heires of the same promise which apperthained to the whole body of the people.

Gen. 12. 3. galat. 3. 8.

p. Both Jew and Gentile.

q. None are blessed but in Christ. r. So that our regeneration and newnesse of life is inclosed vnder this blessing.

CHAP. III.

3 Peter and Iohn deliuered out of prison preach the Gospel boldly. 10 They confesse plainly the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good success of the Gospel. 32 The increase, unity, and charitie of the Church.

AS they spake vnto the people, the Priests and the capitaine of the Temple, and the Sadducees came vpon them,

2 Taking it grieuouly that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they layd hands on them, and put them in hold vntill the next day: for it was now euentide.

4 Wherebeit many of them which heard the word, belerued, and the number of the men was come to fiftie thousand.

5 And it came to passe on the morrow, that their Rulers and Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, & Cataphas, and Iohn, & Alexander, and as many as were of the kindred of the high Priests.

7 And when they had let them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter, full of the holy Ghost, said vnto them, Ye Rulers of the people, and Elders of Israel,

9 For as much as we this day are examined of the good worke done to the impotent man, to witt, by what means he is made whole,

10 Be it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye haue crucified, whom God raised againe from the dead, even by him both this man standeth here: before you whole.

11 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any o-

ther: for among men there is giuen none other name vnder heauen, whereby we must be saued.

13 Now when they saw the boldnesse of Peter and Iohn, and understood that they were vnlearned men, & without knowledge, they marueiled, and knew them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Councill, and conferred among themselves,

16 Saying, What shall wee doe to these men? For liuely a manifest signe is done by them, and it is openly known to all them that dwell in Ierusalem, and we cannot deny it.

17 But that it bee nopsed no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For wee cannot but speake the things which we haue seene and heard.

21 So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for al men praised God for that which was done.

22 For the man was aboue forty yeres old, on whom this miracle of healing was shewed.

23 Then assoone as they were let go, they came to their fellowes, and shewed all that the high Priests and Elders had layd vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea & all things that are in them.

25 Which by the mouth of thy seruant Dauid hast said, Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtes against thine holy Son Iesus, whom thou hadst annointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together.

28 To doe whatsoeuer thine hand and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatenings, and grant vnto thy seruants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes and wonders may be done by the Name of thine holy Sonne Iesus.

31 And when as they had prayed, the place was shaken where they were assembled.

i That is, none other cause or meane.

k The wicked still rage against Christ, though their owne conscience do condemne them.

l They gaue commandment to preach Christ no more.

m They preferred their authority to the ordinance of God.

n To the intent that wee should beare witness and preach them.

o God hath put a ring thorow the wickednesse of us, so that hee stayeth them from their mischieuous purposes.

p To encourage one another, and to glorifie God.

q They ground their prayers vpon Gods promises, who had assured that he would enlarge the kingdom of Christ.

r This is the verifying of the propheticke.

s And appointed to be King, Power and iustice.

t Power and iustice.

u All things are done by the force of Gods purpose, according to the decree of his will.

Ephe. 1. 11.

x Allwaie their rage and malice which they enterprise against thee.

y They seeke not how to liue at ease, but wher y they may molest glorifie God.

a. It is to be thought that this was the capitaine of the Romanes garrison.
b. The Sadducees were great enemies to this doctrine.
c. The whole Church was increased to this number.
d. By whose authority or commandment?
e. For he could not haue so spoken of himselfe.
f. They ought not to condemne, but approue and commend that which is well done.
g. Psal. 113. 2. 2. ifai 28. 16. matt. 21. 42. mar. 12. 10. Luke 20. 17. rom. 9. 33. 1. pet. 2. 7.
h. Meaning, Priests, Elders, and governors.
i. For to withhold the weight and force of the building.

2 This was a signe of Gods preſence and the performance of his promiſe.

a This boldneſſe and conſtancie declared that their prayer tooke effect.

b Of one mind, will, conſent, and affection,

c Their hearts were ſoiyned in God, that being all members of one body, they could not ſuffer their fellow members to bee deſtitute.

Chap. 4. 4.

d As the Apoſtles ſuffered none to lacke, ſo Paul commaundeth that no idle loyterers be maintained.

e The goods were not alike diuided among all, but as euery man had want, ſo was his neceſſitie moderately relieved.

ſembled together, and they were all filled with the holy Ghost, & they ſpake the word of God boldly.

22 And the multitude of them that beleeued, were of one heart, & of one ſoule: neither any of them ſaid, that any thing of that which he poſſeſſed, was his owne, but they had all things in common.

23 And with great power gaue the Apoſtles witnes of the reſurrection of the Lord Ieſus: and great grace was vpon them all.

24 Neither was there any among them, that lacked: for as many as were poſſeſſors of lands or houſes, ſold them, & brought the price of the things that were ſold,

25 And layd it downe at the Apoſtles feet, and it was diſtributed vnto euery man, according as he had need.

26 Alſo Boles, which was called of the Apoſtles, Barnabas (that is by interpretation, the ſonne of conſolation) being a Leuite, and of the cuntry of Cyprus,

27 Whereas hee had land, ſold it, and brought the money, and laid it downe at the Apoſtles feet.

CHAP. V.

5 The hypocriſie of Ananias and Sapphira is puniſhed. 12 Miracles are done by the Apoſtles.

17 They are taken, but the Angel of God bringeth them out of priſon. 29 Their bold confeſſion before the Councill. 34 The councill of Gamatrel. 40 The Apoſtles are beat, and reioyce in trouble.

At a certaine man named Ananias, with Sapphira his wife, ſold a poſſeſſion.

2 And he kept away part of the price, his wife alſo being of counſell, and brought a certaine part, and layd it downe at the Apoſtles feet.

3 Then ſaid Peter, Ananias, why haſt Satan filled thine heart, that thou ſhouldeſt lie vnto the holy Ghost, and keepe away part of the price of the poſſeſſion?

4 Whiles it remained, appertained it not vnto thee: and after it was ſold, waſt not in thine owne power: how is it that thou haſt coſtined this thing in thine heart? thou haſt not lied vnto men, but vnto God.

5 Now when Ananias heard theſe words, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard theſe things.

6 And the young men roſe vp and tooke him vp, and caried him out, and buried him.

7 And it came to paſſe about the ſpace of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſayd vnto her, Tell mee, ſoldſt thou the land for ſo much? And ſhe ſayd, Yea, for ſo much.

9 Then Peter ſayd vnto her, Why haue yee agreed together, to tempt the Spirit

of the Lord? behold, the ſcore of them which haue buried thine huſband, are at the doore, and ſhall cary thee out.

10 Then he fell downe ſtraightway at his feet, & yielded vp the ghost, and the young men came in, and found her dead, and caried her out, and buried her by her huſband.

11 And great feare came on all the Church, and on as many as heard theſe things.

12 Thus by the handes of the Apoſtles, were many ſignes and wonders ſhewed among the people: and they were all with one accord in Salomons porch.

13 And of the other ſide durſt no man ſoyne himſelfe to them: neuertheleſſe the people magnified them.

14 Alſo the number of them that beleeued in the Lord, both of men and women, grew more and more.

15 Inſomuch that they brought the ſicke into the ſtreets, and laid them on beds, and couches, that at the leaſt way the ſhadow of Peter, when he came by, might ſhadow ſome of them,

16 There came alſo a multitude out of the cities round about vnto Ieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirites, who were all healed.

17 Then the chiefe Prielt roſe vp, and all they that were with him (which was the ſect of the Sadducees) and were full of indignation,

18 And laid hands on the Apoſtles, and put them in the common priſon.

19 But the Angel of the Lord by night opened the priſon doores, and brought them forth, and ſayd,

20 Go your way and ſtand in the Temple, and ſpeake to the people all the wordes of this liſt.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Prielt came, and they that were with him, and called the Councill together, and all the Elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, & found them not in the priſon, they returned and told it,

23 Saying, Certainly we found the priſon ſhut and lue as was poſſible, & the keepers ſtanding without before the doores: but when we had opened, we found no man within.

24 Then when the chiefe Prielt, and the captaine of the Temple, and the hie Priests heard theſe things, they doubted of them, whereunto this would grow.

25 Then came one, and ſhewed them, ſaying, Behold, the men that yee put in priſon, are ſtanding in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, leſt they ſhould haue bene ſtoned.)

27 And when they had brought them, they ſet them beſore the Councill, and the chiefe Prielt asked them,

g Becauſe of their owne euill conſciences, which made them to tremble: for they that were not aſſured of Gods mercies in Chriſt, were aſtoniſhed at theſe his ſtrange iudgements. h That is, they gaue them great praiſe.

i Which then were the chiefe among them.

k They were full of blinde zeale, emulation and iealouſie, in defence of their ſuperſtition.

l That is, of the lively doctrine whereby the way to life is declared

m So that there was no fraud nor decciſe, nor negligence: but ſincerely ſet forth the power of God, and his prouidence for his.

a Which ſignified their ſacrilege, diſtruſt, and hypocriſie.

b Who moued thine heart to ſell thy poſſeſſion? whereas thou turneſt part to another vie, as if God did not ſee thy diſſimulation.

c His ſinne therefore was ſo much greater, in that he committed it willingly.

d Then no man was compelled to ſell his poſſeſſions, nor to put his money to the common vie.

e Becauſe God ſo diſpoſed it.

f And to mocke him, as if hee ſhould not haue known your craftie ſerch? which declareth, that when men do any thing of an euill conſcience, they do not onely pronounce the ſentence of damnation vpon themſelues, but alſo prouoke the wrath of God becauſe they doe proue, as it were purpoſely, whether God be righteous and Almighty.

n He accuseth them of rebellion and sedition.
o And to make vs guiltie of Christs death.
p When they command or forbid vs any thing contrary to the word of God, Chap. 3. 13.
q Meaning that he is the Mediator and onely meane betwene God and man.
r That is, Christ.

s This Theudas was aboute thirty yeeres before him, of whom Iosephus mentioneth lib. 20. de Antiq. cap. 4. that was after the death of Herod the great, when Archelaus his sonne was at Rome, at what time Iudea was full of insurrections: so that it is not sure to give credit to Eusebius in this point. Of him maketh mention Iosephus, lib. 18. where he speaketh of the taxing, Luke 2. 1.
t He groundeth vpon good principles, but hee doubteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth he was but a worldling.

28 Saying, Did not wee straitly commaund you, that ye should not teach in this Name? and behold, ye haue filled Ierusalem with your doctrine, and ye would bring this mans blood vpon vs.

29 Then Peter and the Apostles answered and sayd, We ought rather to obey God than men.

30 The God of our fathers hath raised vp Iesus, whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a prince and a Saviour, to giue repentance to Israel, and forgiveness of sinnes.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stood there by in the Council a certaine Pharise named Gamaliel, a doctor of the Law, honoured of all the people, and commanded to put the Apostles forth a litle space.

35 And said vnto them, Men of Israel, take heed to your selues, what yee intend to doe touching these men.

36 For before these times, rose vp Theudas boasting himselfe, to whom resorted a number of men, about a foure hundred, who was slaine: and they all which obeyed him, were scattered and brought to nought.

37 After this man, rose vp Judas of Galilee, in the dayes of the tribute, and drew away much people after him: hee also perished, and all that obeyed him, were scattered abroad.

38 And now I say vnto you, Refraine your selues from these men, & let them alone: for if this counsell, or this worke be of men, it will come to nought.

39 But if it bee of God, ye cannot destroy it, lest ye be found euill fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commaunded that they should not speake in the Name of Iesus, & let them goe.

41 So they departed from the Council: reioycing that they were counted worthy to suffer rebuke for his Name.

42 And daily in the Temple, and from house to house they ceased not to teach and preach Iesus Christ.

CHAP. VI.

3 Seven Deacons are ordained in the Church.
8 The graces and miracles of Steuen, whom they accused falsly.

And in those dayes, as the number of the disciples grew, there arose a murmuring of the Grecians toward the Hebrewes, because their widowes were neglected in the daily ministering.

2 Then the twelve called the multitude

a Whole ancestors were Iewes and dwelled in Grecia: therefore those spake Greeke and not Hebrew.

b They were not looked vnto in the distribution of the almes,

of the Disciples together, and said, It is not meet that we should leaue the word of God to serue the table.

3 Wherefore brethren, looke ye out among you such men of honest report, and full of the holy Ghost, and of wisdom, which wee may appoint to this busines.

4 And we will giue one selues continually to prayer, and to the ministracion of the word.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and Philip and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia.

6 Which they set before the Apostles, and they prayed, and laid their hands on them.

7 And the word of God increased, & the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the faith.

8 Now Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisdom, and the Spirit by the which hee spake.

11 Then they suborned men which said, Wee haue heard him speake blasphemous words against Moses, and God.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council.

13 And set forth false witnesses, which said, This man ceaseeth not to speake blasphemous words against this holy place, and the Law.

14 For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gaue vs.

15 And as all that sate in the Council, looked stedfastly on him, they saw his face as it had bene the face of an Angel.

when truth faileth her. **k** They speake this in contemp. **l** Not onely a certaine confidence, but also great maiestie appearing in him.

CHAP. VII.

2 Steuen maketh answer by the Scriptures to his accusers. 51 Hee rebuketh the hardnecked Jewes, 57 And is stoned to death. 58 Saul keepeth the tormentors clothes.

Then said the chiefe Priests, Are these things so?

2 And he said, Men, brethren, and fathers, hearken. The God of glory appeared vnto our father Abraham, while hee was in Mesopotamia, before hee dwelt in Charran.

b Hereby he is discerned from the false gods, **c** He speaketh here of Mesopotamia, as it containeth Babylon and Chaldaea in it.

c That is, to make provision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices. **d** The ioyne which with the other gifts of the holy Ghost, Chap. 2. 18.

e Meaning one that was turned to the Iewish religion.

f This ceremony the Iewes obserued in solemn sacrifices, Leuit. 3. 2. and also in prayer and private blessing, Gene. 48. 14.

Likewise in the primitive Church it was vfed, either when they made Ministers, or gaue the gifts of the holy Ghost: which gifts being now taken away, the ceremony must cease.

g That is, to the Gospel, which is receiued by faith. **h** Or, collidge: diuers nations had collidges at Ierusalem, wherein their youth was instructed, as wee see in Vniuersities.

i That is, instructed and set forth false witnesses: & thus malice seeketh false shifts.

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime

Gen. 13. 1.

3 * And said vnto him, Come out of thy country, and from thy kinned, and come into the land which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charran, and after that his father was dead, God brought him from thence into this land wherein ye now dwell.

5 And he gaue him none inheritance in it, no, not the breadth of a foote; yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no child.

6 But God spake thus, that his * seede should be a sojourner in a strange land, and that they should keepe it in bondage, and increase it vntill ⁴ foure hundred yeres.

7 But the nation to whom they shall be in bondage will I iudge, saith God; and after that, they shall come forth and serue me in this place.

8 * He gaue him also the conenant of circumcision: and so Abraham begate * Isaac, and circumcised him the eighth day: and Isaac begate * Jacob, and Jacob the twelue * Patriarkes.

9 And the Patriarkes mooued with enuie, sold * Ioseph into Egypt: but God was with him,

10 And deliuered him out of all his afflictions, and * gaue him fauour and wisdom in the sight of Pharaoh king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when * Jacob heard that there was come in Egypt, hee sent our fathers first.

13 * And at the second time Ioseph was knowne of his brethren, and Iosephs kinned was made knowne vnto Pharaoh.

14 Then sent Ioseph and cauled his father to be brought, and all his kinned, euen ³ threescore and threene soules.

15 So * Jacob went downe into Egypt, and he * died, and our fathers,

16 And were remoued vnto * Sychem, and were put in the sepulchre, that * Abraham had bought for money of the sonnes of Enos, sonne of Sychem.

17 But when the time of the promise drew nere, which God had twome to Abraham, the people * grew and multiplied in Egypt,

18 Till another King arose, which knew not Ioseph.

19 The same dealt subtilly with our kinned, and enill intreated our fathers, and made them to call out their young children, that ³ if they should not remaine aline.

20 * The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all the

wisdomes of the Egyptians, and was mighty in wordes and in deedes.

23 Now when he was full foure yere old, it came into his heart to visite his brethren the children of Israel.

24 * And when he saw one of them fight wrong, he defended him, and auenged his quarrell that had the harme done to him, and smote the Egyptian.

25 For he supposed his brethren should haue vnderstood that God by his hand should giue them deliuerance: but they vnderstood it not.

26 * And the next day hee shewed himselfe vnto them as they strove, and would haue set them at one againe, saying, Sirs, ye are brethren, why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in y land of Madian, where he begate two sonnes.

30 And when foure yeres were expired, there appeared to him in the * wilderness of mount Sina, an Angel of the Lord in a flame ² of fire, in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew nere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the * God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, * Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, saying, Who made thee a prince, and a Judge: the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 He * brought them out, doing wonders and miracles in the land of Egypt, and in the red Sea, and in the wilderness * foure yeres.

37 This is that Moses which sayd vnto the children of Israel, * A * Prophet shall the Lord your God raise vp vnto you, euen of your brethren, like vnto me, him shall ye heare.

38 * This is he that was in the Congregation, in the wilderness with the * Angel, which spake to him in mount Sina, & with our fathers, who receiued the lively oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, * Make vs gods that may go before vs: for we know not what is become of this Moses that brought

Gen 15 13.

d Beginning to reckon the yeres from the time that Isaac was borne.

e Take vengeance of them, and deliuer my people.

Gen. 17. 9, 10.

Gen. 21. 3.

Gen. 25. 24, 26.

Gen. 29. 32, 33.

and 30. 5. & 35.

22.

Gen. 37. 28.

f That is, preferred and brought

all things to a good issue.

Gen. 41. 37, 39.

40.

Gen. 42. 1, 2.

Gen. 45. 4.

g After the Hebrew, threecore

and tenne.

Gen. 46. 5, 6.

Gen. 49. 33.

Gen. 50. 7.

ish. 34. 32.

h It is probable that some writer

through negligence put in

Abraham in this place in stead of

Jacob, who bought this field,

Gen. 33. 19. or by Abraham he

meaneth the posteritie of Abraham.

Gen. 23. 16.

Exod. 1. 7.

i He invented craftie wayes, both to destroy the Israelites

which ouermuch labour, and also to get great profit by them,

Exod. 1. 10.

h Or, that their race should faile.

Exod. 2. 2.

hebr. 1. 13.

Exod. 2. 13.

Exod. 2. 13.

Exod. 3. 1.

k This fire re-

presented the

furnace of afflic-

tion, wherein

the people of

God were.

l Seeing this

Angel called

himselfe God, it

declareth that

he was Christ the

Mediatour, who

is the eternall

God.

m In signe of

recurrence, reade

Exod. 3. 5.

Exod. 7. 8. 9. 10.

11. 14. chapters.

Exod. 16. 1.

Deut. 18. 15.

chap. 7. 22.

n He prooueth

that Christ is the

end of the Law

& the Prophets.

Exod. 1. 9. 2.

o Moses was

the Angels or

Christs minister,

and a guide to

the fathers.

p By oracles is

meant the say-

ings that God

spake to Moses.

Exod. 32. 1.

q Figures or re-

stimonies of the

presence of God.

r Yet they knew

he was absent for

their commodi-

tie, and so would

shortly returne

and bring them

the Law.

brought vs out of the land of Egypt.

41 And they made a calfe in thole dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and gaue them vp to serue the ^holt of heauen, as it is written in the booke of the Prophetes, * O house of Israel, haue ye offered to mee flaxe beastes and sacrifices by the space of so many yeres in the wilderness?

43 And ye ^tooke by the Tabernacle of * Holoch, and the flaxe of your god Kemphan, figures, which ye made to worship them: therefore I wil carry you away beyond Babylon.

44 Our fathers had the Tabernacle of * witness in the wilderness, as he had appointed, speaking vnto * Moyses, that he should make it according to the fashion that he had seene.

45 Which Tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid.

46 * Who found fauour before God, and desired that he might * finde a Tabernacle for the God of Jacob.

47 * But Salomon built him an house.

48 Howbeit the most high ^dwellth not in ^r temples made with hands, as saith the ^r Prophet,

49 Heauen is my throne, and earth is my footstool: what ^r house wil ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 * Be stricken and of vncircumcised ^r hearts and eares, ye haue all wayes resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophetes haue not your fathers persecuted? & they haue slaine them, which they slew before of the coming of that ^r Iust, of whom ye are now the betrayers and murderers,

53 * Which haue receiued the Law by the ^r ordinance of Angels, and haue not kept it.

54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, and Iesus standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loude voice, and stopped their eares, and ^ran vp vpon him all at once,

58 And call him out of the citie, and stoned him: and the ^r witnesses layd downe their clothes at a young mans feete, named Saul.

59 And they stoned Steuen, who called

on God, and sayd, Lord Iesus receiue my Spirit.

60 And hee knelled downe, and cryed with a loud voice, * Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

Math. 5. 44
Luce 23. 34
1. cor. 4. 13.

CHAP. VIII.

2 Steuen was lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithfull scattered preach here and there. 5 Samaria is subdued by Simon the sorcerer, but was conuerted by Philip, and confirmed by the Apostles. 19 The conuersion of the Eunuch, 26 And conuersion of the Eunuch.

And Saul consented to his death, and At that time there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroad through the regions of Iudea, and of Samaria, except the Apostles.

2 Then certaine men fearing God, ^r carried Steuen among them, to be buried, and made great ^r lamentation for him.

3 But Saul made banock of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 Then came Philip into the city of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto thole things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loud voice, came out of many that were possessed of them: and many taken with palfies, and that halted, were healed.

8 And there was great joy in that citie.

9 And there was before in the city a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, That hee himselfe was some great man.

10 To whom they ^r gaue heede from the least to the greatest, saying, This man is the great ^r power of God.

11 And they gaue heede vnto him, because that of long time hee had bewitched them with sorceries.

12 But as soone as they beleueed Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe ^r beleueed also and was baptized, and continued with Philip, and wondered, when hee saw the signes and great miracles which were done.

14 Now when the Apostles which were at Ierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and John.

15 Which when they were come downe, prayed for them, that they might receiue the ^r holy Ghost,

16 (For as yet he was come downe on none of them, but they were baptized ^r onely in the Name of the Lord Iesus)

a From the place where hee was stoned.

b When the Church is deprived of any worthy member, there is iust cause of sorrow: and note that here is no mention of any reliques or prayers for the dead, or worshipping.

c The conuersion of Samaria was as it were the first fruits of the calling of the Gentiles.

d This declareth how much more we are inclined to follow the illusions of Satan, then the truth of God.

e This is the craft of Satan, to couer all his illusions vnder the Name of God.

f The maiesty of Gods word forced him to confesse the truth: but yet was he not regenerate therefore.

g Meaning the particular gifts of ^r holy Spirit.

h They had onely receiued the common grace of adoption and regeneration, which are offered to all the faithful in baptism, & as yet had not receiued the gift to speake in diuers languages and so doe miracles.

Rom. 1. 24.
s As the sunne, moone, & other starres, Deu. 17. 3.
Amos. 5. 25.
t Your fathers began in wilderness to contemne mine ordinances, and you now far passe them in impietie.
u And carried vpon your shoulders.
Leuit. 20. 2.
t They ought to haue bin content with this Couenant onely, and not to haue gone after their Iewish phantasies, Exod. 25. 40.
Hebr. 8. 5.
Joh. 3. 14.
1. Sam. 13. 14.
psal. 89. 21.
2. Sam. 7. 2.
psal. 132. 5.
1. Chron. 17. 13.
1. king. 6. 1.
Chap. 17. 24.
y He reprooueth the grosse dullnesse of the people, which abused the power of God in that they would haue contained it within the Temple, 1. sa. 66. 1.
z God cannot be contained in any space of place.
Iere. 9. 26.
ezek. 44. 9.
a Which neither forsake your old wickednesse, nor so much as heare when God speaketh to you, but still rebell.
b Which is Iesus Christ, who is not only iust for his innocencie, but because all true iustice cometh of him.
Exod. 19. 16. gal. 3. 19. c By their ministerie or office. d And reigning in his flesh, wherein he had suffered. e This was done of furious violence, and by no forme of iustice. Chap. 22. 20.

I Thou art not
worthy to be of
the number of
the faithfull.

k That is, turne
away from thy
wickednesse.
l Hereby he
would make him
to seele his sinne,
and not that he
doubted of Gods
mercies, if he
could repent.
m Or thine heart
is full of despite-
full malice, & de-
uillish poyson of
impiety, so y now
Satan hath thee
tied as captiue in
his bands.

Dmt. 29. 18.
n After that A-
lexander had de-
stroyed it, it was
not much peo-
pled as it was a-
fore, and there-
fore in respect
was as waste.
o Eunuch signi-
fieth him that is
gelded: but be-
cause in the East
parts great af-
faires were com-
mitted to such,
it came in vſe
that noble men
were called Eu-
nuchs, although
they were not
gelded: also all
maner officers &
feruants y were
put in credit or
necessary affaires
were called by
this name, as Isa.

39. 7.

Isa. 53. 7.
p Albeit Christ
was in graue and
in deaths bands,
feeling also his
fathers anger a-
gainst sin, yet he
brake the bands
of death and was
exalted, Act. 2.

24

q The punish-

ment which he suffered, was the beginning of his glory. r That is, how long his age shall endure: for being risen from death, death shall no more reigne, neither shall his kingdom euer haue end: or els we may take generation for his Church which neuer shall haue end: for now they sit in the heauenly places with Christ their head, as Ephel. 2. 6. s And now he reigneth in heauen. t He declar-
eth at length this matter of so great importance.

17 Then laid they their hands on them,
and they received the holy Ghost.

18 And when Simon saw that through
laying on of the Apostles hands, the holy
Ghost was giuen, he offered them money,

19 Saying, Giue me also this power, that
on whomsoeuer I lay the hands, hee may re-
ceiue the holy Ghost.

20 Then laid Peter vnto him, Thy mo-
ney perish with thee, because thou thinkest
that the gift of God may be obtained with
money.

21 Thou hast neither part nor fellow-
ship in this business: for thine heart is not right
in the sight of God.

22 Repent therefore of this thy wicked-
nesse, and pray God, that if it be possible,
the thought of thine heart may be forgiven
thee.

23 For I see that thou art in the gall of
bitternesse, and in the bond of iniquity.

24 Then answered Simon, & said, I pray
ye to y Lord for me, that none of these things
which ye haue spoken, come vpon me.

25 So they, when they had testified and
preached the word of the Lord, returned to
Ierusalem, and preached the Gospel in many
townes of the Samaritanes.

26 Then the Angel of the Lord spake vn-
to Philip, saying, Arise, and goe toward the
South, vnto the way that goeth down from
Ierusalem vnto Gaza, which is a waste.

27 And he arose, & went on: and behold,
a certaine Eunuch of Ethiopia, Candaces
the Queene of the Ethiopians chiefe gover-
nor, who had the rule of all her treasure, and
came to Ierusalem to worship.

28 And as he returned sitting in his cha-
ret, he read Esaias the Prophet.

29 Then the Spirit said vnto Philip, Go
nere, and open thy life to yonder charret.

30 And Philip ran thither, & heard him
read the Prophet Esaias, and said, But vn-
derstandest thou what thou readest?

31 And he said, How can I, except I had
a guide: a he desired Philip that he would
come up and sit with him.

32 Nowe the place of the Scripture
which he read, was this, Hee was led as a
sheepe to the slaughter: and like a lambe
dumbe before his shearer, so opened hee not
his mouth.

33 y In his humilitie, his iudgement
hath bene exalted: but who shall declare
his generation: for his life is taken from
the earth.

34 Then the Eunuch answered Philip,
and said, I pray thee, of whom speaketh the
Prophet this? of himselfe, or of some other
man?

35 Then Philip opened his mouth, and
began at the same Scripture, and preached
vnto him Iesus.

36 And as they went on their way, they
came vnto a certaine water, & the Eunuch
said, See, here is water: what doest thou
to be baptized?

37 And Philip said vnto him, If thou
belonest with a all thine heart, thou maest.
Then he answered, and said, I beleue that
Iesus Christ is the Sonne of God.

38 Then hee commanded the charret to
stand still: and they went downe both into
the water, both Philip and the Eunuch, and
he baptized him.

39 And as soon as they were come by out
of the water, the Spirit of the Lord caught
away Philip, that the Eunuch saw him no
more: so he went on his way reioycing.

40 But Philip was found at Azotus,
and hee walked to and fro preaching in all
the cities, till he came to Cesarea.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the
Apostleship. 20 His zeale to execute the same. 25
How he escapeth the Iewes conspiracies. 26 His ac-
cesse to the Apostles. 31 The prosperitie of the Church.
34 Peter healeth Aeneas. 40 Rasith Tabitha.
42 He conuertieth many to Christ. 43 and lodgeth
in a Tanners house.

And Saul yet breathing out threat-
nings and slaughter against the Disci-
ples of the Lord, went vnto the high Priest,

2 And desired of him letters to Damas-
cus to the Synagogues, that if he found any
that were of that way (either men or wo-
men) he might bring them bound vnto Je-
rusalem.

3 Now as he journeyed, it came to passe,
that as he was come nere to Damascus,
suddenly there shined round about him a
light from heauen.

4 And he fell to the earth, and heard a
voyce saying to him, Saul, Saul, why per-
sectest thou me?

5 And he said, Who art thou Lord? And
the Lord said, I am Iesus whom thou per-
secutest: it is hard for thee to kicke against
pricks.

6 He then both trembling and astonished,
said, Lord, what wilt thou that I doe? And
the Lord said vnto him, Arise, and goe into
the city, and it shall be tolde thee what thou
shalt doe.

7 The men also which journeyed with
him, stood amazed, hearing a his voyce, but
seeing no man.

8 And Saul rose from the ground, and
opened his eyes, but saw no man. Then led
they him by the hand, and brought him into
Damascus.

9 Where hee was three dayes without
sight, and neither ate nor dranke.

10 And there was a certaine Disciple at
Damascus named Ananias, and to him said
the Lord in a vision, Ananias. And he said,
Behold, I am here, Lord.

11 Then the Lord said vnto him, Ar-
ise, and goe into the street which is called
Streight, and seeke in the house of Iudas
after one called Saul of Tarsus: for he
hath,

u With a pure &
perfect heart.

x This was to the
intent that hee
might know to
much the better
that Philip was
sent to him by
God

y Some thinke
himselfe to be.

y Some thinke
this city was also
called Ashdod,
Ioth. 15. 47.

Chap. 22. 45.
Galat. 1. 13.

a He persecuted
with great rage
and cruelty the
innocent blood
which he thirst-
ed for: which
declareth where-
unto man is led
by his rash zeale,
before he haue
the true know-
ledge of God.

b That is, of what
sect or sort.

Chap. 22. 6.
1. cor. 15. 8.

c That is, to re-
sist God when he
prickech and so-
liciteth our con-
sciences.

d Meaning Sauls
voyce, as Chap.
22. 9.

e For onely Saul
knew that Iesus
spake vnto him.

f For he was
blinde.

g He was so ra-
uished with the
vision, that he
did meditate no-
thing but hea-
uently things, and
there with was
satisfied.

hold, he prayeth.

12 And he saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem.

14 Moreover, here he hath authority of the high Priests, to bind all that call on thy Name.

15 Then the Lord said unto him, Go thy way: for he is a chosen vessel unto mee to beare my Name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered into his house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (even Jesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bin scales, and suddenly he received sight, and arose, and was baptized,

19 And received meate, and was strengthened. So was Saul certain dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him were amazed, and sayd, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that hee should bring them bound unto the high Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, * consenting that this was the Christ.

23 And after¹ that many dayes were fulfilled, the Jewes tooke counsell together to kill him.

24 But their laying await was known of Saul: now they² watched the gates day and night, that they might kill him.

25 Then the disciples took him by night, and put him through the wall, and let him downe in a basket.

26 And when Saul was come to Jerusalem, he assayed to toyne himselfe with the Disciples: but they were all afraid of him, and beleevued not that he was a Disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how hee had seene the Lord in the way, and that he had spoken unto him, & how hee had spoken boldly at Damascus in the Name of Jesus.

28 And he was * conversant with³ them at Jerusalem,

29 And spake boldly in the Name of the Lord Jesus, and spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knew it, they

brought him to Ctesarea, and sent him forth to⁴ Caesars.

21 Then had the Churches rest through all Iudea and Galilee, & Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda,

33 And there hee found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palseie.

34 Then said Peter unto him, Aeneas, Jesus Christ maketh thee whole: arise and make up thy bed. And he arose immediately.

35 And * all that dwelt at Lydda, and Saron saw him, and turned to the Lord.

36 There was also at Joppa a certaine woman a discipile named Tabitha (which by interpretation is called * Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they layd her in an upper chamber.

38 Now so much as Lydda was nere to Joppa, and the Disciples had heard that Peter was there, they sent unto him two men, desiring that hee would not delay to come unto them.

39 Then Peter arose & came with them: and when he was come, they brought him into the upper chamber, where all the widowes stood by him weeping, & shewing the coates and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and knelt downe, and prayed, and turned him to the body, and said, Tabitha, arise. And hee opened her eyes, and when she saw Peter, shee up.

41 Then hee gave her the hand, and lifte her up, and called the * Saints & widowes, and restored her alive.

42 And it was known throughout all Joppa, and many beleevued in the Lord.

43 And it came to passe that hee carried many dayes in Joppa with one Simon a * canner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 he sendeth to Joppa. 11 The vision that Peter saw. 17 How he was sent to Cornelius. 44 The Gentiles also receive the spirit, and are baptized.

Furthermore there was a certaine man in Ctesarea called Cornelius, a captain of the band, called the Italian band,

2 A devout man, and one that feared God with all his household, which gave much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth hour of the day) an Angel of God coming in to him, and saying unto him, Cornelius.

4 But when he looked on him, he was afraid,

q Because it was his owne country, and there he might have some authority.

|| Or, truste thy couch together, r Meaning, the greatest part.

l A place so called, and not a city.

t That is, a deere or roe bucke. || Or, rich.

u To the intent they might bury her afterward: for this was their custome,

x For she was restored to live, rather than other might have occasion to beleevue and glorifie God, then for her owne sake.

|| Or, Carrier.

k A worthy servant of God, and endowed with excellent graces above others. i To beare me witness, and sit forth my glory.

k Prooving by the conference of the scriptures. l That was after three yeeres that he had remained at Damascus, and in the country about, Gal. 1. 18.

2. Cor. 11. 32. m The governor at their request appointed a watch, as he declared to the Corinthians, 3 Cor. 11. 32. n Greek, went in and out.

o With Peter & James, Gal. 1. 18, 19.

p Making open profession of the Gospel.

q Which were Jewes, but so called, because they were dispersed through Grecia and other countries.

b That is, God did accept them whereof it followeth that he had faith: for els it is impossible to please God. † Wee shall speake words vnto thee whereby thou shalt be saved, and all thine house.

c Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine, and such like, which man nourisheth for his vse.

¶ Or, common.

e In taking away the difference betwixt vnclane beasts and cleane, he sheweth there is no difference betwixt the Iewes and Gentiles.

f Take it not for polluted, and impure.

g Then true obedience which proceedeth of faith, ought to be without doubt or questioning.

¶ Or, Peter.

fraid, and said, What is it, Lord? And hee said vnto him, Thy prayers and thine almes are come ^b vnto a remembrance before God.

5 Now therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodged with one Simon a tanner, whose house is by the sea side: † he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a soldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew neere vnto the citie, Peter went by vpon the house to pray, about the first houre.

10 Then waied he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he saw heauen opened, and a certaine vessel come downe vnto him, as it had bene a great sheet, knit at the four corners, and was let downe to the earth.

12 Wherein were ^a all manner of foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eat.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted or vnclane.

15 And the voyce spake vnto him againe the second time, The things that God hath ^c purified, ^d pollute thou not.

16 This was so done thise: and the vessel was drawen vp againe into heauen.

17 ¶ Now while Peter doubted in himselfe what this vision which hee had scene meant, behold, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit sayd vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and ^e doubt nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men which were sent vnto him from Cornelius, and sayd, Behold, I am hee whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius the capitaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called he the men in, and lodged them, and the next day Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and

speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feet, and ^h worshipped him.

26 But Peter tooke him by, saying, Stand vp: for euert I my selfe am a man.

27 And as hee talked with him, he came in, and found many that were come together.

28 And he said vnto them, We know that it is an vnlawfull thing for a man that is a Jew, to company or come vnto one of another nation: but God hath shewed me, that I should not call any man ⁱ polluted, or vnclane.

29 Therefore came I vnto you without saying nay, when I was sent for. I alke therefore, for what intent haue ye sent for me?

30 Then Cornelius sayd, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And sayd, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (he is lodged in the house of Simon a tanner by the Sea side) who when hee cometh, shall speake vnto thee.

33 Then sent I for thee immediately, and thou halt well done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceiue, that ^j God is no acceptor of persons.

35 For in every nation hee that ^k feareth him and worketh ^l righteousness, is accepted with him.

36 Ye know the word which God hath sent to the children of Israel, preaching ^m peace by Iesus Christ, which is Lord of all.

37 Euen the word which came through all Iudea ⁿ beginning in Galilee, after the baptism which John preached,

38 To wit, how God ^o anoynted Iesus of Nazareth, with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the diuill: for God was with him.

39 And we are witnesses of all things which hee did both in the land of the Iewes, and in Jerusalem, whom they slew, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And hee commanded vs to preach vnto the people, and to testify, that it is hee that is ordained of God a Judge of quicke and dead.

43 To him also giue all the ^p Prophets witness, that though his Name, all that be

h Shewed too much reuerence and farre passing decent order, as though Peter had bene God.

¶ Or, common:

Dent. 10. 17.
2. chron. 19. 7.
Iob 34. 19. wisd. 6.
7. ecli. 35. 16.
rom. 2. 11. gal. 2.
6. eph. 6. 9. col. 3.
25. 1. pet. 1. 17.
i By this speech the Hebrewes meane the whole religion of God, which without faith profiteth vs nothing.
k That is, he that is vpriight and doeth hurt to no man, but doeth good to all.
l Meaning, the reconciliation betweene God and man through Christ Iesus, Luke 2. 14.
m That is, endued him with graces and gifts aboue all others.
nere. 3. 1. 34.
micah 7. 11. 18.
chap. 1. 5. 9.
beleeue

believe in him, shall receive remission of sinnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary certaine dayes.

CHAP. XI.

4 Peter sheweth a cause wherefore hee went to the Gentiles. 18 The Church approacheth. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesisth dearth to come. 29 and the remedie.

Now the Apostles and the brethren that were in Iudaea heard that the Gentiles had also received the word of God.

2 And when Peter came up to Jerusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Joppa, praying, and in a trance I saw this vision. A certaine vessel coming downe as it had bene a great sheete, let downe from heauen by the four corners, and it came to me.

6 Toward the which, when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wilde beastes, and creeping things, and fowles of the heauen.

7 Also I heard a voyce saying vnto me, Arise, Peter: slay and eate.

8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entered into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then behold, immediately there were three men already come vnto y^e house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should goe with them without doubting: moreover these fixe brethren came with me, and we entered into the mans house.

13 And he shewed vs how he had seene an Angel in his house, which stood and said to him, Send me to Joppa, and call for Simon whose surname is Peter.

14 Wee shall speake wordes vnto thee, whereby both thou and all thine house shall be saved.

15 And as I began to speake, the holy

Ghost fell on them, *euen as vpon vs at the beginning.

16 Then I remembered the word of the Lord, how hee saide, * John baptized with water, but ye shall be baptized with the holy Ghost.

17 For as much then as God gave them alike gift, as he did vnto vs, when we believed in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

19 And they which were scattered abroad because of the affliction that arose about Steuen, walked throughout till they came vnto Phenice, and Cypus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 Now some of them were men of Cypus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number believed and turned vnto the Lord.

22 Then tidings of those things came vnto the eares of the Church, which was in Jerusalem, and they sent forth Barnabas that he should goe vnto Antiochia.

23 Who when he was come, and had seene the grace of God, was glad, and exhorteth all, that with purpose of heart they would cleane vnto the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people toynd themselves vnto the Lord.

25 And when departed Barnabas to Tarsus to seeke Saul:

26 And when he had found him, hee brought him vnto Antiochia, and it came to passe, that a whole yeere they were conuersant with the Church, and taught much people, insomuch, that the Disciples were first called Christians in Antiochia.

27 In those dayes also came Prophets from Jerusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, and signified by the spirit that there should be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples every man according to his ability, purposed to send succour vnto y^e brethren which dwelt in Iudaea.

30 Which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul.

CHAP. XII.

1 Herod persecuteth the Christians. 2 Hee killeth James. 4 And putteth Peter in prison. 7 Whom the Lord deliue, eth by an Angel. 23 The horrible death of Herod. 24 The Gospell flourisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

Now about that time, Herod the king stretched forth his handes to vere certaine of the Church.

was nephew vnto Herod the great, and brother of Herodias.

Chap. 1. 4. and 4. 31.

Chap. 1. 5. & 19. 4. matth. 3. 11. Marke 1. 8. Luke

3. 16. Iohn 1. 26. c That is, endued wth the graces of the holy Ghost.

Not to grieve them the holy Ghost?

d Their mod. sty declareth, that they were not ashamed to vnsway that wher of they had vnusly blamed Peter.

e This repentance dependeth vpon faith.

Chap. 8. 1.

Or, trouble.

f He meaneth not the Iewes which being scattered abroad in diuers countreyes were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

Or, continue with the Lord.

i Whereas before they were called disciples, now they are named Christians.

k This prophesie was an occasion to the Antiochians to relieue the necessity of their brethren in Jerusalem.

l To signifye that it came of a charitable minde towards them,

n We ought not to debate them of baptism, whom God testifieth to be his: for seeing they haue the principall, that is lesse ought not to be denied them. I Iesus Christ.

a For they could not yet comprehend this secret which was hid from the Angels themselves, euen from the creation of the world, Ephes. 3. 8, 9. col. 1. 26. b He purgeth his fact before the Church.

h There was an other so named which was the sonne of Alpheus.
c It came then of no zeale nor religion, but onely to flatter the people.
d The number being sixteene was diuided by foures to keepe diuers wards.

2 And hee killed James the brother of John with the sword.
3 And when he saw that it pleased the Jewes, he proceeded further to take Peter also (then were the dayes of unleavened bread).
4 And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after the Passouer to bring him forth to the people.
5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slept Peter betwene two souldiers, bound with two chains, and the keepers before the doore, kept the prison.

7 And behold, the Angel of the Lord came vpon them, and a light shined in the house, and hee smote Peter on the side, and railed him vp, saying, Arise quickly. And his chains fell off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and binde on thy sandals. And so he did. Then he said vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knew not that it was true which was done by the Angel, but thought he had scene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by it owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 And when Peter was come to himselfe, hee sayd, Now I knowe for a trueth that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Jewes.

12 And as he considered the thing, he came to the house of Mary the mother of John, whose surname was Marke, where many were gathered together and prayed.

13 And when Peter knocked at the entry doore, a maide came forth to hearken, named Rhode.

14 But when she knew Peters voice, she opened not the entry doore for gladnesse, but ran in and tolde how Peter stood before the entry.

15 But they sayde vnto her, Thou art madde. Yet shee affirmed it constantly, that it was so. Then sayd they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And he beckened vnto them with the hand to hold their peace, and told them how the Lord had brought him out of the prison. And hee sayd, Goe heere these things vnto James and to the brethren: and he departed and went into another place.

18 Now as soon as it was day, there was no small trouble among the souldiers,

what was become of Peter.

19 And when Herod had sought for him and found him not, he examined the keepers and commaunded them to be led to be punished. And hee went downe from Iudea to Cesarea, and there abode.

20 Then Herod intended to make warre against them of Cyprus and Sidon, but they came all with one accord vnto him, and persuaded Blastus the kings chamberlain, and they desired peace, because their countrey was nourished by the kings land.

21 And vpon a day appointed, Herod arrayed himselfe in royall apparell, and late on the iudgement seat, and made an oration vnto them.

22 And the people gave a shout, saying, The voice of God, and not of man.

23 But immediately the Angel of the Lord smote him, because hee gaue not glory vnto God, so that hee was eaten of wormes, and gaue by the Ghost.

24 And the word of God grew, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and tooke with them John whose surname was Marke.

m The more that tyrants goe about to suppress Gods word, the more doth it increase. n Which wasto distribute the almes sent from Antiochia, Chap. 11. 29.

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus and Elymas the forcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The lewes resisted. 48 They that are ordained to life, beleeue. 52 The fruits of faith.

There were also in the Church that was at Antiochia, certaine prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Mana-hen, (which had bene brought vp with Herod the Tetrarch) and Saul.

2 Now as they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they, and prayed, and laid their hands on them, and let them goe.

4 And they, after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the worde of God in the Synagogues of the Jewes: and they had also John to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine forcerer, a false prophet, being a Jew, named: Barlesius,

7 (Which was with the Deputy Sergius Paulus a prudent man. Hee called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas the forcerer (so so is his name

i Both by flattering words, & also by bribes.
k Which hee should haue done if he had punished the flatterers, of whose vanitie he complained when he was a dying, as Iosephus writeth.
l The vilenesse of the punishment declareth how God detesteth pride and tyrannie: his grandfather also was eaten of lice.

a This declareth that God calleth of all sorts both high and low.
b The word signifieth to execute a publique charge, as the Apostleship was: so that here is shewed that they preached, and prophesied.
Chap. 14. 26.

Chap. 5. 19.

Reade Marke 6. 9.

f For they thought that Herod would haue put him to death, as he had purposed.

g For they did know by Gods word, that Angels were appointed to defend the faithful, and also in those dayes they were accustomed to see such sights.
h Which was lesse suspected, by reason of the brethren.

name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, I ful of all subtilty and all mischief, the childe of the devill, and enemy of all righteousnesse, wilt thou not cease to pervert the straight wayes of the Lord?

11 Now therefore behold, the hand of the Lord is upon thee, and thou shalt be blinde, and not see the sunne for a season. And immediately there fell on him a miste and a darknesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleued, and was astonished at the doctrine of the Lord.

13 Now when Paul and they that were with him, were departed by ship from Paphos, they came to Perga, a cite of Pamphylia: then John departed from them, and returned to Jerusalem.

14 But when they departed from Perga, they came to Antiochia, a cite of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent unto them, saying, Men and brethren, if yee haue any word of exhortation for the people, say on.

16 Then Paul stood by and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.

18 And about the tyme of fourty yeeres, suffered hee their manners in the wilderness.

19 And he destroyed seven nations in the land of Chanaan, and diuided their land to them by lot.

20 Then afterward hee gaue unto them Iudges about foure hundred and fiftie yeeres, vnto the tyme of Samuel the Prophet.

21 So after that they desired a King, and God gaue unto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of forty yeeres.

22 And after ye had taken him away, hee raised vp Dauid to be their King, of whom hee witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will do all things that I will.

23 Of this mans seede hath God accordyng to his promise rayled by to Israel the Saviour Iesus:

24 When * John had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And when John had fulfilled his course, hee said, whom ye thinke that I am, I am not hee: but behold, there com-

meth one after me, whose shoe of his feete I am not worthy to looke.

26 Yee men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this saluation sent.

27 For the inhabitants of Ierusalem, and their rulers, because they knew him not, nor yet the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God rayled him by from the dead.

31 And hee was scene many dayes of them, which came by with him from Galile to Jerusalem, which are his witnesses vnto the people.

32 And we declare vnto you that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that hee raised vp Iesus, euen as it is written in y second Psalme, * Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him by from the dead, no more to returne to the graue, he hath sayd thus, * I will giue you the holy things of Dauid which are faithfull.

35 Wherefore hee sayeth also in another place, * Thou wilt not suffer thine holy one to see corruption.

36 Howbeit, Dauid after he had serued his tyme by the counsell of God, hee slept, and was layd with his fathers, and saw corruption.

37 But he whom God raised by, saw no corruption.

38 Bee it knowne vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes.

39 And from all things from which yee could not be iustified by the Law of Moses, by him euery one that beleueth is iustified.

40 Beware therefore, lest that come vpon you, which is spoken of in the Prophets,

41 * Behold, ye deuilisers, and wonder, and banish away: for I worke a worke in your dayes, a worke which yee shall not beleue, if a man would declare it vnto you.

42 And when they were come out of the Synagogue of the Jewes, the Gentiles beought, that they would preach these words to them the next Sabbath day.

43 Now when the Congregation was dissolved, many of the Jewes, and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

i That is, this message and tidings of saluation,

k He rebuketh them for their ignorance,

l Although they read the law, yet their hearts are couered that they cannot vnderstand, 2. Cor. 3. 14.

Matth. 27. 22, Marke 15. 13, Luke 23. 23, iohn 19. 6,

m In Christ all the promises are Yea, and Amen, 2. Cor. 1. 20.

Matth. 28. 2. 6, Marke 16. 6, Luke 24. 6, iohn 20. 13,

n In that he was borne and incarnate,

Psal. 2. 7. hebr. 1. 5, and 5. 5, 1. Ia. 55. 3,

o Meaning, that he would faithfully accomplish the promises,

which he made of his free mercy with the forefathers: and he sheweth that as

God hath giuen to his Sonne, is permanent for euer, to likewise

the life of the Sonne is eternal. Psal. 1. 6. 10,

chap. 2. 31, 1. King. 2. 10,

chap. 2. 29, Habak. 1. 5,

p He reproveth them sharply, because foolishnesse would not preuaile.

q Which is vengeance vnspokeable, for the contempt of Gods word.

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia then that which was in Syria.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had gifts to set forth Gods glory, and to edifie his people.

Exod. 1. 9,

Exod. 13. 14,

Exod. 16. 1,

f Here is declared the great patience and long suffering of God before hee punisheth.

Josh. 14. 1,

Judg. 9. 9,

g For these 450 yeeres, were not fully accomplished, but there lacked 3. yeeres, counting from the birth of Isaac to the distribution of the land of Canaan.

1 Sam. 8. 5,

1. Sam. 9. 15, 16, and 10. 1,

2. Sam. 16. 13, 14,

psal. 89. 20, 21, 1. Ia. 11. 1,

Marth. 3. 1. mar.

1. 2. Luke 3. 2, 3,

h When his office drew to an end, he sent his disciples to Christ.

Marke 1. 7,

John 1. 20,

r They disdained that the Gentiles should be made equal with them.

Matt. 10. 6. f Which is to know one onely God, and whom he hath sent, Iesus Christ.

1 Sa. 49. 6. Luke 2. 32. e None can beleeue but they whom God doth appoint before all beginnings to be saued.

u He meaneth superstitious women, and such as were wiled with a blind zeale, albeit the common people esteemed them godly, and therefore Luke speaketh as the world esteemed them.

Math. 10. 14. Marke 6. 11. Luke 9. 5. chap. 18. 6.

44 And the next Sabbath day came almost the whole cite together, to heare the worde of God.

45 But when the Jewes saw the people, they were full of enuile, and spake against those things, which were spoken of Paul, contrarying the m, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, "It was necessary that the worde of God should first haue bene spoken vnto you: but seeing ye put it from you, and iudge your selues vnworthie of euerm-lasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commaunded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldst be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lord, and as many as were ordeined vnto eternall life, beleued.

49 Thus the word of the Lord was published throughout the whole country.

50 But the Jewes stirred certaine deuout and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coastes.

51 But they shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy and with the holy Ghost.

CHAP. XIII.

3 God giueth successe to his word. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would doe sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 23 They confirme the disciples in faith and patience. 25 Appoint ministers. 26 And passing through many places, make report of their diligence at Antiochia.

A And it came to passe in Iconium, that they went both together vnto the Synagogue of the Jewes, and so spake, that a great multitude both of the Jewes and of the Grecians beleued.

2 But the vnbeleeuing Jewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.

3 So therefore they abode there a long time, and spake boldly in the Loude, which gaue testimonie vnto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the people of the cite were diuided: and some were with the Jewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Jewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about.

7 And there were preaching the Gospell.

8 Now there fate a certaine man at Lystra, impotent in his feete, which was a cripple from his mothers wombe, who had neuer walked.

9 He heard Paul speake: who beholding him, and perceiving that he had faith to bee healed,

10 Sayde with a loud voyce, † Stand vp right on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lifted vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the kinnesse of men.

12 And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chiefe speaker.

13 Then Jupiters Priest, which was before their cite, brought bulles with garlands vnto the gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas, and Paul heard it, they rent their clothes, and ranne in among the people, crying,

15 And saying, Men, why doe ye these things? Wee are euery men subiect to the like passions that ye be, and preach vnto you, that ye should turne from these vaine idoles vnto the liuing God, which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past suffered all the Gentiles to walke in their owne wayes.

17 Neuerthelesse, hee left not himselfe without witness, in that he did good and gaue vs raine from heauen, and fruitful seasons, filling our hearts with food and gladnesse.

18 And speaking these things, scarce restrained they the people, that they had not sacrificed vnto them.

19 Then there came certaine Jewes from Antiochia and Iconium, which when they had perswaded the people, † stoned Paul, and drew him out of the cite, supposing he had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that cite, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia.

22 Confirming the disciples hearts, and exhorting them to continue in the faith affirming that we must thorow many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by election in euery Church, & prayed, and fasted, they commended them to the Lord in whom they beleued.

24 Thus they went thorowout Pisidia, and came to Pamphylia.

25 And when they had preached y word in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

† I say to thee in the Name of the Lord Iesus Christ.

b That is, trimmed with flowers and garlands.

c He n caneth, before the gates of the house where the Apostles lodged: for the Temple was without y towne and therefore the Priest brought y sacrifice (as he thought) to the gods themselves.

d In signe of detesting and abhorring it.

e That is, not without our iniquities & finnes, and also subiect to death.

Gen. 1. 1. psalm. 146. 6. reue. 14. 7. psal. 81. 12. 13. Rom. 1. 24.

f To liue after their owne fantasies, not preferring vnto them any religion.

g To take from men all excuse.

h That being satisfied they might reioyce.

i But that they should goe euery man home.

And whiles they taried and taught there came, &c.

† And displaying boldly, perswaded the people to forsake them: for,

said they, they say nothing true, but lie in all things.

2. Cor. 11. 25.

i The word signifieth to elect by putting vp the hands, which declareth that ministers were not made without the consent of the people.

Chap. 13. 1. 2. k By their ministerie.

a Which would not obey the doctrine neither suffer themselves to be perswaded to beleue the truth and to imbrace Christ.

† In so much that all the people were moued at the doctrine. So both Paul and Barnabas remained at Lystra.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preach at Antiochia. 39 And separate company because of John Marke.

As Cerinthus and others: so writeth Epiphanius against the Cerinthians: of the same of the place whence they came, did much prevail to persuade abroad.
Gal. 5. 1, 2.

Then came downe a certaine man from Iudea, and taught the brethren, saying: Except ye be circumcised after the manner of Moyses, ye cannot be saved.

2 And when there was great disension and disputacion by Paul and Barnabas, against them, they ordeined that Paul and Barnabas, and certaine other of them should goe vnto Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Idenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But sayd they, certaine of the sect of the Pharisees, which did beleue, rose vp, saying, that it was needefull to circumcise them, and to commaund them to keepe the Law of Moyses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and sayd vnto them, * Ye men and brethren, ye knowe that a good while agoe, among vs God chose out mee, that the Gentiles by my mouth should heare the word of the Gospell, and beleue.

8 And God which knoweth the hearts, bare them witness, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And hee put no difference betwene vs, and them, after that by faith hee had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But wee beleue, through the grace of the Lord Iesus Christ to be saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wonders God had done among the Gentiles by them.

13 And when they helde their peace, James answered, saying, Men and brethren, hearken vnto me.

14 * Simon hath declared how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophet, as it is written,

16 * After this, I will returne, and will build againe the Tabernacle of David, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp.

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, sayth the Lord which doeth all these things.

18 From the beginning of the world God knoweth all his workes.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God.

20 But that we write vnto them, that they abstine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moyses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to send cholen men of their owne companie to Antiochia with Paul and Barnabas, to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as wee haue heard, that certaine which departed from vs, haue troubled you with wordes, and cumbrd your mindes, saying, Ye must be circumcised and keepe the Law: to whome we gaue no such commaundement,

25 It seemed therefore good to vs, when we were come together with one accord, to send cholen men vnto you, with our beloved Barnabas and Paul.

26 Men that haue giuen by their liues for the Name of our Lord Iesus Christ.

27 These haue therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burthen vpon you, then these necessary things.

29 That is, that ye abstine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, & after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioiced for the consolation.

32 And Judas and Silas being Prophets, exhorted the brethren with many wordes and strengthened them.

33 And after they had carried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

Should doe vnto you, doe not to others. I Or, comforted. n Having desired leave of the Church, y brethren prayed God to prosper their iourney. o Who for iust causes, changed his mind. t And only Judas went,

h Which are gathered into one familie with the Iewes, to the intent they should acknowledge all one God & one Saviour Christ Iesus.

i For some thought it none offence to be present in the idolstemples, and there to banquet: which S. Paul saith, is to drinke the cup of the deuils, 1. Cor. 10. 21.

k The heathen thought this no vice, but made it a common custome. As touching a strangled thing and blood, they were not vnlawfull of themselves, and therefore were obserued but for a time.

t And whatsoever they would not do to themselves, that they should not doe it to others.

l Therefore the ceremonies commaunded by God, could not so soone be abolished, till the libertie of the Gospell were better knownen.

m Whome the holy Ghost hath moued and directed to ordaine, and write these things, not as the authors of this doctrine but as the ministers of Gods ordinance. Exod. 14. 31. iudg. 7. 10. hag. 1. 12.

t And whatsoever ye would not that men

25 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord,

26 ¶ But after certaine dayes Paul said vnto Barnabas, Let vs retorne, and visite our bretheren in euery citie, wher wee haue preached the word of the Lord, and see howe they doe.

27 And Barnabas† counselled to take with them Iohn called Marke.

28 But Paul thoughte it not meet to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

29 Then were they so stirred, that they departed alimder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chole Silas and departed, being commended of the bretheren vnto the grace of God.

41 And hee went thorow Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

¶ When Paul had circumcised Timothy, he tooke him with him. 7 The spirit calleth them from one countrey to another. 14 Lydia is converted. 28 Paul and Silas imprisoned, convert the layler. 37 and are deliuered as Romanes.

¶ Then came hee to Derbe and to Lystra: And behold, a certaine discipule was there, named * Timothyus, a womans sonne, which was a Jewesse and beleueed, but his father was a Greckan,

2 Of whom the bretheren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should goe forth with him, and tooke and circumcised him, because of the Jewes, which were in those quarters: for they knew all that his father was a Greckan.

4 And as they went thorow the cities, they deliuered them the decrees to keepe ordeined of the Apostles and Elders, which were at Jerusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 ¶ Nowe when they had gone thorowout Phrygia, and the region of Galatia, they were† forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and soughte to goe into Bithinia: but the Spirit† suffered them not.

8 Therefore they passed thorow Mysia, and came downe to Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs,

10 And after hee had seene the vision, immediately wee prepared to goe into Macedonia, being assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to† Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whose inhabitants came from

Rome to dwell there, and wee were in that citie abiding certaine dayes.

13 And on the Sabbath day, wee went out of the citie, besides a iuier where they were wont to pray: and we sat downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia: a seller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whole heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when shee was baptised and her household, shee besought vs, saying, If pee haue iudged me to be faithfull to the Lord, come into mine house and abide there: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine mayd hauing a spirit of divination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shewe vnto vs the way of saluation.

18 And this did shee many dayes: but Paul being grieved, turned about, and sayd to the spirit, I commaund thee in the name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the Gouernors, saying, These men which are Jewes, trouble our citie,

21 And preach ordinances, which are not lawfull for vs to receive, neither to obserue, seeing we are Romanes.

22 The people also rose by together against them, and the Gouernors rent their clothes, and commanded them to be beaten with rodde.

23 And when they had beaten them sore, they cast them into prison commaunding the Iaylor to keepe them surely.

24 Altho hauing receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks.

25 Nowe at midnight Paul and Silas prayed, and sung a Psalm vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword, and would haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cryed with a loud voice, saying, Doe the selfe no harme: for wee are all here.

29 Then hee called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Sirs, what must I doe to be saved?

31 And they said, Belieue in the Lord Jesus

h Where the Christians accustomed to assemble their Church when the infidels persecuted them,

Leuit 20, 27, Acts 18, 10, 11, 13, Jam, 2, 8, 7.

i Which could gesse, and foredecme of things past, present, and to come: which knowledge in many things God permitteeth to the deuils.

k Satan, although hee spake the truth, yete was his maliciose purpose to cause the Apostles to be troubled as seditious persons and teachers of strange religion. l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine, Reade Mar.

1, 34. m To wit, the clothes of Paul and Silas. 2, Cor. 11, 25. n. heff. 2, 2. ¶ Or, in the bottom of the prison, or, in a dungeon.

† would take Iohn, &c

p God suffereth the most perfect to fail, and yet turneth their infirmities to the setting forth of his glorie as this breach of company caused the word to be preached in more places.

Rom. 16, 23. phil. 2, 19, 1. thess. 3, 2.

a. Left the Jewes should disdaine him as one that were prophane & without God. b God chuseth not only men, but also appointeth countreys where his word shalbe preached, and onely as he will c. Meaning, Asia the lesse. d Of Iesus. e Called also Antigonion, & Alexandria.

f We ought not to credit visions, except we be assured thereof by the spirit of God f. Which is in the borders of Thracia & Macedonia g. In grecke and Latine the word is called Colonia which cannot otherwise be well expressed but by such circumstance of words.

hus Christ, and thou shalt be saved, and thine household.

32 And they preached vnto him the word of the Lord, and to all that were in his house.

33 Afterward hee tooke them the same houre of the night, and walked their stripes, and was baptized with all that belonged vnto him, straightway.

34 And when hee had brought them into his house, hee set meate before them, and reioyced that he with all his household beleaued in God.

35 And when it was day, the Gouernours sent the sergeants, saying, Let those men goe.

36 Then the keeper of the prison tolde these wordes vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romans, they haue cast vs into prison, and now would they put vs out priuily: nay verely: but let them come and bring vs out.

38 And the sergeants tolde these wordes vnto the Gouernours, who feared when they heard that they were Romans.

39 Then came they & prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul cometh to Thessalonica, 4 where some receiue him, and others persecute him. 11 To search the Scriptures. 17 Hee disputeth at Athens, and the fruit of his doctrine.

NOwe as they passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures.

3 Opening & alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, sayd he, I preach to you.

4 And some of them beleueed, and ioyued in companie with Paul and Silas: also of the Grecians that feared God, a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleueed not, moued with enuy, tooke vnto them certaine vagabonds and wicked fellows, and when they had assembled the multitude, they made a tumult in the citie, & made assault against the house of Iason, and sought to bring them out to the people.

6 But when they found them not, they drawe Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are.

7 Whom Iason hath receiued, and these

all doe against the decrees of Cesar, saying, that there is an other King, one Iesus.

8 Then they troubled the people and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleueed, and of honest women, which were Grecians, and men not a fewe.

13 But when the Iewes of Thessalonica knewe, that the word of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent away Paul to goe as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commendement vnto Silas and Timotheus that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the citie subject to idolatrie.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market, dayly, with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoikes, disputed with him, and some sayd, What wilt this babler say? Others sayd, He seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May wee not know, what this new doctrine whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would knowe therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, gaue themselves to nothing els, but either to tell or to heare some newes.

22 Then Paul stood in the middes of Mars street, and sayd, Ye men of Athens, I perceiue that in all things yee are too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar wherein

was also called Arcopagus.

a Like quarell picking they vse against Christ: & these be the weapons wherewith the world continually fighteth against the members of Christ, treason and sedition.

|| Or, sufficient answer.

b Not more excellent of birth, but more prompt & courageous in receiving word of God: for hee compareth them of Berea with the of Thessalonica, who persecuted the Apostles in Berea.

Iohn 5. 39.

c This was not onely to try if these things which they had heard, were true, but also to confirme themselves in the same, and to increase their faith.

|| Or, had the charge to conduct him safely.

d That citie which was the fountaine of all knowledge, was now the sincke of most horrible idolatrie.

e Such was his fervent zeale towards Gods glory, that he laboured to amplifie the same both in season, and out of season as he taught afterward to Timothee.

f Who held, that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding

they neuer attained vnto.

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: & els was led thither because of the resort of the people, whose eares euer tickled to heare newes.

|| Or, had leisure. i Which

|| Or, wounded, or hurted.

† Greeke, he set the table.

† The Gouernours assembled together in the market, & remembering the earthquake that was, they feared and sent, &c.

a No man had authority to beate, or to put to death a citizen Romane, but the Romans themselves by the consent of the people.

o For the punishment was great against them that did iniurie to a citizen Romane.

k Hereby Paul takeeth an occasion to bring them to the true God. Chap. 7. 48. Psal. 50. 8.

l Before man was created, God had appointed his estate and condition.

m This is meant as touching the sundry changes of the world, as when some people depart out of a country, and others come to dwell therein.

n Men grope in darkness, till Christ the true light shine in their hearts.

o As Aratus, and others, Isa 40. 19.

p He condemneth the matter and the forme wherewith God is counterfeited.

q But pardoned it, and did not punish it as it deserved.

r This is meant of the vniuersall world, and not of every particular man: for whosoever finneeth without the law, shall die without the Law.

s Or, a Iudge of Mars streete.

was wistten, Vnto the vnknoven God. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, and all things that are therein, seeing that hee is Lord of heauen and earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all life, and breath, and all things,

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doubtlesse he be not far from every one of vs.

28 For in him we liue, and moue, and haue our being, as also certaine of your owne Poets haue said, For we are alio his generation.

29 Forasmuch then as we are the generation of God, we ought not to thinke that the Godhead is like vnto gold, or silver, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but now he admoniseth all men every where to repent.

31 Because he hath appointed a day in the which he will iudge the world in righteousness, by that man whom he hath appointed, wherof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection from the dead, some mocked, and other said, Wee will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certain men claue vnto Paul and beleueed: among whom was also Denis the Areopagite, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul labouring with his hands, and preacheth at Corinthus. 6 He is despised of the Iewes, 8 yet receiued of many, 9 and comforted of the Lord. 14 Gallio resisteth to meddle with religion. 18 Pauls vow. 21 His faith in the providence of God. 22 and care for the brethren. 24 The praise of Apollos.

After these things Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named Aquila, borne in Pontus, lately come from Italy, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and wrought (for their craft was to make tents.)

4 And hee disputed in the Synagogue euery Sabbath day, and exhorted the Iewes and the Grecians.

5 Now when Silas and Timotheus

were come from Macedonia, Paul burned in spirit, testifying to the Iewes that Jesus was the Christ.

6 And when they resisted and blasphemed, he shook his raiment, and said vnto them, Your blood be vpon your owne head: I am cleare: from henceforth will I go vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Titus, a worshipper of God, whose house topned hard to the Synagogue.

8 And Crispus the chiefe Ruler of the Synagogue, beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued and were baptized.

9 Then sayd the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For I am with thee, and no man shall lay handes on thee to hurt thee: for I haue much people in this cite.

11 So he continued there a yeere and sixe moneths, & taught the word of God among them.

12 Now when Gallio was deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,

13 Saying, This fellow perswadeth men to worship God contrary to the Law.

14 And as Paul was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euill deed, I see Iewes, I would according to reason maintaine you.

15 But if it be a question of words, and names, and of your Law, looke yee to it your selues: for I will be no iudge of those things.

16 And hee drave them from the Iudgement seat.

17 Then tooke all the Grecians Sosthenes, the chiefe Ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he took leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that hee had shorne his head in Cenchrea: for he had a vow.

19 Then he came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes,

20 Who desired him to tary a longer time with them: but he would not consent.

21 But bade them farewell, saying, I must needs keepe this Feast that cometh in Jerusalem: but I will returne againe vnto you, if God will. So he sailed from Ephesus.

22 And when he came downe to Cefarea, he went by to Ierusalem: and when he had saluted the Church, he went down vnto Antiochia.

23 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia and Phrygia by order, strenghtning all the disciples.

24 And a certaine Iew named Apollos, borne at Alexandria, came to Ephesus,

And boyled with a certaine zeale.

Chap. 13. 51. Math. 10. 4. e Because they haue none excuse, he denounceth the vengeance of God against them through their owne fault.

1. Cor. 1. 14.

f God promisseth him a special protection, whereby he would defend him from the violent rage of his enemies.

h Or, Grecia.

g They accused him because he transgressed the seruice of God appointed by the Law.

h Of whom is spoken, 1. Cor. 1. 1.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed.

Numb 6. 18. chap. 21. 24.

1. Cor. 4. 19. ian. 4. 15.

k Called Cefarea Stratonis.

Rom. 16. 3.

a This was Claudius Cesar, who then was Emperour.

b Thus he vsed where euer hee came, but principally at Corinth, because of the false apostles which preached without wages, to win the peoples fauour.

c Or, paulions, which then were made of skinnes.

Or, well instructed.

1 That is, was somewhat entred. m He had but as yet the first principles of Christs Religion, and by Baptisme is here meant the doctrine. n This great learned and eloquent man disdained not to be taught of a poore craftsman. o The way to saluation.

an eloquent man and mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and he spake feruently in the spirit, and taught diligently the things of the Lord, and knew but the ^o baptisme of John onely.

26 And he began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorted him, wrote to the disciples to receiue him: & after he was come thither, he holpe them much which had beleued through grace.

28 For mightily he confuted publickly the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls hands, 9 The Iewes blaspheme his doctrine, which was confirmed by miracles, 13 The rashnesse and punishment of the Conuersers, and the fruit that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana, 41 Ies God deliuereth him, and appeareth it by the Towne Clarke.

And it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the vpper coastes, came to Ephesus, and found certaine disciples,

2 And said vnto them, haue ye receiued the holy Ghost since ye beleued? And they sayd vnto him, We haue not so much as heard, whether there be an holy Ghost.

3 And he sayd vnto them, vnto what were ye then baptized? And they said, vnto Johns baptisme.

4 Then said Paul, * John verily baptized with the baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus.

5 So when they heard it, they were baptized in the Name of the Lord Iesus.

6 And Paul layd his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 ¶ Horouer, he went into the Synagogue, and spake boldly for the space of three monthes, disputing and exhorting to the things that appertained to the Kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the school of one * Tryannus.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both

Jewes and Grecians.

11 And God wrought no small miracles by the hands of Paul.

12 So that from his body were brought vnto the sicke, kerchiefs or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

13 Then certaine of y vagabond Jewes, exorcists, tooke in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We admire you by Iesus whom Paul preacheth.

14 And there were certaine sonnes of Sceua a Jew, the Priest, about leuen which did this.

15 And the euill spirit answered and said, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house naked and wounded.

17 And this was knowne to all the Jewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men, and they counted the price of them, and found it fiftie thousand pieces of siluer.

20 So the word of God grew mightily, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed by the Spirit to passe thorow Macedonia and Achaia, and to goe to Ierusalem, saying, After I haue been there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministered vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius, a siluer smith, which made siluer temples of Diana, brought great gaines vnto the craftsmen:

25 Whom he called together, with the workmen of like things, and said, Sirs, pee know that by this craft we haue our gods.

26 Horouer, yee see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded, and turned away much people, saying, That they bee not gods, which are made with hands:

27 So that not onely this thing is dangerous vnto vs, that the State should bee reprooued, but also that the Temple of the great Goddess Diana should bee nothing esteemed, and that it would come to passe, that her magnificence, which all

Or, napkins.
e This was to authorize the Gospel, and to confirme Pauls ministry, not to cause men to worship him or his napkins.
Or, conuersers.
f They abuse Pauls authority, and w^h heat any vocation of God viurpe that which is not in mans power.
g That is, declared by confession of their sins, & by their good works, that they were faithfull.
h This mounteth to our money about 2000 marks.
i By the motion of the holy Ghost he vnderooke this iourney.
k That is, about the state of the Christians: for they concerned the Christians, because they left the old religion, and brought in another trade of doctrine.
Or, brines.
l What impiety doth not couetousnes driue a man vnto? m He was moued with his profit, and the others for their bellies, so that they would rather lose both their hies and religion, then their filthy game.
n Meaning their arte and occupation.
o Religion is his second argument which he lesse esteemeth then his profite, and

a That is, the particular gifts of the spirit: for as yet they knew not the visible gifts.

b Meaning, what doctrine they did professe by their Baptisme: for to be baptized in Johns baptisme, signifieth to professe the doctrine which he taught, and sealed with the signe of baptisme: to be baptized in the name of the father, &c. is to bee dedicate and consecrate vnto him: to be baptized in the death of Christ, or into one body vnto remission of finnes, is, that sinne by Christs death may be abolished & die in

vs, and that we may grow in Christ our head, and that our sins may be washed away by the blood of Christ. Mat. 3. 11. mar. 1. 8. luke 3. 16. ioh. 1. 27. chap. 1. 5. and 2. 2. and 1. 16. c Ended with the visible graces of the holy Ghost. d That is, of a certaine man so called. f From siue of the clocke vnto ten.

therefore puttech in last, which thing is contrary to the doing of the faithfull, for they preferre Religion aboue all.

p He groundeth his religion vp on the multitude and authority of the world, as doe the Papists.

Rem. 16.23.
1. cor 1.4.
Coloss. 4.10.

Asia, and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cryed out, saying, Great is Diana of the Ephelians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught Sautus, and Aristarchus, men of Macedonia, and Pauls companions of his iourny.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not present himselfe in the common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drewe forth Alexander, the Jewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that he was a Jew, there arose a thout almost for the space of two houres of all men, crying, Great is Diana of the Ephelians.

35 Then the towne Clerke, when he had stayed the people, said, Ye men of Ephelus, what man is it, that knoweth not, how that the cite of the Ephelians is a worshipper of the great goddess Diana, and of the image which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to bee appealed, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacriledge, neither doe blaspheme your goddess.

38 Wherefore, if Demetrius & the craftmen which are with him, haue a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if yee enquire any thing concerning other matters, it may be determined in a lawfull assembly.

40 For we are euen in leopardie to bee accused of this dayes sedition, forasmuch as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia.

7 He celebrateth the Lords Supper, and preacheth.

9 At Troas he raysed vp Eutychus. 17 At Ephesus he calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his payer wish them, and departeth by ship towards Ierusalem.

Now after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when hee had gone through those parts, and had exhorted them with many words he came into Grecia.

3 And hauing taried there thre moneths, because the Jewes laid wait for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Satus of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus. 5 These went before, and taried vs at Troas.

6 And we sayled forth from Philippi, after the dayes of beleauened bread, and came vnto them to Troas in fise dayes, where we abode seuen dayes.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continueth the preaching vnto midnight.

8 And there were many lights in an upper chamber, where they were gathered together.

9 And there sate in a windowe a certaine yong man, named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the thirde loft, and was taken vp dead.

10 But Paul went down, and laid himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, hee continued a long while till the dawnyng of the day, and so he departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 Then we went forth to ship, and sailed vnto the cite of Alos, that we might rectiue Paul there: for so had he appointed, and would himselfe goe afoot.

14 Now when he was come vnto vs to Alos, and we had rectiued him, we came to Miletum.

15 And wee sailed thence, and came the next day ouer against Chios, and the next day wee arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephelus, because hee would not spend the time in Asia: for he basted to bee, if he could possible, at Ierusalem, at the day of Pentecost.

17 Therefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to him, hee said vnto them, Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto me by the laying sawait of the Jewes,

20 And how I kepte backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout enery house,

a He remained there these daies, because he had better opportunitye to teach: of the abolishing of the Law was not yet knowne.

b Which we call Sunday. Of this place, and also of the 1. Cor. 16.2.

c We gather that the Christians vied to haue their soleme assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

d To celebrate the Lords Supper, Chap. 2.46.

Or, wee.

Or, boy.

e Which was a city of Myfia called otherwise Apollonia, Plin. lib. 5. cap 50.

Or, Miletum.

Or, Miletum.

Or, Miletum.

Or, Miletum.

Or, Miletum.

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Or, Miletum.

Or, Miletum.

Or, Miletum.

h Which is the turning to God by newnesse of life.

i Which is the receiuing of the grace which Christ doeth offer vs.

k That is, by the impulsion and commendment of the holy Ghost, who draweth me as with a band.

l By the Prophets.

m I am not the occasion of any of your destructions.

n Which concerneth your salvation.

o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of the communion of the properties and vnion of the two natures in one person.

p Through their ambition, which is mother of all heresie and wickednesse.

q To increase you with further graces, and to finish his worke in you.

r He promisseth to the faithfull continuall increase of grace, till they enter into the possession of that inheritance which is prepared for them.

1. Cor. 4. 12.

2. thess. 2. 9.

2. thess. 1. 8.

1 Although this be not orderly to be written in any one place, yet it is gathered of diuers places of the Scripture in effect.

21 Witnesseth both to the Jewes, & to the Greecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 And now behold, I goe bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there.

23 Sure that the holy Ghost witnesseth in every citie, saying, that bands and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with joy, and the ministration which I haue receiued of the Lord Iesus, to testify the Gospel of the grace of God.

25 And now, behold, I know that henceforth ye all, through whom I haue gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heed therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouersers, to feed the Church of God, which hee hath purchased with his owne blood.

29 For I know this that after my departing shall greivous wolves enter in among you, not sparing the flocke.

30 Moreover, of your owne selues shall men arise, speaking peruerse things, to draw disciples after them.

31 Therefore watch, and remember, that by the space of three yeeres I ceased not to warne euery one, both night and day with teares.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified.

33 I haue coveted no mans siluer, nor gold, nor apparell,

34 Yea, ye know that these hands haue ministered vnto my necessities, and to them that were with me.

35 I haue shewed you all things, how that so labouring, ye ought to support the weakes, and to remember the words of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receive.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Biting chieflie for the words which hee spake, That they should see his face no more. And they accompanied him vnto the ship.

1 Although this be not orderly to be written in any one place, yet it is gathered of diuers places of the Scripture in effect.

CHAP. XXI.

5 The common prayers of the faithfull. 9 Philips four daughters prophesies. 13 Pauls constancie to beare the crosse, as Agabus and others forespake, although hee was otherwise counselled by the brethren.

28 The great danger that hee was in, and how hee escaped.

And as we lunched forth, and were departed from them, wee came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Patara.

2 And wee found a ship that went ouer vnto Phenice, and went aboard. & set forth.

3 And when we had discovered Cyprus, we left it on the left hand and sailed toward Syria, and arrived at Tyus: for there the ship unladed the burden.

4 And when we had found disciples, we taried there fewen daies. And they told Paul through the Spirit, that hee should not goe vnto Ierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wives and children euen out of the citie: and we kneeling down on the shore, prayed.

6 Then when we had embraced one another, weeooke shippe and they returned home.

7 And when wee had ended the course from Tyus, we arrived at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day Paul and they that were with him, departed, & came vnto Cesarea: and we entered into the house of Philip the Euangelist, which was one of the seuen Deacons, and abode with him.

9 Now he had foure daughters, virgins, which did prophesie.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when he was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feete, and said, Thus sayth the holy Ghost, So shall the Jewes at Ierusalem binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these things, both wee & other of the same place beought him, that he would not goe vnto Ierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Iesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord bee done.

15 And after those dayes wee trusted by our fardels, and went by to Ierusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus an olde disciple, with whom he should lodge.

17 And when wee were come to Ierusalem, the brethren received vs gladly.

18 And the next day Paul went in with vs vnto James, and all the Elders were there assembled.

19 And when he had embraced them, hee tolde by order all things, that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified

a By the reuelation of Gods Spirit.

b The holy Spirit reuealed vnto them the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to susteine them.

Chap. 6. 5.

c This office of Deaconship was but for a time according as the Congregation had need, or otherwise.

d God would haue his seruants bands knowne, to the intent that no man should thinke that he cast himselfe into wilfull danger.

e This was not to make Paul afraid, but to encourage him against the brutes

f Who was the chiefe or superintendent of the Church of Ierusalem.

fied the Lord, and said vnto him, Thou seest brother, how many thousand Iewes there are which beleuee, and they are all zealous of the law.

21 Now they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, and sayest, that they ought not to circumcise their children, neither to liue after the customs.

22 What is then to bee done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. Wee haue ^h foure men, which haue made a vow.

24 Them take, and ⁱ purifie thy selfe with them, and contribute with them, that they may ^a haue their heads: and all shall know, that those things, wherof they haue bin informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleuee, wee haue written, and determined ^{*} that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, ^{*} declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) moued all the people, and ^a layde handes on him,

28 Crying, Ven of Israel, helpe: this is the man that teacheth all men euery where against the people, and the law, and this place: moreover he hath brought Grecians into the Temple, and hath ⁱ polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ranne together: and they tooke Paul, and drew him out of the Temple, and forthwith the doores were shut.

31 But as they went about to kill him, tidings came vnto the chiefe Captaine of the band, that all Ierusalem was on an vp-
rore.

32 Who immediately toke souldiers, and ^m Centurions, and ranne ⁿ downe into them: and when they saw the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe captaine came neere and tooke him, and commaunded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certaintie for the tumult, he commaunded him to be led into the castle.

35 And when he came vnto the grieues, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bin led into the castle, he sayd vnto the chiefe captaine, May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the ^{*} Egyptian who betore these dayes raised a sedition, and led out into the wilderness foure thousand men that were murderers?

39 Then Paul said, Doubtlesse I am a man which am a Jew, and citizen of ^{*} Carus a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when he had given him licence, Paul stood on the grieues, and beckned with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendereth an account of his life, and do-
Etrine. 25 He escapeth the whip by reason he was a
citizen of Rome.

YE men, brethren, and fathers, heare my
|| defence now toward you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he said.)

3 I am verily a man, which am a Jew, borne in ^{*} Carus in Cilicia, but brought up in this citie at the ^{*} feete of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 ^{*} And I persecuted this ^{||} way vnto the death, binding and deliuering into prison both men and women,

5 As also the chiefe Priest doth beare me witness, and all the state of the Elders: of whom also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 And so it was, as Iourneyed and was come nere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voice, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Moreover, they that were with mee, saw shined a light, and were afraid, but they heard not the voyce of him that spake vnto me.

10 Then I said, What shall I doe, Lord? And the Lord said vnto me, Arise, and goe into Damascus: and there it shall be tolde thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with mee, and came vnto Damascus.

Chap. 5. 36.
o Ioseph. lib. An.
20. cap. 1. 1. & de
bello Iud. lib. 2.

cap. 1. 2.
Chap. 2. 30.

|| Or, reason, or
excuse.

Chap. 21. 39.
a Whereby he
declareth his
modestie, dili-
gence, and doc-
trine.

Chap. 8. 3.
|| Or, thou profession
of the Christians.

Chap. 9. 1. 2.
b To the Iewes,
to whom the
letters were di-
rected,

g That is, accord-
ing to the ma-
ners that our fa-
thers obserued,
which were
commanded by
God.

h Who as yet
were not well
instructed in
Christ.

i The ende of
this ceremonie
was thanksgiv-
ing, and was in-
stituted by God,
and partly of ig-
norance and in-
firmities retain-
ed: therefore
Saint Paul sup-
ported therein
the weaknesse
of others, and
made himselfe
all to all men,
not hindering
his conscience.

Nim 6. 18.

chap. 18. 18.

chap. 15. 20.

Nim 6. 13.

chap. 24. 18.

k In thinking
to appeale to
the faithfull, and to
support the in-
firmes, he falleth
into the hands
of his enemies.

l By bringing in
such as were not
circumcised.

m Which were
vndercaptaines,
and had charge
ouer an hundred
souldiers.

n A notable ex-
ample of Gods
providence for
the defence of
his.

12 And one Ananias, a godly man, as pertaining to the Law, hauing good report of all the Jewes which dwelt there,

13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that * Just one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seene and heard.

16 Now therefore why tarriest thou? Arise, and bee baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And saw him laying vnto me, Wake haste, and get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 Then I sayd, Lord, they know that I * pisoned, and beat in euery Synagogue them that beleued in thee.

20 And when the blood of thy Martyr Steuen was shed, I also * stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meete that he should liue.

23 And as they cryed and cast off their clothes, and threw dust into the ayre,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that he should be scourged and examined, that he might know wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is * a Romane, and not condemned?

26 Now when the Centurion heard it, he went and told the chiefe Captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe Captaine came, and said to him, Tell me, Art thou a Romane? And he said, Yea.

28 And the chiefe Captaine answered, With a great summe obtained I this // burgeship. Then Paul said, But I was * so borne.

29 Then straightway they departed from him which should haue examined him: and the chiefe Captaine also was afraid, after he knew that he was a Romane, and that hee had bound him.

30 On the next day, because hee would haue knownen the certaintie wherefore hee was accused of the Jewes, hee loosed him from his bonds, and commaunded the hie Priests and all their Councill to come together: and he brought Paul, and set him before them.

CHAP. XXIII.

3 The answer of Paul being smitten, and the overthrow of his enemies. 11 The Lord encourageth him.

23 And because the Jewes laid waste for him, he is sent to Cesarea.

And Paul beheld earnestly the Councill, and said, Men and brethren, I haue in all good conscience serued God vntill this day.

2 Then the high Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God * will smite thee thou whited wall: for thou stirrest to iudge me according to the Law, and commaundest thou me to be smitten contrary to the Law?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

5 Then said Paul, I * knew not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the ruler of thy people.

6 But when I saw Paul perceived that the one part were of the Sadduces, and the other of the Pharisees, he cryed in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when he had said this, there was a dissention betwene the Pharisees and the Sadduces, so that the multitude was diuided.

8 * For the Sadduces say that there is no resurrection, neither Angel, nor Spirit: but the Pharisees confesse * both.

9 Then there was a great cry: and the Scribes of the Pharisees part rose vp, and stood, saying, We finde none euill in this man: but if a Spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chiefe Captaine fearing lest Paul should haue bene pulled in pieces of them, commaunded the souldiers to goe downe, and to take him from among them, and to bring him into the castle.

11 Now the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Jewes made an assembly, and bound themselves with an * oath, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then forty, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders, and sayd, We haue bound our selues with a solemn oath, that we will eate nothing vntill we haue slaine Paul.

15 Now therefore, ye and the Councill, signifie to the chiefe captaine, that he bring him forth vnto you to morow, as though yee would know some thing more perfectly of him, and we, or euery he come neere, will be ready to kill him.

16 But when Pauls sisters sonne heard of

a Paul doth not curse the high Priest, but denounceth shapely the punishment of God which should light vpon him, who vnder preence of maintaining the Law, doth transgresse it.

b He made this excuse as it were in mockery, as if he would say, I know nothing in this man worthy the office of the high Priest. Exod. 22.28. phil. 3.5. chap. 24.22.

c He denieth not but there were other points, but hee expretheth that for which the Sadduces that were the chiefe gouernours hated him most.

Matth. 22.23. d Vnderstanding both kindes, the Angels, and the Spirits, which he concluded vnder one, and the resurrection which is the other part.

e The word signifieth cursing, as when a man either sweareth, voweth, or witnesseth himselfe to die, or to be giue to the deuill, except he bring his purpose to passe.

f This declareth that God hath so many means to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cannot conspire to craftily against the, but he hath infinite means to defeat their wicked practices.

c This may be referred to the eternall councill of God, or else to the execution and declaration of the same, which seemeth here to be more proper.

d Which is Christ, 1. Iohn 2.1.

e Hee sheweth that sinnes cannot be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the holy Ghost. Chap. 8.3. Chap. 7.58.

f Not because he was borne at Rome, but by reason of his citizenship: for Tarsus was inhabited by the Romanes, and was their Colonia, whereof reade Chap. 16.12.

g This priuiledge was oftentimes giuen in recompence of seruice to them that were at warre off Rome, and to their children, though they were not borne in the city.

of their laying await, he went, and entred into the castle, and told Paul.

17 And Paul called one of the Centurions vnto him, and sayd, Bring this young man vnto the chiefe Captaine: for he hath a certayne thing to shew him.

18 So he tooke him, and brought him to the chiefe Captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this young man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe Captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shew me?

20 And he said, The Jewes haue conspired to desire thee, that thou wouldest bring forth Paul to morrow into the Councill, as though they would enquire somewhat of him more perfectly.

21 But let them not perswade thee: for there lie in wait for him of them more then forty men, which haue bound themselves with an oath, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the young man depart, and charged him to speake it to no man, that hee had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred soldiers, that they may go to Cesarea, and horsemen thercoze and ten, and two hundred with darts, at the third houre of the night:

24 And let them make ready an horse, that Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And he wrote an Epistle in this manner:

26 Claudius Lysias vnto the most noble Gouernour Felix, sendeth greeting.

26 As this man was taken of the Jewes, and should haue bene killed of them, I came vpon them with the garrison, & rescued him, perceiving that he was a Romane.

28 And when I would haue knowen the cause wherefore they accuse him, I brought him forth into their Councill.

29 There I perceived that hee was accused of questions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was shewed mee, how that the Jewes laid wait for the man, I sent him straightway to thee, and commaunded his accusers to speake before thee the things they had against him, farewell.

31 Then the souldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day they left the horsemen to goe with him, and returned vnto the castle.

33 Now when they came to Cesarea, they deliuered the Epistle to the Gouernour, and presented Paul also vnto him.

34 So when the Gouernour had read it, hee asked of what Proouince he was: and when he understood that he was of Cilicia,

35 I will heare thee, sayd he, when thine

accusers also are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix greiveth him, thinking to haue a bribe, 28 and after leaues him in prison.

Now after sixe dayes, Ananias the high Priest came downe with the Elders, & with Tertullus a certaine Orator, which appeared before the Gouernour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that wee haue obtained great quietnesse through thee and that many worthy things are done vnto this nation through thy prouidence.

3 We acknowledge it wholly, and in all places, most noble Felix with all thanks.

4 But that I bee not tedious vnto thee, I pray thee that thou wouldest heare vs of thy curesse a few words.

5 Certainly we haue found this man a pestilent fellow, and a mouer of sedition among all the Jewes throughout the world, and a chiefe maintainer of the sect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Law:

7 But the chiefe captaine Lysias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou mayest (if thou wilt inquire) know all these things whereof we accuse him.

9 And the Jewes likewise affirmed, saying, that it was so.

10 Then Paul, after that the gouernour had beckned vnto him that he should speake, answered, I doe the more gladly answer for my life, forasmuch as I know that thou hast bene of many yeeres a iudge vnto this nation,

11 Seeing that thou mayest know, that there are but twelue dayes since I came vnto worship in Jerusalem.

12 And they neither found me in the temple disputing with any man, neither making vyroue among the people, neither in the Synagogues, nor in the city.

13 Neither can they proue the things whereof they now accuse me.

14 But this I confesse vnto thee, that after the way which they call heretic, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets,

15 And haue hope towards God, that the resurrection of the dead which they themselves looke for also, shall be both of iust and vniust.

16 And herein I indevout my selfe to haue

a For Felix by his diligence had taken Eleazarus the captain of the men therers, & put the Egyptian to flight, which raised vp tumults in Iudea: for these the orator praise him: otherwise he was both cruell and covetous, reade Iosephus lib. 20. Antiq. cap. 11. & 12 & lib. 2. de bello Iudaico cap. 12.

b Or, heretic: for so the wicked termed the true Christian religion.

c Which taught the people to maintaine their liberty against the Romans: and though the accusers approoved both this sect, & their doctrine, yet to get Paul punished, they seeme to condemn it.

d Or, captains of a thousand.

e Or, gouernors: for before this, he ruled Trachonitis, Baranea, and Gaulanites.

f So that thou art not ignorant of their lawes.

g As the

scribes and Pharisees taught the Christians doctrine.

alway.

† Grake, that thou hast shewed these things to me.

g This letter was written partly in the favour of Paul, that his adversaries might not oppresse him. h The captaine dissembled to commend his owne diligence: for hee did not know that Paul was a Romane, before hee had rescued him, and giuen him to be straitly examined,

i By this name the Romanes called every country which they had subdued,

f Not that his purpose was to worship there, but the Jewes so found him by the counsel of others: for he thought to haue wonne the simple brethren, and to stop the enemies mouths.

alway a cleare conscience toward God, and toward men.

17 Now after many yeeres I came and brought almes to my nation, and offerings.

18 At whattyme certaine Jewes of Asia found me purfued in the Temple,

19 Neither with multitude, nor with tumult.

20 Who ought to haue bene present before thee, and accuse mee, if they had ought against me.

21 Let these themselves say, if they haue found any vniust thing in me, while I stood in the Councill,

22 Except it be for this one voyce that I cried standing among them, * Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, hee deferred them, and sayd, When I shall more perfectly know the things which concerne this way, by the comming of Lysias the chiefe captaine, I will decide your matter.

24 Then he commanded a Centurion to keepe Paul, and that hee should haue ease, and that hee should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine daies came Felix with his wife Drusilla, which was a Jewesse, and he called forth Paul, and heard him of the faith in Christ,

26 And as he disputed of Righteousnesse, and Temperance, and of the Iudgement to come, Felix trembled, and answered, So thy way for this time, and when I haue convenient time, I will call for thee.

27 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

28 When two yeeres were expired, Porcius Festus came into Felix rounie: and Felix willing to get fauour of the Jewes, left Paul bound.

CHAP. XXV.

2 The Jewes accuse Paul before Festus, 3 He answereth for himselfe, 11 and appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa, 23 and he is brought forth.

When Festus was then come into the prouince, after thre daies he went by from Cesarea vnto Ierusalem.

2 Then the high Priest, and the chiefe of the Jewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Ierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that hee himselfe would shortly depart thither.

5 Let them therefore, said hee, which among you are able, come downe with vs: and if there bee any wickednesse in the man, let them accuse him.

6 Now when hee had taried among them no more then tenne daies, hee went downe to Cesarea, and the next day sate in

the Iudgement seat, and commanded Paul to be brought.

7 And when hee was come, the Jewes which were come from Ierusalem, stood about him, and laid many and grieuous complaints against Paul, which they could not proue.

8 Forasmuch as hee answered that hee had neither offended any thing against the Law of the Jewes, neither against the Emperour, nor against Cesar.

9 Per Festus willing to get fauour of the Jewes, answered Paul, and said, Wilt thou goe vnto Ierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars Iudgement seat, where I ought to bee iudged: to the Jewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeal vnto Cesar.

12 Then when Festus had spoken with the Councell, he answered, Wilt thou appeale vnto Cesar? vnto Cesar shalt thou goe.

13 And after certaine daies, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many daies, Festus proposed Pauls cause vnto the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Ierusalem, the high Priests and Elders of the Jewes informed me, and desired to haue Iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to deliuer any man to death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.

17 Therefore when they were come hither, without delay the day following, I sate on the Iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood by, they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be aliuie.

20 And because I doubted of such maner of question, I asked him, whether hee would goe to Ierusalem, and there bee iudged of these things.

21 But because hee appealed to be referred to the examination of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrow when Agrippa was come and Bernice with great pompe, and were entred into the common hall with the chiefe Captaines and chiefe men of the Citie, at Festus com-

c Paul defended himselfe in Iudgement.

11 Or, to doe please.

d Seeing himselfe betrayed by the ambition of the Iudge, he desired that in consideration of his freedome hee may be sent to Rome.

e It is lawfull to require the desence of the Magistrate to maintain our right.

f Without whose consent he could doe nothing.

g This was his own sister whom he entertained.

h This worde doth also signifie religion: but he speaketh in contempt of the true doctrine.

11 Or, anditory.

h Meaning, that it was a long time since he had bene at Ierusalem, which was when he brought almes.

Chap. 11. 29.

rom. 15. 29.

2. cor. 9. 2.

Chap. 21. 27.

i For his accusers spake but upon a false report, which these bel- lowes of Satan had blown abroad, and dust not themselves appeare.

Chap. 23. 7.

11 Or, selfe.

k By whose counsell Felix called for Paul.

l The word of God maketh the very wicked astonished, and therefore to them it is the fauour of death vnto death.

11 Or, to doe please.

a The enuious sence of the Priests against Paul.

b Which may most commodiously.

mandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with vs, see for this man, about whom all the multitude of the Jewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to line any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheless, seeing that hee hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue some what to write,

27 For mee thinketh it unreasonable to send a prisoner, and not to shew the causes which are layd against him.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conversation. 25 his modest answer against the iniurie of Festus.

When Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 I thinke my selfe happy, King Agrippa, because I shall answer thee this day before thee of all the things whereof I am accused of the Jewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Jewes: wherefore, I beseech thee to heare me patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Jewes:

5 Which knew mee heretofore (if they would testifie) that after the most straitt sect of our religion, I liued a Pharisee.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly sending God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Jewes.

8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verily thought in my selfe, that I ought to do many contrary things against the name of Iesus of Nazareth.

10 Which thing I also did in Ierusalem: for many of the Saints, I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death, I gaue my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being moze madde against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the hie Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse

of the sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto mee, and saying in the Hebrew tongue, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I sayd, Who art thou, Lord? And he said, I am Iesus, whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee.

17 Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee.

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient vnto the heavenly vision.

20 * But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudaea, and then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendment of life.

21 For this cause the Jewes caught mee in the * Temple, and went about to kill me.

22 Neuertheless I obteyned helpe of God, and continue vnto this day, witnessing both to small and to great, laying none other things, then those which the Prophets and Psalmes did say should come,

23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto the people and to the Gentiles.

24 And as hee thus answered for himselfe, Festus sayd with a loud voyce, I Paul, thou art besides thy selfe: much learning doeth make thee madde.

25 But he sayd, I am not mad. O noble Festus, but I speake the wordes of truth and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophets? I know that thou beleuest.

28 Then Agrippa sayd vnto Paul, Almost thou perswadest mee to become a Christian.

29 Then Paul sayde, I would to God, that not only thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bondes.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sate with them.

31 And when they were gone apart, they talked betwene themselves, saying, This man doeth nothing worthy of death,

Chap. 9. 4. and 22. 7.

d Of the Iewes

e Although this properly apper- teineth vnto God, yet hee specially this vnto his ministers vnto whom he giueth his holy Spirit. Chap. 9. 22. 26. and 13. 14. 16.

Chap. 21. 30.

f He knewe that the Law, and the prophets were of God, but he did not understand the true applying of the same,

i Flatterers first vied to call Tyrans by this name, and after it grew into vse, that vertuous Princes refused it not as appeareth by Plinies epistles to Traiane.

a Forasmuch as he best understood the religion, he ought to be more attentive.

b Paul speaketh of himselfe according to the peoples estimation, who preferred it as most holy above all others: for their doctrine was least corrupt.

Chap. 8. 3.

c That is, I approved their cruelty which they vsed against them,

Chap. 9. 23. 3.

no: of bondes.

22 Then sayde Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his companie toward Rome. 44 How, and where they arrive.

Now when it was concluded, that wee should saile into Italie, they deliuered both Paul, and certain others prisoners vnto a Centurion named Julius, of the band of Augustus.

2 And we entred into a ship of Adramyttium, purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arrived at Sidon: and Julius courteously intreated Paul, and gaue him libertie to goe vnto his friends, that they might refresh him.

4 And from thence we launched, & sayled hard by Cyprus, because the windes were contrary.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lydia.

6 And there the Centurion found a ship of Alexandria, sayling into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Sidon, because the winde suffered vs not, we sayled hard by Candie, neere to Salomone.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faire haues, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sayling was now ioparadous, because also the fast was now passed, Paul exhorted them,

10 And sayd vnto them, Syrs, I see that this voyage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 Wherefore hee the Centurion beleueed rather the gouernour and the maker of the ship, then those things which were spoken of Paul,

12 And because the haueen was not commodious to winter in, many rooke counsell to depart thence, if by any means they might attaine to Phenice, there to winter, which is an haueen of Candie, and lieth toward the South west and by West, and North west and by West.

13 And when the Southerne wind blew softly, they supposing to obtaine their purpose, loosed reuer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were caried away.

16 And we ranne vnder a little Ile named Claudia, and had much adoe to get the boate,

17 Which they tooke vp and bled all helpe, vndergirding the shippe, fearing lest they should haue fallen into Syrtis, and they let downe the vessel, and so were caried.

18 The next day when wee were tossed with an exceeding tempest, they lightened the ship.

19 And the third day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that wee should be laued, was taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and sayd, Syrs, yee should haue hearkened to mee, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall be no losse of any mans life among you, saue of the shippe onely.

23 For there stood by me this night the Angel of God, whose I am, and whom I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and I see, God hath giuen vnto thee all that sayle with thee.

25 Wherefore, syrs, be of good courage: for I beleene God, that it shall be so as it hath bene tolde me.

26 Howbeit, we must be cast into a certaine Island.

27 And when the fourteenth night was come, as we were caried to and fro in the Adriaticall sea about midnight, the shipmen dreined that some countrey approached vnto them,

28 And sounded, and found it twentie fathoms: and when they had gone a litle further, they sounded againe, and found fiftene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure anchors out of the sterne, and wished that the day were come.

30 Nowe as the mariners were about to fler out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ancrees out of the fore shippe,

31 Paul said vnto the Centurion, and the souldiers, Except hee abide in the shippe, I cannot be safe,

32 Then the souldiers cut off the ropes of the boate, and let it fall away,

33 And when it began to be day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue caried, and continued sailing, receiuing nothing.

34 Wherefore I exhort you to take meate: for this is for your safegarde: for there shall not a haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eate.

36 Then

ff Or, boat.

ff Or, cast out the waves.

f That is, yee should haue saued the losse by auoyding the danger.

g They could not then reprove him of rashnesse seeing that this was the ordinance of God, h The graces and blessings which God giueth to his children, profite many times the enemies, which are vniworthie to receiue the fruit thereof.

i Faith is grounded vpon the word of God

k This sea in Strabos time was taken for all that parte, which was about the mountaynes called Ceramij, and so diuided Italy from Dalmatia, and goeth vp to Venice

l Paul would vse such means as God had ordeined, lest he should seeme to haue tempted him

m He meant an extraordinary abstinence, which came of the feare of death, and so tooke away their appetite.

n By this Hebrew phrase is meant that they might be in all points safe and sound, 1 Sam. 14 45. 1 King. 1. 52. Mat. 10. 30

2 Cor. 11. 25.

a From Sidon to Myra they should haue sayled North and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine west.

ff Or, Creta, b Which was an high hill of Candie bowing to the seaward, c This fast the Iewes obserued about the month of October in the fast of their expiation, Levit. 23 37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hand.

d That is, the Northeast winde or euery East winde that is furious and stormy

e This yle was west and by South from Candie freight toward the gulfes Syrtis, which were certaine boyling sandes that swallowed vp all that they caught.

36 Then were they all of good courage, and they alsoooke meate.

37 Now we were in the shippe in all two hundred thre score and threene soules.

38 And when they had eaten enough they lightened the ship, and cast out the wheat in to the sea.

39 And when it was day, they knelwe not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the anchors, they committed the shippe unto the sea, and loosed the rudder bonds, and hoysed by the maine saile to the winde, and drew to the shore.

41 And when they fell into a place where two seas met, they thrust in the ship, and the forepart stucke fast, and could not be moued, but the hinder part was broken with the violence of the waues.

42 Then the soldiers counsell was to kill the prisoners: least any of them when he had swomme out, should shew away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commanded that they that could swimme, should cast themselves first into the sea, and goe out to land:

44 And the other some on boards, and some on certaine pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

2 Paul with his company auerently entreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessary, he saied toward Rome. 15 Where being received of the brethren, he declareth his businesse. 30 And there preacheth two yeeres.

And when they were come safe, then they knew that the ple was called Malta.

2 And the Barbarians shewed vs no little kindeesse: for they kindled a fire, and receiued vs euery one, because of the present shoure, and because of the cold.

3 And when Paul had gathered a number of sickes, and layed them on the fire, there came a viper out of the heat, and leapt on his hand.

4 Now when the Barbarians saw the worime hanging on his hand: they say among themselves, This man surely is a murderer, whom, though he hath escaped the sea, yet vengeance hath not suffered to liue.

5 But hee shooke of the worime into the fire, and felt no harme.

6 Whobeyt they waited when hee should haue swollen, or fallen downe dead suddenly: but after they had looked a greater while, and saw no inconuenience come to him, they changed their minds, and said, That he was a God.

7 In the same quarters, the chiefe man of the Isle (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was that the father of Publius lay sick of the feuer, and of a bloody fluxe, to whome Paul entred in, and when hee prayed, he layd his hands on him, and healed him.

9 When this then was done, other also in the Isle, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when we departed they laden vs with things necessary.

11 Now after three moneths we departed in a ship of Alexandria, which had wintered in the Isle, whose badge was Calioz and Pollux.

12 And when we arrived at Syracuse we taried there three dayes.

13 And from thence we set a compasse, and came to Rhegium: and after one day the South wind blew, and we came the second day to Puttoli.

14 Where we found brethren, and were desired to tary with them seuen daies, and so we went toward Rome.

15 And from thence when the brethren heard of vs, they came to meet vs at the Market of Appius, and at the thre || Cauiens, whom when Paul saw, hee thanked God, and waied bold.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was suffered to dwell by himselfe with a soldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men, and brethren, though I haue committed nothing against the people or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Altho when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you and to speake with you: for the hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whom he repounded and testified the kingdom of God, and preached vnto them concerning Iesus both out of the Law of Moyses, and out of the Prophets from morning to night.

24 And some were perswaded with the things which were spoken, and some believed not.

25 Therefore when they agreed not among them-

e These the Paimims failed to be Jupiters children and gods of the sea.

f These places were distant from Rome a dayes iourney, or thereabout.

g No doubt the captaine vnderstood both by Festus letters, also by the report of the vndercaptaine, that Paul had committed no fault.

h That is, for Iesus Christs cause, whom they had long looked for, as he that should be the Redeemer of the world.

i That this kingdom, which was spoken of by the Prophets, was offered vnto them by the coming of Christ.

o This declareth the great & barbarous ingratitude of the wicked, which cannot be wonne by any benefits.

a Now called Malta.

|| Or, heapes.

b Such is the peruerse iudgement of men that they condemne such as they see in any affliction.

c Whom they made a goddesse and called her Dice, or Nemesis. d Behold the extremity of these infidels, and how much they are bent to superstition: for after one rage and error they sell in to another.

1 *sa. 6. 9* *matth. 13*
 14. *mark. 4. 12.*
luke. 8. 10. ioh. 12.
 40. *rom. 11. 8.*
 k Here y the
 hearts of the in-
 fidels ought to
 be mollified, and
 the weakelings
 confirmed that
 they be not of-
 fended by the
 stubbornesse of
 the wicked.

themselves, they departed after that Paul
 had spoken one word, to wit, Well spake the
 holy Ghost by Elias the Prophet vnto our
 fathers.

26 Saying, *k Goe vnto this people, and
 say, By hearing ye shall heare, and shall not
 vnderstand, and seeing ye shall see, and not
 perceiue.

27 For the heart of this people is waxed
 fat, and their eares are dull of hearing, and
 with their eyes haue they winked, lest they
 should see with their eyes, and heare with
 their eares, and vnderstand with their
 hearts, and should returne that I might

1 heale them.

28 Be it knowne therefore vnto you, that
 this saluation of God is sent to the Gentiles,
 and they shall heare it.

29 And when he had said these things,
 the Iewes departed, and had great reason-
 ing among themselves.

30 And Paul remained two yeeres full
 in an house hired for himselfe, and receiued
 all that came in vnto him,

31 Preaching the kingdom of God, and
 teaching those things, which concerne the
 Lord Iesus Christ, with all boldnes of speech
 without let.

l The word of
 God healeth,
 when the vertue
 of the Spirit is
 ioyned with it,
 and it is pre-
 ched generally,
 that all might
 be inexcusable.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercy of God is declared toward man in Christ Iesus, whose righteounesse is made
 ours through faith. For when man by reason of his owne corruption could not fulfill the Law,
 yea, committed most abominably, both against the law of God and nature, the infinite bounty of
 God, mindful of his promise made to his seruant Abraham, the father of all beleeuers, ordained that
 mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not on-
 ly the circumcised Iewes, but also the vncircumcised Gentiles should be saved by faith in him: euen
 as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward recei-
 ued circumcision as a seale or badge of the same righteounesse by faith. And to the intent that none
 should thinke that the couenant which God made to him, and his posteritie was not Performed: ei-
 ther because the Iewes received not Christ (which was the blessed seed) or else beleued not that he
 was the true redeemer, because he did not onely, or at least more notably preferre the Iewes: the
 examples of Ismael and Elau declare that all are not Abrahams posteritie, which come of Abraham
 according to the flesh: but also the very strangers and Gentiles grafed in by faith, are made heires of
 the promise. The cause whereof is the onely wil of God: forasmuch as of his free mercie he electeth
 some to be saved, and of his iust iudgement reiecteth others to be damned, as appeareth by the testi-
 monies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor
 the Gentiles too much puffed vp, the example of Elias prooueth, that God hath yet his elect euen of
 the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment
 that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length will stretch to-
 ward the Iewes againe, and to gather the whole Israel (which is his Church) of them both. This
 ground worke of faith and doctrine laid, instructions of Christian maners follow, teaching euery man
 to walke in roundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing
 and obeying the Magistrate, exercising charity, putting off the old man, and putting on Christ, bea-
 ring with the weake, and louing one another according to Christs example. Finally, Saint Paul af-
 fers his commendations to the brethren, exhorteth them to vnitie, and to flee false preachers and flat-
 terers, and to concludeth with a prayer.

CHAP. I.

1 Paul sheweth by whom, and to what purpose hee
 is called. 13 His ready will. 16 What the Gospell
 is. 20 The vse of creatures and wherefore they were
 made. 21. 24 The ingratitude, peruersitie and pun-
 ishment of all mankind.

|| Or, minister.
 a Th row Gods
 mercie and also
 appointed by
 commandement
 to this Apostles-
 ship.
 b Or, chosen by
 the eternal coun-
 sell of God, or by
 the declaration
 of the same.
 counsell. Acts 13. 2. Deut. 18. 15. Acts 3. 22. c The Scriptures
 onely set forth the great benefit of God promised and performed to
 the world in Iesus Christ. d Meaning of the posteritie and of the
 flesh of the virgin Mary.



Paul a seruant of Iesus
 Christ, * called to be an Apo-
 stle, b put apart to preach the
 Gospell of God,
 2 (Which he had promi-
 sed afore by his Prophets in
 the holy Scriptures.)

3 Concerning his Sonne Iesus Christ
 our Lord (which was made of the seede of
 Dauid according to the flesh,

4 And declared mightily to be the Sonne

of God touching the Spirit of sanctificati-
 on by the resurrection from the dead)

5 By whom wee haue receiued c grace
 and Apostleship (that obedience might be
 giuen vnto the faith) in his Name among
 all the Gentiles.

6 Among whom yee be also the called of
 Iesus Christ.

7 To all you that be at Rome beloued of
 God, called to be Saints: * b Grace be with
 you, and peace from God our Father, and
 from the Lord Iesus Christ.

8 First, I thanke my God through Ie-
 sus Christ for you all, because your faith is
 published throughout the whole world.

9 For God is my witness (whom I serue
 in my spirit in the Gospel of his Sonne)
 that without ceasing I make mention of you

e By the Spirit
 he declareth that
 Christ is God
 whose power did
 so sanctifie his
 humanitie, that
 it could not feeble
 corruption, nor
 yet remaine in
 death,
 f Which was
 that most liberal
 benefite to preach
 the vnsearchable
 riches of Christ
 g That is, by the
 mercie of God
 are adopted in
 Iesus Christ.

1 Cor. 1. 3. gal. 1. 3. 2 tim. 1. 2 h The free mercie of God, and pro-
 sperous successe in all things, i That is, thorough all Christian
 Churches k Earnestly, and from the heart. l In preaching the
 Sonne of God, that is, reconciliation and peace through Christ.

Chap. 15. 23.

m Either by Satan, 1. Thel. 2. 18.

or by the holy Ghost, Acts 16. 6.

or called to some other place to

preach the Gospel, Chap. 15. 20.

n Whereof is spoken Iohn

15. 16.

o He passeth not for the mocking of the wicked.

1. Cor. 1. 18.

p Or, effectual instrument.

|| Or, Gentle.

q The perfection and integrity,

which whose user hath, appea-

red before God

holy, blameless,

and can be ac-

cused of no fault:

and this iustice

contrary to mans

iustice, or the i-

ustice of works,

and onely is ap-

prehended by

faith which day-

ly increaseth,

Psal. 84. 7.

r Which God

approoveth.

Habak. 2. 4.

galat. 3. 11.

Heb. 10. 38.

f He divided the

Law of nature

corrupt, into vn-

godlinesse & vn-

righteousnesse.

Vngodlinesse

containeth the

false worship-

ping of God: vn-

righteousnesse,

breach of loue

10 Alwayes in my prayers, beseeching that by some meanes one time or other I might haue a prosperous iourney by the will of God to come vnto you,

11 * For I long to see you, that I might bestow among you some spirituall gift, to strengthen you.

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that ye should not bee inglorious, how that I haue oftentimes purposed to come vnto you (but haue bene ^{||} hitherto) that I might haue some ^{||} fruit also among you, as I haue among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men, and to the vnwise.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not ashamed ^{||} of the Gospel of Christ: for it is the ^{||} p^{||} power of God vnto saluation to euey one that belieueth, to the Jew first, and also to the ^{||} Gre-

cian.

17 For by it the ^{||} righteousness of God is revealed from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is revealed from heauen against all ^{||} vngodlinesse, and vnrigh-

teousnesse of men, which withhold the truth: in vnrightheousnesse.

19 Forasmuch as that, which may bee knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible things of him, that is, his eternal power and Godhead, are seene by the creation of the world, being considered in his works, to the intent that they should be without excuse.

21 * Because that when they knew God, they ^{||} glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was full of darknesse.

22 When they professed themselves to be wise, they became fools.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and foure footed beastes, and of creeping things.

24 Therefore also God ^{||} gaue them vp to their heares iustice, vnto vncleannesse, to defile their owne bodies betwene themselves:

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, ^{||} forsaking the Creator, which is blessed for euer. Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did

change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ^{||} lust one toward another, and man with man wrought filthinesse, and received in themselves such recompence of their error, as was meete.

28 For as they regarded not to knowe God, euen lo God deliuered them vp vnto a ^{||} reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrightheousnesse, fornication, wickednesse, couetousnesse, malitiousnesse, full of enuie, of murder, of debate, of deceit, taking all things in the euill part, whippers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuentors of euill things, disobedient to parents, without vnderstanding, covenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knew ^{||} the Law of God, how that they which commit such things, are worthy of death, yet not onely doe the same, but also ^{||} fauour them that doe the same.

CHAP. II.

1 He searcheth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beate downe all vaine pretence of ignorance, holinesse, and of alliance with God, hee pronounceth all men to be sinners, 15 The Gentiles by their conscience, 17 The Lawes by the Law written.

Therefore thou art inexcusable, O man, whose euer thou art that ^{||} iudgeth: for in that that thou iudgeth another, thou condemnest ^{||} thy selfe: for thou that iudgeth, doest the same things.

2 But wee know that the iudgement of God is according to ^{||} truth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgeth them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 O thou despisest thou the riches of his bountifullnesse, and ^{||} patience, and long sufferance, not knowing that the bountifullnesse of God leadeth thee to repentance?

5 But thou after thine hardness, and heart that cannot repent, ^{||} heapest vnto thy selfe wrath against the day of ^{||} wrath, and of the declaration of the iust iudgement of God,

6 * Who will reward every man according to his ^{||} works:

7 That is, to them which by continuance in well doing leake glory, and honour, and immortallitie, eternall life:

8 But vnto them that are contentious, and disobey the truth, and obey vnrigh-

teousnesse, shall be indignation and wrath. be iustified by their works: seeing Abraham the father of beleeuers hath nothing to glorie of before God, and therefore all mens works shall condemne them, and they onely shall be saved, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

|| Or, appetite.

z That is, such a one as was destitute of all iudgement.

a Which law God writ in their consciences, and the Philosophers called it the law

of nature: the lawyers, the law of nations, where

of Moses law is a plain exposition.

|| Or, righteousness.

b Or, consent to them: which is the full measure

of all iniquitie.

|| Or, blamest.

a Neither they which doe approve euil doers, nor they which

reprooue them, are excusable before God.

Math. 7. 1, 2.

1. cor. 4. 5.

b For either thou are eguillike of the same fault, or the like.

c For he iudgeth the heart, and regardeth not the outward person,

2. Per. 3. 9.

d The wicked shall be condemned, & the faith-

full deliuered.

Psal. 62. 12.

math. 16. 27.

reuel. 22. 12.

e The common sort of men are

most vnble to

f By the Grecian he understandeth the Gentile, and every one that is not a Jew.
Dent. 10. 17.
2. chron. 19. 7.
Job 34. 19.
actes 10. 34.
g As touching any outward qualitie, but as the portier before he make his vselfs, he doeth appoint some to glory, and others to ignominie.
h That is, without knowledge of the law written, which was giuen by Moles.
Marth. 7. 21.
i James 1. 22.
i For mans conscience theweth him whē he doth good or euill.
k He awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Law.
Chap. 9. 4.
l Or, *reueale the things that dissent from it.*
m The way to teach others in the knowledge of the truth.
N. 5. 2. 5.
ezeck 36. 20.
n The end of circumcision was the keeping of the law, & the Sacrament separated from his end, is of none effect.
o Or, *condemne.*
a When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strength of sinne, it is meant as we consider the Law of it selfe without Christ.
Coloss. 2. 13.
o In the inward man and heart.

9 Tribulation and anguish shall be vpon the soule of every man that doeth euill: of the Jew first, and also of the ^e Grecian.
10 But to every man that doth good, shall be glory, and honour, and peace, to the Jewe first, and also to the Grecian.
11 For there is no * respect of persons with God.
12 For as many as haue sinned without the Law, shall perish also without the Law: and as many as haue sinned in the Lawe, shall be iudged by the Law.
13 (* For the hearers of the Law are not righteous before God: but the doers of the Law shall be iustified.)
14 For when the Gentiles which haue not the Law, doe by nature the things contained in the Law, they hauing not the Law, are a Law vnto themselves.
15 Which shew the effect of the Lawe written in their hearts: their conscience also bearing witness, and their thoughts accusing one another, or excusing.)
16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.
17 Behold, thou art called a Jewe, and reuelst in the Law, and ^e gloriest in God.
18 And knowest his will, and allowest the things that are excellent, in that thou art instructed by the Law:
19 And pertwadedst thyselfe that thou art a guide of the blinde, a light of them which are in darknesse,
20 An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the Law.
21 Thou therefore which teachest another, teachest thou not thyselfe? thou that preachest, A man should not steale, dost thou steale?
22 Thou that sayest, A man should not commit adulterie, dost thou commit adulterie? thou that abhorrest idoles, committest thou sacrifice?
23 Thou that gloriest in the Lawe, through breaking the Lawe, dishonourest thou God?
24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.
25 For circumcision verely is profitable, if thou doe the Law: but if thou bee a transgressor of the Law, thy ^m circumcision is made vncircumcision.
26 Therefore if the vncircumcision keepe the ordinances of the Law, shall not his vncircumcision bee counted for circumcision?
27 And shall not vncircumcision which is by nature (if it keepe the Law) iudge thee, which by the ^e letter and circumcision art a transgressor of the Law?
28 For he is not a Jew which is one outward: neither is that circumcision which is outward in the flesh:
29 But he is a Jew which is one within, and the * circumcision is of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.
2 Having granted some prerogative to the Iewes, because of Gods free and stable promise, 10 he proueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24. and to be iustified by grace through faith, and not by workes, 31. and so the Lawe to bee established.
What is then the preferment of the Jew? or what is the profit of circumcision?
2 Such every manner of way: for chiefly, because vnto them were committed the || oracles of God.
3 For what though some did not beleue? shall their vnbelieve make the || faith of God without effect?
4 God forbid: yea, let God be * true, and * every man a liar, as it is written, * That thou mightest bee * iustified in the wordes, and ouercome when thou art iudged.
5 Now if our vnrightheousnesse commend the rightheousnesse of God, what shall we say? Is God vnrighteous which punisheth? (I speake * as a man)
6 God forbid: else how shall God iudge the world?
7 For if the veritie of God hath more abounded through my lie, vnto his glory, why am I yet condemned as a sinner?
8 And (as we are blamed, and as some affirme that wee say) why doe wee not euill, that good may come thereof? whose damnation is iust.
9 What then? ^d are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are * vnder sinne,
10 As it is written, * There is none righteous, no not one.
11 There is none, that understandeth: there is none that seeketh God.
12 They haue all gone out of the way: they haue bene made altogether vnpotable: there is none that doeth good, no not one.
13 * Their throte is an open sepulchre: they haue builded their tongues to deceit: * the poyson of aspes is vnder their lips.
14 * Whose mouth is full of cursing and bitterness.
15 * Their feet are swift to shed blood.
16 Destruction and calamitie are in their wayes,
17 And the * way of peace they haue not known.
18 * The feare of God is not before their eyes.
19 Now wee know that whatsoeuer the ⁱ Law saith, it saith it to them which are vnder the Law, that every mouth may be stopped, and all the world bee * culpable before God.
20 * Therefore by the workes of the ^b Law shall no flesh be iustified in his sight: for by the Lawe cometh the knowledge of sinne.
Testament. g The Law doeth not make vs guiltie, but doeth declare that wee are guiltie before God, and deserue condemnation. Galat. 2. 16. h He meant the Law, either writ or vnwritten, which commandeth or forbiddeth any thing, whose workes cannot iustifie, because we cannot performe them.

|| Or, words.
1sa 46. 13. chap. 9. 6. 2. Tim. 2. 13.
|| Or, promise.
Iohn 3. 33.
Psal. 116. 1. 1.
Psal. 51. 4.
a That thou mayest be declared iust, and thy goodnesse and truth in performing thy promises may appeare, when man either of curiositie or arrogancy would iudge thy works.
b He sheweth how the wicked doe reason against God.
c Whose carnall wisdom wil not obey the will of God.
d Left the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth only in the mercy of God, forasmuch as both Iew and Gentile through sinne are subiect to Gods wrath, that they might both be made equal in Christ.
Galat. 3. 23.
Psal. 14. 1. 3. and 53. 1. 3.
Psal. 5. 9.
Psal. 140. 3.
Psal. 107. 1.
Isa 59. 7.
Psal. 1. 16.
e A peaceable & innocent life.
Psal. 36. 1.
f That is, the old

Chap. 1. 17.

i The word signifieth them which are left behind in the race and are not able to runne to the marke, that is, to everlasting life, which here is called the glory of God.

k Or fidelitie in performing his promise.

l The lawe of faith is the Gospel, which offereth saluation with condition (if thou beleuest).

m Meaning, that they are all iustified by one meane, and if they will have

n Any difference, it onely standeth in words: for in effect there is none.

o By a spirituall kindred, which God chiefly accepteth.

p Abraham begate the circumcised, even by the vertue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithful.

q But most strong mercy and truth.

r For our instruction, for we shall be iustified by the same means.

s To accomplish and make perfect our iustification.

t For the foundation of God and obedience of Christ, which is the foundation and ground of the same.

u That is, by works.

v He might pretend some merit or worke worthy to be recompensed.

w That is, by the office of the Law and faith.

x That is, by the office of the Law and faith.

y That is, by the office of the Law and faith.

21 But now is the *righteousnes of God made manifest without the Lawe, hauing witness of the Law and of the Prophets,

22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are¹ deprived of the glory of God,

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his^k righteousnes, by the forgiveness of the sinnes that are passed, through the patience of God,

26 To shew at this time his righteousnes, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioicing? It is excluded. By what Law^l of workes? Nay: but by the^l Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Jewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision^m of faith, and vncircumcision through faith.

31 Doe wee then make the Law of none effect through faith? God forbid: yea, ^o we establish the Law.

1. 17 Hee declareth that iustification is a free gift, euen by them themselves of whom the lawes most boasted, as of Abraham and of David, 18 And also by the office of the Law and faith.

What shall we say then, that Abraham our father hath found^a concerning the flesh?

2 For if Abraham were iustified by workes, hee hath wherewith to^b reioyce, but not with God.

3 For what faith the Scriptures? * Abraham beleued God, and it was counted to him for righteousness.

4 Now to him that^c worketh, the wages is not counted by fauour, but by debt:

5 But to him that^d worketh not, but beleueth in him that^e iustificeth the vngodly, his faith is counted for righteousness.

6 Euen as David declareth the blessednesse of the man vnto whom God imputeth righteousness without workes, saying.

7 * Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came then this blessednesse then vpon the^f circumcision only, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when hee was circumcised, or vncircumcised? not to he he was circumcised, but when he was vncircumcised.

11 *After hee received the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleue, not being circumcised,^g righteousness might be imputed to them also,

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promise that he should be the heire of the world, was not giuen to Abraham, or to his seed through the^h Law, but through the righteousness of faith.

14 For if they which are of theⁱ Law be^k heires, faith is made void, and the promise is made of none effect.

15 For the Law canleth^l wrath: for where no Law is, there is no^m transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure toⁿ all the seed, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, *I haue made thee a father of many nations) euen^o before God whom hee beleued, who quickeneth the^p dead, and calleth those things which be not, as though they were.

18 Which Abraham alone hope beleued vnder hope, that he should be the father of many nations, according to that which was spoken to him, *So shall thy feede be.

19 And he^q was not weak in the faith, considered not his owne body, which was now dead, being almost an hundred yere old, neither the^r deadnes of Saras wombe,

20 Neither did he doubt of the promise of God through vbeleefe, but was strengthened in the faith, and gaue^s glory to God,

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed vnto him for righteousness,

24 But also^t for vs, to whom it shall be imputed for righteousness, which beleue in him that raised by Iesus our Lord from the dead.

25 Who was deliuered to death, for our sinnes, and^u is risen againe for our iustification.

and constant. 1 In that she was past childbearing. f For his mercy and truth. t For our instruction, for we shall be iustified by the same means. u To accomplish and make perfect our iustification.

CHAP. V.

1 Hee declareth the fruit of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the foundation and ground of the same.

Gen. 17. 11.

g This may not be understood of the fruits of faith (for thereof the Apostle doeth hereafter expressly intreat) but of the faith it selfe.

h In fulfilling^f workes thereof.

i And thinke to performe the same by workes.

k It is bee requisite to fulfill the law for him that shall be of Abrahams inheritance, then it is in vaine to beleue the promise: for it serueth to no use.

l Through our default, and not of it selfe.

m That is, no breach of commandement.

n Which beleue Gen. 17. 4.

o By a spirituall kindred, which God chiefly accepteth.

p Abraham begate the circumcised, even by the vertue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithful.

q But most strong mercy and truth.

r For our instruction, for we shall be iustified by the same means.

s To accomplish and make perfect our iustification.

t For the foundation of God and obedience of Christ, which is the foundation and ground of the same.

u That is, by the office of the Law and faith.

v He might pretend some merit or worke worthy to be recompensed.

w That is, by the office of the Law and faith.

a By peace here is meant that incredible & most constant joy of minde, when we are deliuered from all terror of conscience, and fully perswaded of the fauour of God: and this peace is the fruit of faith.

Ephes. 2. 18.

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs.

Hebr. 9. 25.

d 1. pet. 3. 18.

1 By this comparison he amplifieth the death of Christ.

c That is, for such one of whom he hath receiued good.

f Because of sinne: yet friends by the grace of Christ.

g From Adam to Moses.

h He meaneth young babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actual sinne, and this may also comprehend the Gentiles.

i Yet all mankind as it were sinned, when they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the finnes of Adam, but also from all such as we have added thereunto.

m The iustice of Iesus Christ, which is imputed to the faithfull.

n Which beleeue to be saued in Iesus Christ.

Then being iustified by faith, wee haue peace toward God through our Lord Iesus Christ.

2 * By whom also wee haue access to this grace, wherein we stand, and reioyce vnder the hope of the glorie of God.

3 Neither doe we so onely, but also we reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope.

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ when wee were yet of no strength, at his time died for the vngodly.

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then being now iustified by his blood, wee shall be saued from wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saued by his life.

11 And not onely so, but we also reioyce in God through our Lord Iesus Christ, by whom wee haue now receiued the atonement.

12 Wherefore as by one man sinne entered into the world, and death by sinne, and so death went ouer all men for al sinnes as all men haue sinned.

13 For vnto the time of the Law was sinne in the world, but sinne is not imputed, while there is no Law.

14 But death reigned from Adam to Moyses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of one offence vnto condemnation: but the gift is of many offences to iustification.

17 For if by the offence of one, death reigned through one, much more shall they which receiue the abundance of grace, and of the gift of righteousness, reigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obed-

ence of one, shall many also be made righteous.

20 Wherefore, the Law entered thereupon, that the offence should abound: neuertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but rather seeketh to subduer to the spirit, 3 He sheweth by the vertue and end of Baptisme, 5 That regeneration is ioyed with iustification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of sinne and righteousness.

What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall we that are dead to sinne, liue yet therein?

3 Know ye not, that all we which haue bene baptised into Iesus Christ, haue bene baptised into his death?

4 We are buried then with him by baptism into his death, that like as Christ was raised by the dead by the glory of the Father, so we also should walke in newnes of life.

5 For if wee be grafted with him to the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth wee should not serue sinne.

7 For hee that is dead is freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him,

9 Knowing that Christ being rayled from the dead, dieth no more: death hath no more dominion ouer him.

10 For in that hee died, he died once to sinne: but in that hee liueth, hee liueth to God.

11 Likewise thinke ye also, that wee are dead to sinne, but are aline to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof.

13 Neither giue yee your members as weapons of unrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aline from the dead, and giue your members as weapons of righteousness vnto God.

being dead we cannot sinne. g That he might destroy sin in our flesh. h And sette hat the right hand of the Father. i We may gather that we are dead to sinne, when sinne beginneth to die in vs, which is by the participation of Christs death, by whom also being quickned, we liue to God, that is, to righteousness. k In that ye are led with the Spirit of God. l The mind first smothereth e- will motions, where by mans will is enticed: thence burst forth the lusts, by them the body is prouoked, and the body by his actions doth sollicit the mind: therefore he commandeth at the least, that we rule our bodies.

|| Or, instruments, or garments.

14 For

o The Law of Moles.

p That it might be more manifestly knowne, and set before all mens eyes.

a He dieth to sinne, in whom the strength of sinne is broken by the vertue of Christ, & so now liueth to God.

Galas. 3. 27.

b Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man.

Rom. 6. 12.

c The Greeke word meaneth that we grow vp together with Christ, as we see moles, yuie, mistletoe, or such like grow vp by a tree, and are nourished with the iuyce thereof.

d If wee by his vertue die to sinne,

e The flesh wherein sinne sticketh fast.

f Because that

m Which is the declaration of sinne.

n Indued with the spirit of Christ.

Iohn 8. 34.

o 2. pet. 1. 9. o Shewing that none can be iust, which deeth not obey God.

p To conforme your selues vnto it.

q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.

r Leauing to speake of heauenly things, according to your capacite, I vse these similitudes of seruitude and freedome, that ye might the better vnderstand.

s For the reward and recompense.

t Sinnes compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Law.

14 For sinne shall not haue dominion ouer you, for ye are not vnder the Law, but vnder grace.

15 What then? shall wee sinne, because we are not vnder the Law, but vnder grace? God forbid.

16 Know ye not, that to whomsoever ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it bee of sinne vnto death, or of obedience vnto righteousness?

17 But God be thanked, that ye haue bin the seruants of sin: but ye haue obeyed from the heart vnto the forme of the doctrine, wherunto ye were delivered.

18 Being then made free from sinne, ye are made the seruants of righteousness.

19 I speake after the manner of man, because of the infirmities of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquity, to commit iniquity, so now giue your members seruants vnto righteousness in holinesse.

20 For when ye were the seruants of sin, ye were freed from righteousness.

21 What fruite had ye then in those things, wherof ye are now ashamed? For the end of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the end, euermourning life.

23 For the wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

CHAP. VII.

1. 7. 13 The use of the Law, 6. 24 And how Christ hath deliuered vs from it. 16 The infirmities of the flesh. 23 The dangerous fight betwene the flesh and the spirit.

Now ye not, brethren (for I speake to them that know the Law) that the Law hath dominion ouer a man as long as he liueth?

* For the woman which is in subjection to a man, is bound by the Law to that man, while he liueth: but if the man bee dead, shee is deliuered from the law of the husband and the man.

3 So then, if while the man liueth, shee take another man, shee shall be called an adulteresse: but if the man bee dead, shee is free from the Law, so that shee is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead all to the Law by the body of Christ, that ye should be vnto another, even vnto him that is raised vp from the dead, that we should bring forth fruite vnto God.

5 For when we were in the flesh, the motions of sinnes, which were by the law, had reigne in our members, to bring forth fruite vnto death.

6 But now we are deliuered from the Law, being dead vnto it, wherein wee were holden, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the law: for I had not knowne sinit, except the Law had said, Thou shalt not luit.

8 But sinne tooke an occasion by the commandement, and wrought in mee all manner of concupiscence: for without the law sinne is dead.

9 For I once was alive without the law: but when the commandement came, sinne reuiued, and I died.

10 But I died: and the same commandement whi h was ordeined vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and decieued mee, and thereby slew me.

12 Wherefore the Law is holy, and the Commandement is holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandement.

14 For we know that the law is spirituall, but I am carnall, sold vnder sinne.

15 For I allow not that which I do: for what I would, that doe I not: but what I hate, that doe I.

16 If I do then that which I would not, I consent to the Law, that it is good.

17 Now then it is no more I, that doe it: but the sinne that dwelleth in me.

18 For I know that in mee, that is, in my flesh dwelleth no good thing: for to will is present with mee: but I finde no meanes to performe that which is good.

19 For I doe not the good thing which I would, but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sin that dwelleth in me.

21 I finde then by the Law, that when I would doe good, euill is present with me.

22 For I delight in the Law of God, concerning the inner man:

23 But I see another Lawe in my members, rebelling against the Lawe of my minde, and leading mee captiue vnto the Law of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from this body of this death?

25 I thanke God through Iesus Christ witheth our Lord. Then I my selfe in my minde serue the Law of God, but in my flesh the law of sinne.

6 But now we are deliuered from the Law, being dead vnto it, wherein wee were holden, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the law: for I had not knowne sinit, except the Law had said, Thou shalt not luit.

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17 Now then it is no more I, that doe it: but the sinne that dwelleth in me.

18 For I know that in mee, that is, in my flesh dwelleth no good thing: for to will is present with mee: but I finde no meanes to performe that which is good.

19 For I doe not the good thing which I would, but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sin that dwelleth in me.

21 I finde then by the Law, that when I would doe good, euill is present with me.

22 For I delight in the Law of God, concerning the inner man:

23 But I see another Lawe in my members, rebelling against the Lawe of my minde, and leading mee captiue vnto the Law of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer mee from this body of this death?

25 I thanke God through Iesus Christ witheth our Lord. Then I my selfe in my minde serue the Law of God, but in my flesh the law of sinne.

Meaning, to sinne our first husband.

There is nothing more enemy to the Law, then the Law: if so be therefore that sinne rage more by reason thereof then before, why should it be imputed to the Law which discloseth the sleights of sinne her enemy?

Which is an inward vice not openly knownen.

Exod. 20. 17. doat 5. 21.

He thought himselfe to be alive, when hee knew not the law.

1 Tim. 1. 8.

sinne being disclosed by the law, is so much more detestable, because it turneth the goodnesse of the law to our destruction.

so that it can iudge the afflictions of the heart.

He is not able to do that which hee desireth to doe, and therefore is faine from the true perfection.

He doeth not excuse himselfe, but sheweth that he is not able to accomplish that good desire which is in him.

Or, in my nature.

The flesh striueth euen the most perfect & shall deliuer mee from the body of this runne forward as the spirit witheth.

That is, in my serue the Law of God, but in my flesh the law of sinne.

Or, commandement

Even the corruption which yet remaineth

This fleshly lump of sinne and death.

In that part which is regenerate.

Which is the part corrupted.

justice, and shall
forth his glo-
ry in his Church.
Iſai. 1. 9.
m That is, veter-
to the infidels,
deſtruction, and
to the faithfull
life and reſurrec-
tion.
a Though ſinne
be in vs, yet it is
not imputed vn-
to vs through
Chriſt Jeſus.
b He annexeth
the condition,
leſt we ſhould a-
buſe the libertie.
c The power and
authoritie of the
Spirit, that is,
the grace of re-
generation.
d Whole ſancti-
fication is made
oure.
e Of no
ſtrength.
f Chriſt did take
the fleſh, which
of nature was ſub-
iect to ſin, which
notwithſtanding
he ſanctified eu-
in the very in-
ſtant of his con-
ception, & ſo did
appropriate it
vnto him that he
might deſtroy
ſinne in it.
1. Cor. 5. 21.
Or by ſinne.
f That which
the law requi-
reth.
g The word
comprehendeth
all that which is
moſt excellent in
man, as will, vn-
derſtanding,
reaſon wit, &c.
Or iſſo be.
Or, fleſh.
h The ſpirit of
regeneration,
which aboliſh-
eth ſinne in our
fleſh not all at
once, but by de-
grees: wherefore
we muſt in the meane time call to God through patience. i But
to liue after the ſpirit. k So he nameth the holy Ghoſt of the ef-
fect, which he cauſeth in vs, when he propoſeth vs ſaluation by the
law with an impoſſible condition, who alſo doth ſeale our ſaluation
in our hearts b. Chriſts free adoption, that wee conſider not God
now as a rigorous Lord, but as a moſt mercifull Father. Gal 4. 5. 6
l So that we haue two witneſſes, Gods Spirit, and ours, who is
certified by the Spirit & God.

CHAP. VIII.

1 The aſſurance of the faithfull, and of the fruits of
the holy Ghoſt in them. 3 The weakeneſſe of the law,
and who accompliſhed it, 4 And wherefore 5 Of
what fort the faithfull ought to be. 6 The fruit of the
ſpirit in them. 17 Of hope. 18 Of patience vnder
the croſſe. 28 Of the mutual love betwixt God and
his children. 29 Of his free knowledge.

Now then there is no condemnation to
them that are in Chriſt Jeſus, which
walke not after the fleſh, but after the
Spirit.

2 For the Law of the Spirit of life,
which is in Chriſt Jeſus, hath freed me from
the Law of ſinne and of death.

3 For that that was impoſſible to the
Law, in as much as it was weak, becauſe
of the fleſh, God ſending his owne Sonne,
in the ſimilitude of ſinfull fleſh, and for
ſinne, condemned ſinne in the fleſh,

4 That the righteouſneſſe of the Law,
might be fulfilled in vs, which walke not af-
ter the fleſh, but after the Spirit.

5 For they that are after the fleſh, ſauiour
the things of the fleſh: but they that are af-
ter the Spirit, the things of the Spirit.

6 For the wiſedome of the fleſh is death:
but the wiſedome of the Spirit is life and
peace,

7 Becauſe the wiſedome of the fleſh is en-
mity againſt God: for it is not ſubiect to the
Law of God, neither indeed can be.

8 So then they that are in the fleſh, can-
not pleaſe God.

9 Now ye are not in the fleſh, but in the
ſpirit, becauſe the Spirit of God dwelleth
in you: but if any man hath not the Spirit of
Chriſt, the ſame is not his.

10 And if Chriſt be in you, the body is
dead becauſe of ſinne: but the Spirit is life
for righteouſneſſes ſake.

11 But if the Spirit of him that raiſed
up Jeſus from the dead, dwell in you, he that
raiſed vp Chriſt from the dead, ſhall alſo
quicknen your mortal bodies, becauſe that his
Spirit dwelleth in you.

12 Therefore brethren, we are debtors not
to the fleſh, to liue after the fleſh:

13 For if ye liue after the fleſh, ye ſhall die:
but if ye mortifie the deeds of the body by the
Spirit, ye ſhall liue.

14 For as many as are led by the Spirit
of God, they are the ſonnes of God.

15 For ye haue not receiued the Spirit of
bondage to feare againe: but ye haue recei-
ued the Spirit of adoption, whereby wee cry
Abba, Father.

16 The ſame Spirit beareth witneſſe
with our Spirit, that we are the children of
God.

17 If we be children, we are alſo heires, & freely made
euen the heires of God, and heires aminged partakers of the
with Chriſt, if ſo bee that wee ſuffer with him, that
wee may alſo bee glorified with him.

18 For I count that the afflictions of this
preſent time, are not worthy of the glorie for, of like value,
which ſhall be ſhewed vnto vs.

19 For the ſeruent deſire of the creature
waiteth when the ſonnes of God ſhall be re-
ucaled.

20 Becauſe the creature is ſubiect to
vanitie, not of it owne will, but by rea-
ſon of him which hath ſubdued it vnder
hope,

21 Becauſe the creature alſo ſhall be de-
liuered from the bondage of corruption
into the glorious libertie of the ſonnes of
God.

22 For wee know that euerie creature
groaneth with vs alſo, and travaileth in pain
together vnto this preſent.

23 And not onely the creature, but we alſo
which haue the firſt fruites of the Spirit,
euen wee doe ſigh in our ſelues, waiting for
the adoption, euen the redemption of our
body.

24 For wee are ſaued by hope: but hope
that is ſeene, is not hope: for how can a man
hope for that which he ſeeth?

25 But if we hope for that we ſee not, wee
dore with patience abide for it.

26 Likewise the Spirit alſo helpeth our
infirmities: for wee know not what to pray
as we ought: but the Spirit ſeife maketh
requeſt for vs with ſighes, which cannot be
exprefſed.

27 But he that ſearcheth the hearts, know-
eth what is the meaning of the Spirit: for he
maketh requeſt for the Saints according
to the will of God.

28 Alſo we know that all things worke
together for the beſt vnto them that loue
God, euen to them that are called of his pur-
poſe.

29 For thoſe which he knew before, hee
alſo predeſtinated to bee made like to the im-
mage of his Sonne, that hee might be the firſt
borne among many brethren.

30 Moreover, whom hee predeſtinate,
them alſo hee calleth, a whom hee calleth, them
alſo hee iuſtifieth, and whom hee iuſtified, them
hee alſo glorifieth.

31 What ſhal we then ſay to theſe things?
If God bee on our ſide, who can bee againſt
vs?

32 Who ſpared not his owne Sonne, but
gave him for vs all to death, how ſhall he not
with him giue vs all things alſo?

33 Who ſhall lay any thing to the charge
of Gods choſen? It is God that iuſtifieth.

34 Who ſhal condemne? It is Chriſt which
is dead, yea, or rather which is riſen againe,
who is alſo at the right hand of God, and
maketh requeſt alſo for vs.

35 Who ſhal ſeparate vs from the loue of
Chriſt? ſhall tribulation, or anguiſh, or
perſecution, or famine, or nakedneſſe, or pe-
rill, or ſword?

36 As it is written, For thy ſakes are we
killed

n The creatures
ſhal not be reſto-
red before that.
o Gods children
be brought to
their perfection:
in the meane
ſeaſon they waite,
That is, to de-
ſtruction, becauſe
of mans ſinne.
p He meaneth
not the Angels,
neither deuils,
nor men
q And yet are
ſarre from the
perfection.
Luke 21. 28.
r Which ſhal be
in the reſurrec-
tion, when we ſhall
be made confor-
mable to our
head Chriſt.
s By hope is
meant that thing
which we hope
for.
t In that he ſtir-
reth their hearts
to pray, & ſhew-
eth both whom
to aſke and how.
u He ſheweth
by the order of
our election, that
afflictions are
meanes to make
vs like the ſonne
of God.
Iſa. 50. 8.
x Who pronou-
ceth his iuſt in
his Son Chriſt.
y Where with he
loued vs, or God
in Chriſt: which
loue is grouned
vpon his deter-
minate purpoſe,
and Chriſt is the
pledge thereof.
7ſal 44. 22.

z Which is to
signifie the con-
dition of Christs
Church.

a Paul setteth
forth by these
words the won-
derfull nature of
the spirits, as wel
the good, Ephel.

1. 21. Col. 1. 16.
as the euill spi-
rits, Ephel. 6. 12.
Col. 2. 15.

b That is, wherewith God loueth vs in his Sonne Christ Iesus.

CHAP. IX.

1 Having testified his great love towards his na-
tion, and the signes thereof, 11 He entreateth of the
election and reprobation. 24 Of the vocation of the
Gentiles, 30 And reuision of the lawes.

I Say the truth: * In Christ, I lie not, my
conscience bearing me witness in the holy
Ghost,

2 That I have great heavinesse, and
continual sorrow in mine heart.

3 For I would wish my selfe to bee
separated from Christ, for my brethren that
are my kinsmen according to the flesh,

4 Which are the Israelites, to whom
pertaineth the adoption, and the glory, & the
covenante, and the giving of the Law,
and the service of God and the promises.

5 Of whom are the fathers, and of whom
concerning the flesh, Christ came, who is
God over all, blessed for ever. Amen.

6 * Notwithstanding it cannot bee that
the word of God should take none effect: for
all they are not Israel, which are of Israel:

7 Neither are they all children, because
they are the seed of Abraham: * but, In Is-
aac shall thy seed be called:

8 That is, they which are the children of
the flesh, are not the children of God: but
the children of the promise are counted for
the seed.

9 For this is a word of promise, * In this
same time will I come, and Sara shall haue
a sonne.

10 Neither he only seeth this, but also * Re-
becca when she had conceived by one, even by
our father Isaac.

11 For, ver the children were borne, and
when they had neither done good nor euill,
(that the purpose of God might remaine ac-
cording to election, not by works, but by him
that calleth.)

12 It was said unto her, * The elder
shall serue the younger:

13 As it is written, * I haue loued Jacob,
and haue hated Esau.

14 What shall we say then? Is there un-
righteousnesse with God? God forbid.

15 For he is rich to all, * I will haue
mercy on him to whom I will shew mercie:
and will haue comp: ssion on him, on whom
I will haue compassion.

16 So then it is not to him that willet,th,
nor in him that runneth, but in God that
sheweth mercie.

17 For the * Scripture saith vnto Isha- k That is, God
raa, * For the same purpose haue I stirred in the scrips- re.
thee vp, that I might shew my power in Exod. 9. 36.
thee, and that my Name might bee declar-
ed throughout all the earth.

18 Therefore he hath mercy on whom hee
will, and whom hee will, he hardeneth.

19 Thou wilt say then vnto mee, Why
doeth he yet complaine? for who hath resis-
ted his will?

20 But, O man, who art thou which
pledest against God? shall the * thing for-
med say to him that formed it, Why hast
thou made me thus?

21 Hath not the potter power of the clay
to make of the same lump one vessel to ho-
nour, and another to dishonour?

22 What and if God would, to shew his
wrath, and to make his power knowne, suf-
fer with long patience the vessels of wrath
prepared to destruction?

23 And that he might declare the riches
of his glory vpon the vessels of mercy, which
he hath prepared vnto glory?

24 Euen vs, whom hee hath called, not of
the Iewes onely, but also of the Gentiles,

25 As hee saith also in Eie, * I will call
thee, My people, which were not my people:
and her, Beloued, which was not beloued.

26 And it shall bee, in the place where it
was said vnto them, * We are not my people,
that there they shall be called, The children
of the living God.

27 Also Elias crieth concerning Israel,
* Though the number of the children of Is-
rael were as the sand of the sea, yet shall but a
remnant be saved.

28 For hee will make his account, and
gather it into a short lumme with righteous-
nesse: for the Lord will make a short count in
the earth.

29 And as Elias said before, * Except
the Lord of hostes had left vs a seed, we had
bene made as^m Sodome, and had bene like
to Gomorrah.

30 What shall we say then? That the
Gentiles which followed not righteousness,
haue attained vnto righteousness, euen the
righteousnesse which is of faith.

31 But Israel which followed the Law
of righteousness, could not attaine vnto the
Law of Righteousnesse.

32 Therefore? Because they sought it not
by faith, but as it were by the works of the
Law: for they haue stumbled at the stum-
bling stone,

33 As it is written, * Behold, I lay in Si-
on a * stumbling stone, and a rocke to make
men fall: and euery one that beloueth in
him, shall not be ashamed.

CHAP. X.

1 After that hee had declared his Zeale towards
them, 3 Hee sheweth the cause of the ruine of the
Iewes. 4 The end of the law. 5 The difference be-
tweene the iustice of the Law, and of faith. 17
Whereof faith cometh, and to whom it belongeth.
19 The reuision of the lawes, and calling of the Gen-
tiles.

a As becommeth
him that reueren-
ceth Christ, or
whose tongue
Christ ruleth, &
so taketh Christ
for his witness
b He would re-
deem refection of
the Iewes with
his owne damna-
tion, which de-
clareth his zeale
towards Gods
glorie, reade
Exod. 32. 32.

c The Arke of the
covenant, be-
cause it was 2
signs of Gods
preference, was cal-
led Gods glorie,
1. Sam. 4. 21.
Psal. 16. 8.

d The two tables of
the Covenent,
Deut. 10. 9.

e Christ is very
God,
Chap. 2. 18

f Greek, fall away.
f That is, of Is-
cob, whose name
was also Israel.

Gen. 21. 12.
hbr. 11. 18.

g The Israelites
must not be este-
med by their kin-
red, but by the se-
cret election of
God, which is a-
boue the exter-
nal vocation.

h As Ismael
Gal. 4. 28 Gen.

18. 10. Gen 25. 21. Gen 25. 23. Mal. 1. 2. 3. Exo. 33. 19. i

As the
only will & pur-
pose of God is the
chiefe cause of
election, & repro-
bation: his free
mercy in Christ
is an inferiour
cause of saluati-
on, and the hard-
ening of the heart
an inferiour cause
of damnation.

Or, speake
against
I. 4. 5. 9. 10. 18.
6. w. 16. 7.
Or, unto himself
vs.

Hose. 2. 2. 3.
1. pet. 2. 10.

Hose. 1. 10.

I. 4. 10. 11. 21.

1 God wil make
such wast of the
people, that the
few which shall
remaine, shall be
a wor: e of his
multitude, and shall
set forth his glo-
ry in his Church.
I. 4. 1. 9.
m That is veter-
ly lost.

I. 4. 1. 4. and 28.
1. 6. 1. pet. 2. 6.

Psal. 118. 22.

n Iesus Christ is
to the infidels
destruction, and
to the faithfull
life and resur-
rection.

Berthezen, mine hearts desire and prayer to God for Israel is, that they might be saved.

2 For I beare them recorde, that they haue the zeale of God, but not according to knowledge.

3 For they being ignorant of the righteousness of God, and going about to stablish their owne righteousness, haue not submitted themselves to the righteousness of God.

4 * For Christ is the end of the Law for righteousness vnto every one that believeth.

5 For Moses thus describeth the righteousness which is of the Law, * That the man which doeth these things, shall live thereby.

6 But the righteousness which is of faith, speaketh in this wise, * Say not in thine heart, * Who shall ascend into heauen? (that is to bring Christ from above.)

7 Or, Who shall descend into the deepe? (that is to bring Christ againe from the dead.)

8 But what saith it? * The word is nere thee, even in thy mouth, and in thine heart. This is the word of faith which we preach.

9 For if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleue in thine heart, that God rayled him vp from the dead, thou shalt be saved.

10 For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation.

11 For the Scripture saith, * Whosoever beleueth in him shall not be ashamed.

12 For there is no difference betweene the Iewe and the Greecian: for hee that is Lord ouer all is rich vnto all, that call on him.

13 * For whosoever shall call vpon the Name of the Lord, shall be saved.

14 But how shall they call on him, in whom they haue not beleued: and how shall they beleue in him, of whom they haue not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * how beautiful are the feet of them which bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Elias saith, * Lord, who hath beleued our report?

17 Then faith is by hearing, and hearing by the word of God.

18 But I demanda, haue they not heard? * No doubt their sound went out through all the earth, and their words into

the ends of the world.

19 But I demanda, did not Israel know God? * Iust Moses saith, * I will prouoke you to enny by a nation that is not my nation, and by a foolish nation I will anger you.

20 * And Elias is bold, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth mine hand vnto a // disobedient and gainesaying people.

CHAP. XI.

4 God hath his Church, although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed himselfe to the Gentiles. 18 Whom hee warrmeth to humble themselves. 19 The gifts of God without repentance. 33 The depth of Gods iudgements.

Demanda then, hath God cast away his people? God forbid: for I also am an Israelite, of the kinde of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which hee knew before. Know yee not what the Scripture saith of Elias, how he maketh request vnto God against Israel, saying,

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seek my life?

4 But what saith the answer of God to him? * I haue reserved vnto my selfe seuen thousand men, which haue not bowed the knee to Baal.

5 Euen so then at this present time is there a remnant though the // election of grace.

6 And if it be of grace, it is no more of works: or else grace were no more grace: but if it be of works, it is no more grace: or else were worke no more worke.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest haue bene hardened.

8 According as it is written, * God hath giuen them the spirit of stumber: eyes that they should not see, & eares that they should not heare vnto this day.

9 And Dauid saith, * Let their table be made a snare, and a net, and a stumbling block, run for a recompence vnto them.

10 Let their eyes be darkened that they see not, & bow downe their backe alwayes.

11 I demanda then, haue they stumbled, that they should fall? God forbid: but though they fall saluation cometh vnto the Gentiles, to prouoke them to follow them.

12 Wherefore if the fall of them bee the riches of the world: and the diminishing of them the riches of the Gentiles, how much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

to be restored. g The Iewes to follow the Gentiles, h In that the Gentiles haue the knowledge of the Gospel.

k Then seeing all the world knew God by his creatures, the Iewes could not be ignorant, and so sinned of malice.

Deut. 32. 21. I sai 65. 1. I sai 65. 2. Or, unbelieuing.

a And elected before all beginning.

b He talked with God, not that he should punish Israel, but yet lamented their fallhood, and so his words made against them.

1. King. 19. 10. 1. King. 19. 18. c Meaning an infinite number.

Or, free election. I sa. 6. 9. mat. 13. 14. iohn 12. 40.

ad. 28. 26. Or, pricking. Psal 69. 22.

d Christ by the mouth of the Prophet willeth that which came vpon the Iewes, that is, that as birds are taken wheress they thinke to finde food, so the Law which the Iewes preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.

e Take from them thy grace and strength.

f Without hope

a That is a certaine affliction, but not a true knowledge.

Gal. 3. 24. b The end of the Law is to iustifie them which observe it, therefore Christ hauing fulfilled it for vs, is made our iustification, sanctification, &c.

Louis. 18. 5. ezek 20. 11. gal. 3. 12.

c Because we cannot performe the Law, it maketh vs to doubt, who shall goe to heauen, and to say, Who shall go downe to the deepe to deliuer vs: hence? but faith teacheth vs that Christ is ascended vp.

d To take vs with him, & hath descended into the deepe of death, to destroy death, and deliuer vs.

Dent. 30. 12. Dent 30. 14.

e That is, the way to be saved, is to be leagued with heart, that we are saved only by Christ, and to confesse the same before the world.

I sai 28. 16. Ioh. 4. 32. ad. 2. 21.

f Sai. 5. 7. nahum. 1. 5.

Or, communicating.

I sai 53. 1. iohn 13. 38.

f Meaning the Gospel, and the good tidings of saluation, which they preached.

g That is, by Gods commandement, of whom they are sent that preach the Gospel. It may be also taken for the very preaching it selfe.

h Both the Iwes and Gentiles. Psal. 19. 4.

i The Hebrew word signifieth the li-e or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole world, and ferreth forth the worthinesse of the Creator.

i That they might be zealous ouer Christ against the Gentiles, and to be more feruent in loue toward Christ then the Gentiles.

k The Iewes now remaine, as it were in death, for lacke of the Gospell: ut when both they and the Gentile: shal embrace Christ, the world shall be restored to a new life.

l Abraham was not onely sanctified, but his seede also which neglected not the promise.

m Meaning Abraham.

n Or, in them. That is, the Church of the Israelites.

o Be careful: worship God and trust in his promise.

p He speaketh of the Iewes and Gentiles in genera l.

q Meaning stubbornnesse and induration against Gods word.

r He sheweth that he time shal come that the whole nation of the Iewes, though not euery one particularly, shal be ioyned to the Church of Christ.

If. 59. 10. Isa. 27. 9. iere. 31. 33. 34. heb. 8. 8. and 10. 16. 17.

s To whom God giueth his Spirit of adoption and whom he calleth effectually, hee cannot perill:

for Gods eternall counsell neuer changeth.

t Or, that by your mercy.

u That is, both Iewes and Gentiles. 1/a. 40. 13. w/s. 9. 13. 1. cor. 2. 16.

14 To trie if by any meanes I might prouoke them of my flesh to follow them, and might laue some of them.

15 For if the casting away of them be the reconciling of the world, what shall the retaining be but ^a life from the dead?

16 For if ¹ the first fruits be holy, so is the whole lump: and if the ^m roote be holy, so are the branches.

17 And though some of the branches be broken off, and thou being a wilde Olive tree, wait graft in ^{||} for them, and made partaker of the roote, and fatnelle of the ⁿ Olive tree;

18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt saye then, The branches are broken off, that I might be grafted in.

20 Well: though unbelicfe they are broken off, and thou standest by faith: be not high minded, but ^o feare.

21 For if God sparedd not the naturall branches, take heed, lest he also spare not thee.

22 Behold therefore the bountifullnesse, and securitie of God: toward them which haue fallen, security: but toward thee, bountifullnesse, if thou continue in his bountifullnesse: or else thou shalt also be cut off.

23 And they also, if they abide not still in unbelicfe, shall be grafted in: for God is able to graffe them in againe.

24 For if thou wait cut out of the Olive tree, which was wilde by nature, and wait grafted contrarie to nature in a right Olive tree, how much more shall they that are by nature, be grafted in their owne Olive tree?

25 For I would not, brethren, that ye should be ignorant of this secret, (least ye should be arrogant in your felices) that partly a obdinate is come to Israel, untill the fullnesse of the Gentiles be come in.

26 And so ¹ all Israel shall be saved, as it is written, ¹ The delinquer shall come out of Sion, and shall turne away the vngodlinesse from Jacob.

27 And this is my couenant to them, ¹ When I shall take away their sinnes.

28 As concerning the Gospell, they are enemies for your sakes: but as touching the election, they are beloued for the sakers sakes.

29 For the ¹ gifts and calling of God are without repentance.

30 For euén as yee in time past haue not beleued God, yet haue now obtained mercy through their unbelicfe,

31 Euen so now haue they not beleued ^{||} by the mercy shewed vnto you, that they also may obtaine mercie.

32 For God hath shut vp ¹ all in unbelicfe, that he might haue mercie on all.

33 What the deepnesse of the riches, both of the wisdom and knowledge of God! how unsearchable are his iudgements, and his wayes past finding out!

34 ¹ For ¹ who hath knowne the mind of the Lord? or who hath his counsell? or who hath ¹ given vnto him first, and he shall be recompensed? 35 For of ¹ him, and through him, and for him are all things: to him be glorie for euer. Amen.

CHAP. XII.

The conuersation, loue and works of such as be true in Christ. 19 Not to seeke reuengence.

1 Beseech you therefore brethren, by the mercies of God, that yee giue by your bodies a ¹ liuing sacrifice, holy, acceptable vnto God, which is your ¹ reasonable seruing of God.

2 And fashion not your felices like vnto this world, but be ye changed by the renewing of your mind, that ye may ¹ proue what is the ¹ good will of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand, a boue that which is meete to vnderstand, but that he ¹ vnderstand according to ¹ sobriety, as God hath dealt to euery man the ¹ measure of faith.

4 For as wee haue many members in one body, and all members haue not one office,

5 So wee beeing many are one bodie in Christ, and euery one, one anothers members.

6 ¹ Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue ¹ prophesie, let vs prophesie according to the proportion of ¹ faith:

7 An office, let vs wait on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: hee that ¹ distributeth, let him doe it ¹ with simplicitie: hee that ruleth, with diligence: hee that ¹ sheweth mercy, with ¹ cheerefullnesse.

9 Let loue be without dissimulation. ¹ Abhorre that which is euill, and cleaue vnto that which is good,

10 ¹ Be affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.

11 Not slothfull to doe seruice: seruent in spirit: seruing ^{||} the Lord,

12 Reioycing in hope, patient in tribulation, ¹ continuing in prayer,

13 ¹ Distributing vnto the necessities of the Saints: ¹ giuing your felices to hospitality.

14 ¹ Blesse them which persecute you: ¹ blesse, I say, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

sterie, all such officers, as pertaine to the Church, ¹ s Elders, Deacons, &c. ¹ By faith, he meareth the knowledge of God in Christ, with the gifts of the holy Ghost. h Of these Officers some are Deacons, some gouernours, some keepe the poore. Math 6. 2. i He meareth them which were appointed to look vnto the poore, as for the most part were the widewes, A 6. 1. 1. tim. 5. 9. 1. cor. 9. 7. Amos 1. 15. Ephes. 4. 2. 1. pet. 2. 17. hebr. 13. 1. Or, the time Luke 28. 1. 1. cor. 16. 1. hebr. 13. 2. 1. pet. 4. 9. Math 5. 44.

x That is, prouoked him by his good works? y All things are created & preferred of God to let forth his glory.

a In stead of dead beasts, liuely sacrifice: in stead of beasts,

which was but a shadow, & pleased not God of it selfe, the acceptable sacrifice of the spirittuall man, framed by faith to godlines and charitie.

b That is true, lawful and spirittuall, 1. Pet. 2. 5 Ephes 5. 17.

c Whosoever is not agreeable to Gods wil, is euill, displeasing, and vnperfect.

d Two things are required if wee will iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our felices that which we haue not:

next, that wee boast not of the gifts, but reuerently vse them to Gods honour.

e That is, soberly, not neglecting Gods gifts, but vsing them to his glory.

f By prophesying here, he meareth here, by preaching and teaching, and by office and mini-

Proner 3.7. *isa* 5.21. *k* That is, in your owne conceit.
Pro 20. 22. *math* 5. 39. *1. pet* 3. 9. *1. cor* 6. 7. *1* Live to honesty & godly, that no man can finde fault with you. *heb* 12. 14. *ecclus* 28. 1. *math* 5. 39. *deut* 32. 35. *hebr* 10. 30.
Pron 25. 21, 22. *m* For thou shalt either winne him with thy benefit, or els his conscience shall beate him wth nesse that Gods burning wrath hangeth over him.

CHAP. XIII.

1 The obedience to the rulers. *2* Why they haue the sword. *3* Caritie ought to measure all our doings. *4* An exhortation to innocencie and puritie of life.
Let every soule be subiect unto the higher powers: for there is no power but of God: and the powers that be, are ordained of God.
2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves iudgment.
3 For princes are not to be feared for good works, but for euill. Will thou then be without feare of the power? doe well: so shalt thou haue praise of the same.
4 For hee is the minister of God for thy wealthe: but if thou doe euill, feare: for hee beareth not the sword for nought: for hee is the minister of God: to take vengeance on him that doeth euill.
5 Wherefore ye must be subiect, not because of wrath onely, but also for conscience sake.
6 For, for this cause yet pay also tribute: for they are Gods ministers, applying themselves for the same thing.
7 Give to all men therefore their duty: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.
8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the Law.
9 For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couer: and if there be any other commandement, it is briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe.
10 Loue doeth not euill to his neighbour: therefore is loue the fulfilling of the Law.
11 And that considering the season, that it is now time that wee should arise from

sleep: for now is our saluation nearer then when we beleued it.
12 The night is past, and the day is at hand: let vs therefore cast away the works of darkenesse, and let vs put on the armour of light,
13 So that we walke honestly, as in the day: not in * gluttonie and drunkennesse, neither in chambering and wantonnes, nor in strife and enuying:
14 * But put yee on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lusts of it.
CHAP. XIII.
1 The weeke ought not to be despised. *10* No man should offend anothers conscience. *15* But one to support another in charitie and faith.

Him that is weakke in the faith, receiue vnto you, but not for controuersies of disputations.
2 One brethereth that he may cate of all things: and another, which is weakke, eateth herbes.
3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.
4 * Alas art thou that condemnest another mans seruant? hee standeth or falleth to his owne matter: yea, he shall be established: for God is able to make him stand.
5 This man esteemeth one day aboute another day, and another man counteth euery day alike: let euery man be fully perswaded in his minde.
6 Be that * obserueth the day, obserueth it to the Lord: and hee that obserueth not the day, obserueth it not to the Lord. Hee that eateth, eateth to the Lord: for hee giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.
7 For none of vs liueth to himselfe, neither doth any die to himselfe.
8 For whether we liue, wee liue vnto the Lord: or whether wee die, wee die vnto the Lord: whether we liue therefore, or die, wee are the Lords.
9 For Christ therefore died, and rose againe, and returned, that hee might be Lord both of the dead and the quicke.
10 But why doest thou iudge the brother for why doest thou despise thy brother? for wee shall all appeare before the iudgement seat of Christ.
11 For it is written, * I will liue, sayth the Lord, and euery knee shall bow to mee, and all tongues shall confess vnto God.
indifferent albeit in the law they were not meet: that he reproveth not the condemning of the act, but of the persons: thirdly, that hee meaneth not the stubborn & malicious, whom he calleth dogs and concision, but the weakke and inirme, to whom God as yet had not revealed the perfect libertie. *1* Both our life & death ought to profit our brother. *2* Cor 5. 10. *isa* 45. 23. *phil* 2. 10. *k* This oath particularly appertaineth to God, who is the true life of himselfe, and giueth it to all others. *1* And acknowledge one for their God.

m He prouen-
terh the obiecti-
on which the
Christians might
vse.

1. Cor. 8. 1.

n Which is the
benefit of Chri-
stian liberty, by
abusing whereof

ye cause the
weaklings to
blaspheme the
Gospel, which
might seeme to

them contrary
to Gods will, and
the doctrine of
the law.

o God will not
reigne over his
by such observa-
tions,

p In peace and
righteousnesse.

Titus 2. 15.

1. Cor. 13.

q Faith here is
taken for a full
possession of the

Christian liberty
in things indiffe-
rent, as the Apo-
stle interpreteth

it in the 14. verse.

r Which hath
none euill re-
morse of consci-
ence in doing.

s Meaning, of a
sight conscience.

12 So then every one of vs shall giue ac-
counts of himselfe to God.

13 Let vs not therefore iudge one ano-
ther any more: but vse your iudgement ra-
ther in this, that no man put an occasion
to fall, or a stumbling blocke before a bro-
ther.

14 I know, and am perswaded through
the Lord Iesus, that there is nothing un-
cleane of it selfe: but vnto him that iudgeth
any thing to be vncleane, to him it is un-
cleane.

15 But if thy brother be grieved for the
meate, now walkest thou not charitably:
* Destroy not him with thy meate, for whom
Christ died.

16 Cause not your * commoditie to be e-
uill spoken.

17 For the * kingdom of God is not meate
nor drinke, but righteousness, and peace, and
loy in the holy Ghost.

18 For whosoever is in these things ser-
ueth Christ, is acceptable vnto God, and is
approved of men.

19 Let vs then follow those things which
concerne peace, and wherewith one may ed-
ifie another.

20 Destroy not the worke of God for
meates sake: * all things indeede are pure:
but it is euill for the man which eateth with
offence.

21 It is good neither to eate flesh, nor to
drinke wine, nor any thing whereby thy
brother stumbleth, or is offended, or made
weake.

22 Hast thou a faith? haue it with thy
selfe before God: blessed is he that * condem-
neth not himselfe in that thing which he al-
loweth.

23 For he that doubteth, is condemned if
he eat, because hee eateth not of faith: *
what heeure is not of faith is sinne.

CHAP. XV.

1 Paul exhorteth them to support and loue one
another by the example of Christ, y and by the orery
mercie of God, which is the cause of saluation both of
the one and the other. 4 He sheweth his zeale toward
them and the Church, 30 And requirith the same
of them.

W^hich are strong, ought to beare
the infirmities of the weake, and not
to please our selves.

2 Therefore let every man please his
neighbour in that that is good to * edifica-
tion.

3 For Christ also would not please him-
selfe, but as it is written, * The rebukes of
them which rebuke thee, sell * on me.

4 For whatsoever things are written a-
gainst thee, are written for our learning, that we
through patience, and comfort of the
Scriptures, might haue hope.

5 Now the God of * patience and con-

a To edifie, sig-
nifieth to doe a
maner duties to
our neighbour,

either to bring
him to Christ, or
if he be wonne,

that hee may
grow from faith
to faith: for the

faithfull are cal-
led the Temple of
God wherein hee
is resident by his
holy Spirit:

and these faithfull
are the stones of
the new Ierusalem:
that is, the
vniuersall Church,

Isa. 54. Reue. 21,
of the which build-
ing Christ is the
chefe corner stone,
Ephes. 2. 20.

Psal. 69. 9. b I did
so beare them as
if they had bin due
to me, & not to my
father, c Which
is the author of
patience.

solation giue you that ye be like minded one
towards another, according to Christ Ro. 12. 10.

14. Phil. 3. 16.
and 4. 7.

6 That ye wish one mind, and wish one
mouth may praise God, euen the Father of
our Lord Iesus Christ.

7 Therefore, receiue yee one another, as
Christ also receiued vs to the * glorie of
God.

8 Now I say, that Iesus Christ was a
* minister of the circumcision, for the * truth
of God, to confirme the promises made vnto
the fathers.

9 And let the Gentiles praise God for his
mercy, as it is written, * For this cause I will
confesse thee among the Gentiles, and sing
vnto thy Name.

10 And againe hee sayeth, * Reioyce, yee
Gentiles, with his people.

11 And againe, * Praise the Lord, all yee
Gentiles, and laude yee him all people to-
gether.

12 And againe, Eliaias saith, * There shall
be a reuer of Iesse, and * hee that shall rise
to reigne ouer the * Gentiles, in him shall the
Gentiles trust.

13 Now the God of hope fill you with all
loy and peace in belieuing, that yee may a-
bound in hope, through the power of the ho-
ly Ghost.

14 And I my selfe am also perswaded of
you, my brethren, that ye also are full of god-
liness, and filled with all knowledge, and are
able to admonish one another.

15 Wherefore my brethren, I haue come
what boldly after a sort written vnto you,
as one that putteth you in remembrance
through the grace that is giuen mee of
God.

16 That I should be the minister of Ie-
sus Christ towards the Gentiles, in minister-
ing the Gospel of God, that the vniuersall
of the Gentiles might be acceptable: being
sanctified by the holy Ghost.

17 I haue therefore wherewith I may re-
ioyce in Christ Iesus in these things which by the Gospel
pertaine to God.

18 For I dare not * speake of any thing k
which Christ hath not wrought by mee, * so
make the Gentiles obedient in word and
deeds.

19 With the power of signes and won-
ders, by the power of the Spirit of God: so
that from Ierusalem, and round about vnto
him, that the A-
llytium, I haue caused to abound the Go-
spel of Christ.

20 Yea, so I enforced my selfe to preach
the Gospel, not where Christ was named,
lest I should haue built on another mans
foundation.

21 But as it is written, * To whom hee
was not spoken of, they shall see him, and they
that heard not, shall vnderstand him.

22 Therefore also I haue bene * oft let
to come vnto you.

23 But now sitting I haue no more place
in these quarters, and also haue * bene de-
sires many yeres agoe to come vnto
you.

24 When I shall take my journey into
Spain, I will come to you: for I trust

d To make vs
partakers of
Gods glory.

e First to gar-
te the Iewes, and
then the Gen-
tiles, that both
might be made
one flocke.

f That God
might be know-
en true.

g Which is
Christ, who did
spring as a yong
bud out of the
dry and dead
root.

h Then seeing
he tooke both
the Iewes and
Gentiles to his
Father glory,
they ought by
his example to
loue together.

i The minister
offereth vp the
people to God
by the Gospel.

k such ampie oc-
casions to let
forth his excel-
lent works that
he had done by
him, that the A-
postles need not
to seeke any o-
ther thing to
boast vpon.

Isa. 52. 15.

Chap. 1. 13.

1 thef. 2. 17, 18.

Chap. 1. 10.

Chap. 1. 10.

Chap. 1. 10.

Chap. 1. 10.

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Chap. 1. 10.

Chap. 1. 10.

Chap. 1. 10.

to see you in your journey, and to be brought on my way thitherward by you, after that I haue borne somewhat filled with your companie.

25 But now see I to Ierusalem, to minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their debtors are they: for if the Gentiles be made partakers of their spirituall things, their duty is alio to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue sealed them this fruit, I will passe by you into Spaine.

29 And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that ye would strue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the God of peace bee with you all, Amen.

CHAP. XVI.

1 After many recommendations, he admonisheth them to beware of false brethren, and to be circumspect. 30 He prayeth for them, and giueth thanks to God.

1 Commend vnto you Phoebe our sister, which is a seruant of the Church of Cenchrea,

2 That ye receive her in the Lord, as it becometh Saints, and that ye assist her in whatsoever busines she needeth of your aide: for shee hath giuen hospitalitie vnto many, and to me also.

3 Greete Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life layde downe their owne necke. vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greet the Church, that is in their house. Salute my beloued Epenetus, which is the first fruite of Achaia in Christ.

6 Greete Marie, which bestowed much labour on vs.

7 Salute Andronicus, and Iunia, my cousins and fellow prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Urbans our fellow helper in Christ, and Grachs my beloued.

10 Salute Apelles approoued in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greet them which are of the friends of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Peris, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrebas, Hercules, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Dymnas, and all the Saints which are with them.

16 Salute one another with an holy kiss. The Churches of Christ salute you.

17 Now I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoide them.

18 For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire spech and flattering deceiue the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feet shortly. The grace of our Lord Iesus Christ be with you.

21 Timothyus my companion, and Lucius, and Iason, and Sosipater my kinsmen salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you. Erastus the Chamberlaine of the city saluteth you, and Quartus a barber.

24 The grace of our Lord Iesus Christ, be with you all. Amen.

25 To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the reuelation of the mystry, which was kept secret since the world began:

26 (But now is opened, and published among all Nations by the Scriptures of the Prophets, at the commandement of the everlasting God for the obedience of faith)

27 To God, I say, onely wise, bee praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phoebe, seruant of the Church which is at Cenchrea.

1. Cor. 16. 20.

2. Cor. 13. 12.

1. Pet. 5. 14.

c Which was a signe of amity among the Iewes, which he willett to be holy, that is, that it come from a mind full of good charitie.

2. Iohn 10

d Th se be

markes to know

the false apo-

stles by.

e The word sig-

nifieth him that

promiseth much,

and performeth

nothing, who

seemeth alio to

speake for thy

profit, but doth

nothing lesse.

Acts 16. 1.

phil. 2. 19.

1. Cor. 1. 14.

|| Or, receiver.

f Corinthus.

g Ephes 3. 20.

Ephes 3. 9. col. 1.

26. 2. Tim. 1. 9.

tit. 1. 2. 1. pet.

1. 20.

g Both as tou-

ching the do-

ctrine of the

Gospel, and also

the calling of

the Gentiles.

1 Which was to carie the almes.

1. Cor. 9. 11.

m I shall faith-

fully leaue it

with them, and

as it were sealed

most surely.

h Almes is the

fruite of faith and

charitie.

Chap. 1. 11.

h His coming

shalbe profitable

vnto them: for

God will giue

him abundant

knowledge of

d uine my steries,

to communicate

vnto them.

2. Cor. 1. 11.

p He feared lest

scandalous

tongues would

haue made his

message either

odious, or lesse

acceptable.

1. Cor. 9. 6.

Acts 18. 2.

a The first which

was consecrated

to the Lord by

embracing the

Gospel.

|| Or, Asia.

b They were

grafted in Christ

by faith afore I

was called, and

were well este-

med of the Apo-

stles, and of the

Churches.

The first Epistle of Paul to the Corinthians.

THE ARGUMENT.

After that Saint Paul had preached at Corinthus a yere and a halfe, he was compelled by the wickednesse of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the simplicity which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian Religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but soone after he reproveth their contentions and debates, their arrogancie and pride, and exhorteth them to concord and humility, setting before their eyes the spirituall vertue, and heauenly wisdom of the Gospel, which cannot be perwaded by worldly wit and eloquent reasonals, but is revealed by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himselfe skillfully, building according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heede that they bee not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes, that he neuer sought his owne glory, neither yet how he might liue, but onely the glory of Christ: which thing at his coming he would declare more amply, to the shame of those vaine glorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreproued and unpunished, as incest, contentions, pleadings before Infidels, fornication, and such like, to the great slander of the Gospel. This done, he answereth to certaine points of the Corinthians letter, as touching single life, duty of marriage, of discord and dissention among the married, of virginity, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, hee warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then he would doe, he would neuer vse that liberty, which God had giuen him. But forasmuch as pride, and selfe will was the cause of those great euils, he admonisheth them by the example of the Iewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to follow Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in their assemblies: of the Lords Supper, the abuse of the Spirituall gifts, which God hath giuen to maintaine loue, and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all, he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

2 He prayeth the great graces of God shewed toward them, 10 Exhorting them to concord and humilitie, 19 He beateeth downe all pride, and wisdom which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisdom of the world.



PALL called to be an Apostle of IESVS CHRIST, through the will of God, and our brother Softenes,
2 Unto the Church of God, which is at Corinthus, to them that are * sanctified in Christ Iesus, * b Saints by calling, * with all that * call on the Name of our Lord Iesus Christ in euery place, both their Lord and ours:
3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

Act. 15. 9.
1. thess. 4. 7.
a Whom God hath separated from the rest of the world, purified, and given to his Sonne, that he might be in them, and they in him. Rom. 1. 7. ephes. 1. 1. coloss. 1. 22. 2. tim. 1. 9. titus 2. 3. b Made holy by the free mercy and calling of God. 2. Tim. 2. 2. 3. c Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe.

4 I thanke my God alwayes on your behalfe for the grace of God, which is giuen you in Iesus Christ,

5 * That in all things ye are made rich in him, in * all kinde of speech, and in all knowledge:

6 As the testimony of Iesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gift: waiting for the appearing of our Lord Iesus Christ.

8 * Who shall also confirme you vnto the ende, that ye may be blamelesse in the day of our Lord Iesus Christ.

9 * God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, * that ye all * speake one thing, and that there bee no dissensions among you: but bee pee

d For all the benefits which ye have receiued by the Gospel.

Coloss. 1. 10. and 2. 7.

e As members of the same body which communicate with their head.

f He commendereth those gifts in them whose abuse after hee doth reprocure, as eloquence, philosophie, and their knowledge of Gods word.

Phil. 3. 20. titus

2. 13. 1. thess. 3. 13. & 5. 23. g For there is no condemnation to them that are grafted in Christ Iesus. Psal. 138. 8 1. thessal 5. 24. Rom 15. 5. phil. 3. 16. h Disagreeing in wordes ingendred dissension of minde, whereof proceedeth repugnancy of iudgement, which is the mother of schisme and heresie.

knit together in one mind, and in one iudgement.

11 For it hath bene declared vnto mee, my brethren, of you, by them that are of the house of Cloe, that there are contentions among you.

12 Now this I say, that euerie one of you sayeth, I am Pauls, and I am * Apollos, and I am Cephas, and I am Christis.

13 Is Christ diuided? was Paul crucified for you? either were yee baptized * into the name of Paul?

14 I thanke God, that I baptized none of you, but * Crispus, and * Gaius,

15 Leit any should say, that I had baptized into mine owne name.

16 I baptized also the household of Stephanas: furthermore know I not whether I baptized any other.

17 For Christ lent mee not to * baptize, but to preach the Gospel, not with * wiledome of wordes, * leit the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs which are saved, it is the * power of God.

19 For it is writen, * I will destroy the wiledome of the wise, and will call away the vnderstanding of the prudent.

20 Where is the wise? where is the * scribe? where is the * disputer of this world? hath not God made the wiledome of this world foolishnesse?

21 For seeing the world by wiledome knew not God in the wiledome of God, it pleased God by the foolishnesse of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a * signe, and the Grecians seeke after wiledome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnesse:

24 But vnto them which are called, both of the Iewes and Grecians, wee preach Christ, the power of God, and the wiledome of God.

25 For the * foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men * after the fleshy, not many mighty, nor many noble are called.

27 But God hath cholen the foolish things of the world, to confound the wise, and God hath cholen the weak things of the world, to confound the mighty things.

28 And vile things of the world, & things which are despised, hath God cholen. and things * which are not, to bring to nought things * that are.

29 That no * flesh should reioyce in his presence.

attribute these things to God, then acknowledge their owne follie and weaknesse. f According as the world * earneeth wise men.

g Which are in mans iudgement almost nothing, but taken for abjects and cast aways. u Esteemed and in reputation. x Thus he calleth man in contempt, and to beate downe his arrogancy.

20 But yee are of him in Christ Iesus, who of God is made vnto vs * wiledome, and righteousness, and sanctification, and redemption,

31 That according as it is writen, * We that reioyce, let him reioyce in the Lord.

CHAP. II.

1 He putteth for example his manner of preaching, which was according to the tenour of the Gospel, 8 Which Gospel was contemptible and hid to the carnall, 10 And agayne honourable and manifest to the spirituell.

And I, brethren, when I came to you, came not with * excellencie of wordes, of wiledome, shewing vnto you the || * testimony of God.

2 For I esteemed not to || know any thing among you, laue Iesus Christ, and him crucified.

3 * And I was among you in * weaknesse and in feare, and in much trembling.

4 Neither stood my word, and my preaching in the * enticing speech of mans wiledome, but in plaine euidence of || the Spirit and of power,

5 That your faith should not bee in the wiledome of men, but in the power of God.

6 And we speake wiledome among them that are * perfect: not the wiledome of this world, neither of the * princes of this world, which come to nought.

7 But wee speake the wiledome of God in a mystery, euen the hid wiledome, which God had determined before the world, vnto our glory.

8 Which * none of the Princes of this world hath known: for had they known it, they would not haue crucified the * Lord of glory.

9 But as it is writen, * The things which eye hath not seene, neither eare hath heard, neither * came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reucaled them vnto vs by his Spirit: for the Spirit * searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, laue the spirit * of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now wee haue * receiued not the Spirit of the world, but the Spirit, which is of God, that wee might know the * things that are giuen to vs of God.

• That is, very few. f H: calleth Iesus the mighty God, full of true glory and maiesty, whom David also calleth the King of glory, Psal. 24. 7. and Steuen nameth him the God of glory, Acts 7. 2. and hereby appeareth the diuinity of Christ, and coniunction of two natures in one person. 1/a. 64. 4. g Man is not able to thinke Gods providence toward his. h For he is one God with the Father and the Sonne. i Mans mind which vnderstandeth and iudgeth. k Wee are not moued with that Spirit, which teacheth things wherewith the world is delighted, and which men vnderstand by nature. l All the benedicts of God in Iesus Christ.

Lere. 23. 5. 6.

Lere. 9. 24.

2. cor. 10. 17.

y That is, attribute all things to God with thanksgiving.

Chap. 1. 17.

|| Or, mystrie,

a That is, the Gospel, whereby God doth manifest himselfe to the world, or

whereof God is the author and witness.

|| Or, I thought nothing worthy to be known.

Altes 18. 1.

b Herein appeareth his great

modesty, who was not glorious but abiect and humble, not full of vaine boasting and arrogancie, but with

feare and trembling set forth the mighty power of God.

Chap. 1. 17.

2. pet. 1. 2. 6.

|| Or, heavenly, or,

diuine.

c They whose

vnderstandings

are illuminate by

faith, acknow-

ledge this wile-

dome, which the

world calleth

follie.

d The word is

here taken for

them, whom ei-

ther for wisdom,

riches, or power,

men most esteem.

Chap. 1. 17.

2. per. 1. 1. 6.

m As that which we teach is spirituall, to our kind of teaching must be spirituall, that the words may agree with the matter.

n Whose knowledge and judgement is not cleared by Gods Spirit.

Prov. 27. 19.

o For the truth of God is not subiect to the iudgement of man. *Jf. 40. 13. wif. 9. 13. rom. 1. 34. p That is, Christs Spirit, Iohn 16. 13. rom. 8. 9.*

CHAP. III.

3 Paul rebuketh the fideles and authours thereof.

7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church.

16 The dignitie and office both of the ministers, and also of all the faithfull.

a Being ingrat-

ted in Christ by faith we begin to moue by his Spirit, and as we profit in faith, wee grow vp to a ripe age. And here let him take heede that teacheth, lest for milke he giue poison: for milke and strong meat in effect are one, but onely differ in manner and forme.

b He chargeth them with two faults: the one that they attributed too much to the ministers, and the other, that they preferred one minister to another.

c So made by his grace.

d He reproveth the ministers of Corinth, as teachers of curious doctrines and questions.

e Or, the time; which is, when the light of the truth shall expel the darkeness of ignorance, then the curious ostentation of mans wisdom shall be brought to nought.

f By the tryall of Gods spirit.

AND I coulde not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, even as vnto babes in Christ.

I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet now are ye able.

For yee are yet carnall: for whereas there is among you cniuing, and strife, and diuisions, are yee not carnall, and walke as men?

For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

Who is Paul then, and who is Apollos, but the ministers by whom ye beleued, and as the Lord gaue to every man?

I haue plantid, Apollos watered, but God gaue the increase.

So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase.

And he that planteth, and he that watereth are one, and every man shall receive his wages, according to his labour.

For we together are Gods labourers: yee are Gods husbandry, and Gods building.

According to the grace of God giuen to mee, as a skilfull master builder, I haue layde the foundation, and another buildeth thereon: but let every man take heede how he buildeth vpon it.

For other foundation can no man lay, then that which is laid, which is Iesus Christ.

And if any man build on this foundation, gold, silver, precious stones, timber, hay,

Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the

fire shall try every mans worke of what sort it is.

If any mans worke, that he hath built vpon, abide, he shall receive wages.

If any mans worke burne, hee shall lose it, but hee shall be safe himselfe: neither the lesse yet as it were by the fire.

Know ye not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

Let no man deceiue himselfe. If any man among you terme to be wise in this world, let him bee a foole, that he may bee wise.

For the wisdom of this world is foolishnesse with God: for is written, Hee catcheth the wise in their owne craftinesse.

And againe, The Lord knoweth that the thoughts of the wise be vaine.

Therefore let no man reioyce in men: for all things are yours.

Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death: whether they bee things present, or things to come, euen all are yours,

And yee Christs, and Christ Gods.

which they laid for others. *Psal. 94. 11. 1 But in you who worketh by his ministers to his owne glory and the comfort of his Church.*

CHAP. IIII.

After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 Hee appealeth to Gods iudgement. 7 Beating downe their glory which hindered them to prayse that, which they dispraised in him, 19 He sheweth what hee requireth on their part, and what they ought to looke for of him at his returne.

Let a man looke to vs, as of the ministers of Christ, and disposers of the secrets of God.

And as for the rest, it is required of the disposers, that every man be found faithful.

As touching me, I passe very little to be iudged of you, or of mans iudgement: no, I iudge not mine owne selfe.

For I know nothing by my selfe, yet am I not thereby iustified: but hee that iudgeth me, is the Lord.

Therefore I iudge nothing before the time, until the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall every man haue praise of God.

Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apollos for your sakes, that yee might learne by vs, that no man presume above that which is written, that one swell not against another for any mans cause.

For you separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

g Both his labor and reward.

h He reproveth them not as false apostles, but as curious teachers of humane science, as they which loathing at the simplicitie of Gods word, preach philosophical speculations.

i As touching his life, if he hold fast the foundation.

Chap 6. 19. 2. cor. 6. 16.

10 b. 5. 13.

k When they themselves are entangled in the same snares,

But in you who

the comfort of

As it is a thing

intollerable to

commemne the

true ministers of

God, so i is

greatly reprehensible to attribute

more vnto them

then is meete.

Math. 7. 1, 2.

1 Greekes, mans

day.

b Whether I

haue great gifts

or little, few or

many.

c For as I doe

not know when

by I should take

any occasion of

glory: so I am

certaine that be-

fore God ano-

ther manner of

justice is requi-

red.

d Concerning

mine office,

f To wit, from other

8 Now yet are full : now yee are made rich : yee reigne as kings without vs, and would to God, yee did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the s^ait Apostles, as men appointed to death: for we are made a gazing stocke vnto the world, and to the Angels, and to men.

10 We are ^a holes for Christs sake, and ye are wise in Christ : we are weak, and ye strong : yee are honourable, and wee are despised.

11 Vnto this houre we both hunger and thirst, and are naked, and are buffeted, and haue no certain dwelling place,

12 * And labour, working with our owne hands : we are reuiled, and yet we blisse : we are persecuted, and suffer it.

13 * We are euil spoken of, and we || pray: we are made as the filth of the world, the offscowring of all things vnto this time.

14 I write not these things to shame you, but as my beloved children, I admonish you.

15 For though ye haue ten thousand || instructors in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Therefore, I pray you, be yet followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloved sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, * if the Lord will, and will know, and he will speach of them which are puffed vp, but the power.

20 For the ^b kingdome of God is not in word, but in ^c power.

21 What will ye ? Shall I come vnto you with a rodde, or in loue, and in the spirit of meeknesse?

CHAP. V.

1 Hee reproveth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace purity, 9 And flee wickednesse.

I T is heard certainly, that there is fornication among you, and such fornication as is not once named among the ^a Gentiles, * that one should haue his fathers wife.

2 And ye are puffed vp, and haue not rather sorrowed, that he which hath done this deed, might be put from among you.

3 * For I verily as absent in body, but present in spirit, haue determined already, as though I were present, that he that hath ^b thus done this thing,

4 When yee are gathered together, and my spirit, ^c in the name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 And in the name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 * Bec deliured vnto ^d Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Your reioicing is not good: * know yee not that a little leauen leaueneth the whole lump?

7 Purge out therefore the olde leauen, that ye may be a new lump, * as ye are vni-leavened: for Christ our Passouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of malicioulnesse and wickednesse: but with the unleavened bread of sinceritie and truth.

9 I wrote vnto you in an Epistle, * that ye should not company together with fornicators,

10 And ^e not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or ^f an idolater, or a rapler, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also, which are ^g without? doe ye not iudge them that are ^h within?

13 But God iudgeth them that are without. But away therefore from among your selues that wicked man.

were conuersant in the Church, whom they ought by discipline to haue corrected: fir as touching strangers they ought by all means godly to win them to Christ. ^k Who to please both parts would bee present at idole service, and yet professe the Gospel. I Vnto whom the ecclesiasticall discipline doeth not stretch. m Which are subiect to Gods word, and to the discipline of the Church.

CHAP. VI.

1 Hee rebuketh them for going to law together before the heathen. 7 Christians ought rather to suffer. 12 Hee reproveth the abusing of Christian libertie, 15 And sheweth that wee ought to serue God purely both in body and soule.

D Are any of you, hauing businesse against another, be iudged vnder || the ^a vniust, and not vnder the Saints?

2 * Doe ye not know, that the Saints shall iudge the world? If the world then shal be iudged by you, are ye unworthy to iudge the smallest matters?

3 Know ye not that wee shall iudge the ^b Angels? how much more things that pertaine to this life?

4 If then ye haue iudgement of things pertaining to this life, ^c set vp them which are ^d least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wile man among you? no not one, that can iudge betwene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 Now therefore there is betterie a ^e fault esteemed your iudge: for it is most easie to iudge betwene brethren. || Or, ^f impotencie of minde.

1.Tim. 1. 10. e Which is to be as a heathen man and Publicane.

f For being wounded with shame and sorrow, his flesh or olde man shall die: and the Spirit or new man shall remaine alive and enioy the victory in that day when the Lord shall iudge the quicke and dead, 2. Cor.

4. 18. 1. pet 4. 6. g Seeing you suffer such monstrous vices among you.

Gal. 5. 9. h As euery man particularly is pure, so y whole Church in general may be pure.

Matth. 18. 17. i But he meane of those that

2. thess. 3. 14. i But he meane of those that

Gal. 5. 9. h As euery man particularly is pure, so y whole Church in general may be pure.

Matth. 18. 17. i But he meane of those that

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2. thess. 3. 14. i But he meane of those that

2. thess. 3. 14. i But he meane of those that

2. thess. 3. 14. i But he meane of those that

g To diminish this authoritie they objected, that he was not made an Apostle by Christ, but afterwards.

h By this bitter taunting in abasing himselfe, and exalting the Corinthians, he maketh them ashamed of their vaine glory.

Matth. 20. 34. i. thess. 2. 9.

2. thess. 2. 9. i. thess. 2. 9.

Matth. 5. 44. Luke 23. 24.

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Matth. 5. 44. Luke 23. 24.

p Although God hath called thee to (arise in this life, yet thinke not thy cōdition vnworthy for a Christian; but reioyce that thou art deliuered by Christ, from the miserable slavery of sin and death. q Being seruant by condition is made partaker of Christ.

Chap. 6. 20.
1. pet. 1. 19.
Or, dearly.
r Sincerely, as in the presence of God.

Or, the state of virginie.
f He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

Or, beleued.
z To be single.
n In these afflictions and persecutions.
x As worldly cares of their children and family

y He doeth not preferre singleness as a thing more holy then marriage, but by reason of incommodities which the one hath more then the other.

z In wishing that you could liue without wives.
Or, it remaineth that.

a Which bein desired.
b Which he in prosperitie.
c In this world there is nothing but is eere vanitie.
d Which onely appertaine to this present life.

e She may attaine vnto it sooner then the other, because she is without cares.
f Seeing Saint Paul could binde no mans conscience to single life, what preiudgement is it, that any other should doe it?
g That is, that he should marry to auoide fornication.
h Meaning, he that is fully perswaded that he hath no neede.

cation wherein he was called.

21 Art thou called being a seruant? care not for it: but if yet thou mayest be free, use it rather.

22 For he that is called in the Lord being a seruant, is the Lords free man: likewise also hee that is called being free, is Christs seruant.

23 We are bought with a price: be not the seruants of men.

24 Brethren, let euery man, wherein hee was called, therein abide with God.

25 Now concerning the Lords: but I giue mine aduise, as one that hath obtained mercie of the Lord to be faithfull.

26 I suppose then this to be good for the present: necessitie: I meane, that it is good for a man to be.

27 Art thou bound unto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgin marry, she sinneth not: neuertheless, such shall haue trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which haue wives, bee as though they had none:

30 And they that weep, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as though they used it not: for the fashion of this world goeth away.

32 And I would haue you without care. The unmarried careth for the things of the Lord, how he may please the Lord.

33 But he that is married, careth for the things of the world, how he may please his wife.

34 There is difference also betweene a virgin and a wife: the unmarried woman careth for the things of the Lord, that shee may be holy, both in body and in spirit: but shee that is married, careth for the things of the world, how shee may please her husband.

35 And this I speake for your own commodity, not to cangle you in a snare, and that ye shoulde that which is honest, and that ye may cleane fall vnto the Lord without separation.

36 But if any man thinke that it is becomingly for his virginie, if she passe the flower of her age, and neede so require, let him do what he will, he sinneth not: let them be married.

37 Neuertheless, he that standeth firme in his heart, that he hath no neede, but hath

power ouer his owne will, and hath so decreed in his heart, that he will keepe his virginie, he doeth well.

38 So then bee that giueh her to marriage, doth well, but he that giueh her not to marriage, doth better.

39 The wife is bound by the Law, as long as her husband liueth, but if her husband be dead, she is at liberty to marry with whom shee will, onely in the Lord.

40 But shee is more blessed, if shee so abide, in my iudgement: and I thinke that I haue also the spirit of God.

k And more commodious for his children in preferring them from cares. **l** Or matrimonie. *Rom. 7. 2. 1. Thes. 4. 8.*

CHAP. VIII.

1 He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices
2 And sheweth how men ought to behaue them toward such as be weake.

AND as touching things sacrificed vnto idoles, we know that we all haue knowledge: knowledge puffeth up, but loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is knowne of him.

4 Concerning therefore meat sacrificed vnto idoles, we know that an idole is nothing in the world, and that there is none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many lords)

6 Yet vnto vs there is but one God which is the Father, of whom are all things, and we in him: and one Lord Iesus Christ, by whom are all things, and we by him.

7 But euery man hath not knowledge: for some haue a conscience of the idole, vntill this houre. eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue wee the life: neither if we eate not, haue wee the life.

9 But take heed lest by any means this power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him him which is referred to weake, be boldened to eate those things which are sacrificed to idoles?

11 And though thy knowledge shall sleepe, weake brother perishe, for whom Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 Wherefore if meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.

g Which eateh against his conscience, or in doubt. *Rom. 14. 23.*

i For the fathers will dependeth on his childrens in this point in so much as he is bound to haue respect to their inimitie, neither can he iustly require of them singleness, if they haue not that gift of God so to liue.

a Of the liberty that God hath giuen vs touching outward things.

b Or, taught. **c** Thus he speaketh in their person, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

c Which being idoles; yet are esteemed of men as Lords and Signiours, *Iohn. 13. 13. chap. 12. 3.*

d In that they thought the new eate offered vnto the image, nor to be pure, and therefore could not eate it with a good conscience.

e This abundance and want referred to carnall things, *Rom. 14. 17.*

f Or, liberte in things indifferent.

g Greek, builded vp. **h** By thine example without any ground of conscience. *Rom. 14. 1. 2.*

C H A P. IX.

1 Hee exhorts them by his example to vse their liberty to the edification of others. 24 To runne on fourth in the course that they haue begun.

a I need no further declaration, but the workes y^e I haue wrought among you.

b And call into doubt mine office.

c On the Church charges.

d The Apostles led their wines about with them e A faithful and Christian wife.

f Or, confus.

g Whether they might not as lawfully liue without labouring for their liuing with their owne hands as other Apostles.

h To liue on other mens charges?

i Or, take in worth

Do. ut. 8. 1.

j For that part that was burnt,

was deuoured of the altar, and the other was due vnto the Priests by the Law.

k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.

l Seeing he is charged to preach he is willingly & earnestly to follow it: for if he do it by constraint, he doth not his duty.

m That I be not chargeable to them to whom I preach, seeing that they thinke that I preach for gaines.

A **N** I not an Apostle? am not I free? haue I not serued Iesus Christ our Lord? are ye not in my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtlesse I am vnto you: for yee are the scale of mine Apostleship in the Lord.

3 By defence to them that examine me, is this,

4 Haue wee not power to eate, and to drinke?

5 Doe haue we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Do I onely and Barnabas, haue not we power not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? saith not the Law the same also?

9 For it is written in the Law of Moses,

*Thou shalt not muzzle the mouth of the ore that treadeth out the corne: doeth God take care for ore?

10 Either saith hee it not altogether for our sakes? For our sakes no doubt it is written, that hee which eareth, should eate in hope: and that hee that thresheth in hope, should be partaker of his hope.

11 *If we haue lowen vnto you spiritual things, is it a great thing if wee reape your carnall things?

12 If others with you bee partakers of this power, are not we rather? neuertheless, we haue not vben this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 Doe ye not know, that they which minister about the holy things, eate of the things of the Temple: and they which wait at the altar, are partakers with the altar?

14 So also hath the Lord ordained, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vsed none of these things: neither wrote I these things, that it should be to done vnto me: for it were better for me to die, then that any man should make my reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon mee, and woe is vnto mee, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward: but if I doe it against my will, notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verily that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authority in the Gospel.

19 For though I be free from all men, yet haue I made my selfe servant vnto all

men, that I might winne the moe.

20 And vnto the Iewes I become as a Jewe, that I may winne the Iewes: to them that are vnder the Law, as though I were vnder the Law, that I may win them that are vnder the Law.

21 To them that are without Lawe, as though I were without Law (when I am not, without Law as pertaining to God, but am in the Law through Christ) that I may win them that are without Law.

22 To the weakke I become as weakke, that I may winne the weakke: I am made all things to all men, that I might by all means sauē some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race, runne all, yet one receiveth the prize: so run that ye may obtaine.

25 And every man that prosueth make- rices, abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore lo runne, not as vncertainly: so fighte I, not as one that beatech the ayre.

27 But I beate downe my body, and bring it into subiection, lest by any means after that I haue preached to other, I my selfe should be reprovved.

C H A P. X.

Hee faweth them with the examples of the Iewes, that they put not their trust carnally in the graces of God. 14 Exhorting them to flee all idolatrie, 23 and euillence of their neighbour.

M **O**reouer, brethren, I would not that ye should be ignorant, that all our fathers were vnder the cloud, and all passed thro- row the sea,

2 And were all baptized vnto Moses, in the cloud, and in the sea,

3 * And did all eate the same spiritual meate,

4 * And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke was Christ)

5 But with many of their God was not pleased: for they were overthruwen in the wilderness.

6 Now these are ensamples to vs, to the intent that wee should not lust after still things* as they also lusted.

7 Neither be ye idolaters, as were some of them, as it is written, *The people late downe to eate and drinke, and to ioy vp to play.

8 Neither let vs commit fornication, as the substance of some of them committed fornication, and fell in one day three and twenty thousand.

Exod. 17. 6. num. 20. 10, 11. d That is, signified Christ as all Sacraments doe. Num. 26. 65. Num. 11. 4. and 26. 64 psalm. 106. 14. Exod. 32. 6. e Because hereby occasion was taken to forget God, and commit idolatry, therefore these indifferent things are counted idolatry. Num. 25. 9. f Moses readeh foue and twentie thousand, which declareth an infinite number.

Act. 16. 3.

gal. 2. 3.

n As touching the ceremonies.

o In things in-

different, as ea-

ting of meates,

oblation of

feasts and dayes,

and such like, he

fashioned him-

selfe to men in

such sort as hee

might best gaine

them to Christ.

p That is, kee-

peth a strait diet,

and refraineth

from such things

as might distem-

per his body.

q Or, old man,

which rebelleth

against the spirit.

r Lest he should

bee reprooued of

men when they

should see him

do contrary, or

contemne that

thing which he

taught others

to doe.

Exod. 13. 21.

num. 9. 18.

Exod. 14. 26. 22.

a Mokes being

their guide or

minister, or as

some reade, they

were baptized

vnto Moses law,

others by Moses.

Exod. 16. 15.

b That is, Man-

na, which was

the outward

signe or Sacra-

ment of the spi-

rituall grace.

c They ate the

same meate that

we doe, because

theirs and our

Sacraments is

all one.

g Who was their leader, and was called the Angel of God. *Nym. 21.6. pſal. 106. 14. Num. 4. 37. h* Meaning either the good or evil angel, whose ministry God vſeth to execute his iudgement to the wter diſtinction of the wicked. i How God will plague vs, if wee be ſubiect to the like vices. k Or, latter dayes of Chriffs comming. l Hee that led you into this tentation, which commeth vnto you, either in proſperitie or aduerſitie, or for your finnes paſt, will turne it to your comoditie, and deliuer you. m Or, thankſgiving. n Or, prepare to this holy vſe with praife and thankſgiving. o The effectuall badge of our conuention and incorporation with Chriſt. p If we that are many in number, are but one body in effect ioyned with our head Chriſt, as many cornes make but one loafe, let vs renounce idolatrie which doeth ſeparate our v. nities. q Which is governed according to the ceremonies of the Law. r Which is to aſſemble in that company where idols are called vpon. *Chap. 6. 12. iſaiah. 37. 27. s* For in thoſe dayes they were accuſtomed to ſell certaine of the ſhew of beaſtes ſacrificed, in the ſhambles, and turned the money to the Priests proſite. t Or, doubt not. *pſal. 24. 1.*

9 Neither let vs tempte Chriſt, as ſome of them alſo tempted him, and were deſtroyed of ſerpents. 10 Neither murmure ye as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. 11 Now all theſe things came vnto them for enſamples, and were written to admoniſh vs, vpon whom the ends of the world are come. 12 Wherefore let him that thinketh hee ſtandeth, take heed leſt he fall. 13 There hath no tentation taken you, but ſuch as appertaineth to man, and God is faithfull, which will not ſuffer you to be tempted aboue that you be able, but will euen giue the iſſue with the tentation, that yee may be able to beare it. 14 Wherefore my beſoued, flee from idolatrie. 15 I ſpeake as vnto them which haue vnderſtanding. iudge ye what I ſay. 16 The cuppe of bleſſing which wee = bleſſe, is it not the communion of the blood of Chriſt? The bread which wee beake, is it not the communion of the bodie of Chriſt? 17 For we that are many, are one bread and one body, becauſe we are all partakers of one bread. 18 Behold Iſrael which is after the fleſh: are not they which eate of the ſacrifices, partakers of the altar? 19 What ſay I then? that the ſoule is any thing? or that that which is ſacrificed to idols is any thing? 20 Nay, but that theſe things which the Gentiles ſacrifice, they ſacrifice to devils, and not vnto God: and I woulde not that ye ſhould haue fellowſhip with the devils. 21 We cannot drinke the cup of the Lords, and the cup of the devils. We cannot be partakers of the Lords table, and of the table of devils. 22 Doe wee prouoke the Lord to anger? are we ſtronger then he? 23 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not. 24 Let no man ſeek his owne, but euerie man anothers wealth. 25 Whatſoever is ſold in the ſhambles, eat ye, and alke no queſtion for conſcience ſake. 26 For the earthy is the Lords, and all that therein is. 27 If any of them which bringe not, call you to a feaſt, and if ye will goe, whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake. 28 But if any man ſay vnto you, This is ſacrificed vnto idols, eate it not, becauſe of him that ſhewed it, and for the conſcience, (for the earthy is the Lords, and all that therein is) 29 And the conſcience I ſay, not thine,

but of that other: for why ſhould my libertie bee condemned of another mans conſcience? 30 For if I through Gods benefite be partaker, why am I evil ſpoken of, for that wherefore I giue thanks? 31 Whether therefore yee eat or drinke, or whatſoever yee doe, doe all to the glory of God. 32 Giue none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God: 33 Euen as I pleaſe all men y in all things, not ſeeking mine owne proſit, but the proſit of many, that they might be ſaued. He rebuketh the abuſes which were crept into their Church, 4 As touching prayer, propheſying, 18 And miniſtring the Lordes Supper, 23 Bringing them againe to the firſt inſtitution thereof. B * ye the followers of me, euen as I am of Chriſt. 2 Now brethren, I commend you, that ye remember all my things, and keepe the ordinances: as I deliuered them to you. 3 But I will that ye know, that Chriſt is the head of euery man: & the man is the womans head: and God is Chriſts head. 4 Euery man praying, or prophceying hauing any thing on his head, diſhonoureth his head. 5 But euery woman that prayeth or prophceieth haue headed, diſhonoureth her head: for it is euen one very thing, as though ſhe were hauene. 6 Therefore if the woman bee not conuered, let her alſo be ſhorne: and if it be ſhorne for a woman to be ſhorne of hauene, let her be conuered. 7 For a man ought not to couer his head: for almuſch as hee is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman, but the woman of the man. 9 For the man was not created for the womans ſake: but the woman for the mans ſake. 10 Therefore ought the woman to haue power on her head, becauſe of the Angels. 11 Neuertheleſſe, neither is the man without the woman, neither the woman without the man in the Lord. 12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God. 13 Iudge in your ſelues, Is it comely that a woman pray vnto God vconuered? 14 Doth not nature it ſelfe teach you, that if a man haue long haire, it is a ſhame vnto him? 15 But if a woman haue long haire, it is

Wemust take heed that throw our abuſe, our libertie be not condemned. u If by the benefite of God I may eate any kind of meat, why ſhould I by my default cauſe this benefite to be evil ſpoken of? Col. 3. 17. x That is, the infirme. y Which are indifferent. 2. Theſſ. 3. 9. w Or, in all thinga remember me. Ephes. 5. 23. a This is referred to comon prayer and preaching: for althrough one ſpeake, yet the action is comon, ſo that the whole Church may be ſaid to pray or preach. b Or, preaching. c This tradition was obſerued according to the time and place, that all things might be done in comelines and to edification. c Reade Chap. 14. 34. d Or, poured. Gen. 1. 26. & 5. 1. e 9. Col. 3. 10. d The image of Gods glory, in whom his maiestie and power ſhine concerning his authoritie. e Or, receiveth his glory in commendation of man, and therefore is ſubiect. Gen. 2. 8, 22. f Something to couer her head in ſigne of ſubiectiō. g To whom they alſo ſhew their diſolutiō. & not only to Chriſt Who is author and maintainer of their mutuall conuention. i For as God made the woman of man, ſo now is man multiplied by the woman. k A woman ſhe to weare. a praife

1 For God hath given to woman longer haire then vnto man, to the end she should trusse it vp about her head, whereby she declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not onely subiect to dissention as touching orders and manners, but also to heresies as touching doctrine.

o Who ought onely to beare authority in the Church.

Matth. 26. 26.

marke 14. 22.

luke 22. 19.

p Signifying the manner of his death, when his body should, as it were, be torne and broken with most grievous torments (albeit not as the thighs of the heeues were) the which shewing the breaking of the bread as a figure doth moit huely represent.

q By peruertering the true and pure vse of the same.

1. Cor. 11. 3. 5.

r But as though these holy mysteries of the Lords body and blood were common meats, so without reuerence he commeth vnto them.

s Or, die. Let them looke to themselves, which either adde or take away from the Lords institution.

a praise vnto her: for her haire is ¹ given her for a couering.

16 But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 ¶ Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of all when ye come together in the Church, I heare that there are dissensions among you: and I beleue it to be true in some part.

19 For there must be ² heresies euen among you, that they which are approued among you, might be knownen.

20 When ye come together therefore into one place, this is not to eate the Lords Supper.

21 For euery man when they should eate, taketh his own supper afore, and one is hungry, and another is drunken.

22 Haue ye not houses to eate and to drinke in: despise ye the Church of God, and shame them that haue not? what shal I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, took bread:

24 * And when he had given thanks, he brake it, and sayd, Take, eat: this is my body which is broken for you: this doe ye in remembrance of me.

25 After the same manner also he tooke the cup when he had supped, saying, This cup is the new Testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death till he come.

27 Wherefore, whosoever shall eate this bread, & drinke the cup of the Lord ¹ unworthily, shal be guilty of the body and blood of the Lord.

28 * Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this cup.

29 For hee that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he discerneth not ² the Lords body.

30 For this cause many are weake, and sicke among you, and many ³ sleepe.

31 For if we would iudge our selves, we should not be iudged.

32 But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 Wherefore my brethren, when ye come together to eat, tary one for another.

34 And if any man be hungry, let him eat at home, that ye come not together vnto condemnation. Other things will I let in order when I come.

Now concerning spiritual gifts, brethren I would not haue you ¹ ignorant.

2 Ye know that ye were Gentiles, and were caried away vnto the ² dumbe dooles, as ye were ³ led.

3 Wherefore I declare vnto you, that no man ⁴ speaking by the Spirit of God, calleth Iesus ⁵ execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirit is given to euery man, to profit withall.

8 For to one is given by the Spirit the word of wisdom, and to another the word of ¹ knowledge by the same Spirit:

9 And to another is given ² faith, by the same Spirit: and to another the gifts of healing by the same Spirit:

10 And to another ³ the operations of great wokes: and to another, ⁴ prophetie: and to another, ⁵ the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh euen the selfe same Spirit, distributing to euery man severally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ.

13 For by one Spirit are we all baptized into ¹ one body, whether wee be Jewes or Grecians, whether wee be bond or free, and haue bene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now God hath disposed the members euery one of them in the body at his owne pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members, yet but ¹ one body:

21 And the eye cannot say vnto the hand, I haue no need of thee: nor the head againe to the feet, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to be ² more feeble,

are incorporate into Christs body to be gouerned by the same spirit. m And therefore whosoever the diuersitie is, yet the profit ought to be common, and serue to the edification of the Church, n Whose vse seemeth to be more vile.

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, and for what end they had receiued them.

b Which could not heare your prayers.

c By Satans suggestion.

marke 9. 39.

d As no man hath both the spirit of God, and blasphemie Christ, and worship idoles: so none can acknowledge Christ for Lord and God without the same spirit.

1. John 13. 13.

chap. 8. 6.

phil. 2. 11.

e To wit, the Church, which is the whole body.

f That is, the vnderstanding of the Scriptures

g To do onely miracles by

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning, the declaration of Gods mysteries.

k To try both the doctrine and the persons.

1. Cor. 12. 3.

ephes. 4. 7.

l That we might be one body with Christ, and the whole Church one Christ: of the which communion, Baptisme and the Lords Supper are effectuall signes:

for by Baptisme we are regenerate into one spirit, and by the Lords Supper we

CHAP. XII.

1 The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 as the members of mans body serue to the use one of another.

are necessary.

22 And upon those members of the body, which we thinke most dishonest, put wee more honestly on: and our incomely parts haue more comeltnesse on.

24 For our comely parts need it not: but God hath tempered the body together, and hath giuen the more hono^r to that part which lacked.

25 Lest there should be any diuision in the body: but that the members should haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now wee are the body of Christ, and members a// for your part.

28 And God hath ordeined some in the church: as first Apostles, secondly Prophets, thirdly Teachers, then them that doe miracles: after that the gifts of healing, helpers, gouernors, diuersitie of tongues.

29 Are all Apostles: are all Prophets: are all Teachers:

30 Are all doers of miracles: haue all the gifts of healing: do all speake with tongues: doe all interpret:

31 But desire you the best gifts, and I will yet shew you a more excellent way.

CHAP. XIII.

Because loue is the fontaine and rule of edifying the Church, hee setteth forth the nature, office and praise thereof.

Though I speake with the tongues of men and Angels, and haue not loue, I am as sounding braile, or a tinkling cymball.

2 And though I had the gift of prophesie, and knew all secrets, and all knowledge, yea, if I had all faith, so that I could remoue mountaines, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue ennieth not: loue doth not boast it selfe: it is not puffed by:

5 It is diuinely not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not enill:

6 It reioyceth not in iniquity, but reioyceth in the truth:

7 It suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 Loue doth neuer fall away, though that prophesyings bee abolished, or the tongues cease, or knowledge vanish away.

9 For we know in part, and we know

phesie in part.

10 But when that which is perfect, is come, then that which is in part, shall be abolished.

11 When I was a child, I spake as a child, I vnderstood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now wee see thorow a glasse darkly, but then shall we see face to face. Now I know in part: but then shall I know euen as I am known.

13 And now abideth faith, hope and loue, euen these three: but the chiefest of these is loue.

CHAP. XIII.

Hee exhorteth to loue, commendeth the gift of tongues, and other spiritual gifts, 5 But chiefly prophesying. 34 He commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be observed in the Church.

Follow after loue, and couet spiritual gifts, and rather that ye may prophesie.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things.

3 But he that prophesieth, speaketh vnto men to edifying and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth himselfe: but he that prophesieth, edifieth the Church.

5 I would that ye all spake strange languages, but rather that ye prophesied: for greater is that that prophesie, then he that speaketh diuers tongues, except he expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profit you, except I speake to you, either by reuelation, or by knowledge, or by prophesying, or by doctrine:

7 Whereouer, things without life, which giue a sound, whether it be a pipe, or an harpe, except they make a distinction in the sounds, how shall it be knowen what is piped or harped:

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell:

9 So likewise you by the tongue, except ye utter words that haue signification, how shall it be vnderstood what is spoken: for ye shall speake in the ayre.

10 There are so many kindes of voyces (as it cometh to passe) in the world, and none of them is dumb.

11 Except I know then the power of the voyce, I shall be vnto him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

12 Euen so, so far as much as ye couet spiritual gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore let him that speaketh a strange tongue, pray that he may interpret.

14 For if I pray in a strange tongue, my spirit prayeth: but mine vnderstanding is without fruit.

g The mysteries of God.

h Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life:

a That is, to expound the word of God to the edification of the Church.

b Vnderstandeth him.

c By the Spirit: all gift which he hath receiued.

d For he profiteth none (saue himselfe).

e The prophesie expoundeth that which God hath reuealed: and the doctrine teacheth that which he hath giuen vs to vnderstand.

f Your words shall be lost for ye shall neither glorifie God thereby, nor profit man.

g That is, they may be able to be vnderstood.

h He commendeth the Corinthians of barbarousness in that thing whereby they thought to haue attained to y great praise of eloquence.

i And doth his part.

k Not in respect of him that prayeth, but in respect of the Church which is nothing edified thereby.

o We are more careful to couer them.

p Every one in his office for the preservation of the body.

q For all Churches dispersed throughout the world are diuers members of one body.

r Or, every one for his part.

s As Deacons.

t As Elders.

u Or, doe you then desire the best gifts.

a If the Angels had tongues, and I had the vse thereof, and did not bestow them to profit my neighbour, it were nothing but vaine babbling.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mar.

7:22, and also for that faith (called historical) which beleeueth the mighty power of Christ, but cannot apprehend.

c Gods mercie through him: & this deuils haue.

d Jam. 3:19, and therefore is separated from charity, but the faith that iustificth in effect cannot, as 1.

John 2:9. Mat. 17:20. Luke 17:6.

e Not that it suffereth it selfe to be abused, but iudgeth others by all loue and humanity.

f Which may be without offense of Gods word.

g Knowledge it selfe shall be perfected in the world to come & not abolished: but the manner of knowing and teaching shall cease when we shall be before Gods presence, where we shall need neither schools nor teachers.

h That is, imperfectly.

i Or, teach.

1 Or, give thanks by singing.

m One only made the prayers, and the rest of the people followed in heart his words, and when he had prayed, they all layd, Amen, signifying that they beleev- ed assuredly that God would grant their requests.

n That is, most few.

Math. 18. 3.

Lsa. 28. 11.

deut. 28. 49.

ierem. 5. 15.

ezek. 3. 6.

o He threatneth them most sharply, that God will punish the contempt of his word, and their counterfeite ignorance, forasmuch as to speak with unknown tongues is a signe of Gods curse toward the wicked.

p Of Gods curse when they are not vnderstood.

q By hearing his secret faults ripe vp, and his finnes reprooued by Gods word, he is compelled by his owne conscience to praise God.

r Which expoundeth the word of God.

s Paul beareth as yet with their weakness, because also there were the gifts of God: but yet hee sheweth that they should not passe this measure, that first one, after another, and at the utmost the third

15 What is it then? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also.

16 Els, when thou blest with the spirit, how shall he that occupieth the roome of the vnderlearned, say Amen, at thy giving of thanks, seeing he knoweth not what thou sayest?

17 For thou verily giuest thanks well, but the other is not edified.

18 I thank my God, I speake languages more than ye all.

19 Det he said I rather in the Church to speake five wordes with mine understanding, than I might also instruct others, then tenne thousand wordes in a strange tongue.

20 Brethren, be not children in understanding, but as concerning malitiousnesse be children, but in understanding be of a ripe age.

21 In the Law it is written, * By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 Wherefore strange tongues are for a signe, not to them that beleene, but to them that beleene not: but prophesying serueth not for them that beleene not, but for them which beleene.

23 If therefore when the whole Church is come together in one, and all speak strange tongues, there cometh they that are vnderlearned, or they which beleene not, will they not say, that ye are out of your wits?

24 But if all prophesie, and thees come in one that beleuen not, or one vnderlearned, he is rebuked of all men, and is iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face, and worship God, and say plainly, that God is in you indeed.

26 What is to be done then, brethren? when ye come together, according as euery one of you hath a psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things be done vnto edifying.

27 If any man speake a strange tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe and to God.

29 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing be reuealed to another that sitteth by, let the first holde his peace.

31 For ye may all prophesie one by one, that all may learne, and all may haue comfort.

32 And the spirits of the Prophets are

should read in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly he commandeth that nothing be done without interpretation. s Or, learning, which Gods Spirit moueth them to wiser.

* subject to the Prophets.

33 For God is not the author of confusion, but of peace, as wee see in all the Churches of the Saints.

34 Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subject, as also the Law sayeth.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 Came the word of God out from you: either came it vnto you only?

37 If any man thinke himselfe to be a Prophet, or a spiritual, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

38 And if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

abuse before, yet he referred it to this place to be reproued, because there hee brought it in for another purpose. Gene. 3. 16. y Are ye the first or the last Christians, that ye neither submit your selues to the Churches, of whom ye haue receiued the Gospel, nor haue respect to the others, to whom the Gospel doeth likewise appertaine? z To haue vnderstanding of spiritual things, a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

CHAP. XV.

He prooueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shall rise: 52 And the manner how.

Moreover, brethren, I declare vnto you, which the Gospel, which I preached vnto you, which ye haue also receiued, and wherein ye continue.

2 And whereby ye are saved, if ye keepe in memorie after what manner I preached it vnto you, except ye haue beleened in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, according to the Scriptures.

4 And that hee was buried, and that he arose the third day, according to the Scriptures.

5 And that hee was seene of Cephas, then of the twelve.

6 After that hee was seene of more then fiftie hundred brethren at once, whereof many remaine vnto this present, and some also are asleepe.

7 After that hee was seene of James: then of all the Apostles.

8 And last of all, hee was seene also of me, as of one borne out of due time.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God, I am that

Ephes. 3. 7. d For he was but the instrument and minister, and getteth the whole glory to God.

u To the intent that others may iudge of him that hath spokē, if he hath passed the compass of Gods word, wherefore Saint Iohn commandeth to try the spirits, whether they be of God.

1. Tim. 2. 11.

x Because this disorder was in the Church, that women vsurped that which was peculiar to men, the Apostles here sheweth what is meet to be done.

and what is not: and albeit hee mentioned this

Galat. 3. 16.

a If you beleuen to bee saved by the Gospel, ye must beleue also the resurrection of the dead,

which is one of the principall points thereof, or els your beleefe is but vaine.

b He sheweth ought to be taught, which wee haue not learned by Gods word.

1. Cor. 15. 35.

1. Pet. 2. 24.

Ionas 2. 1, 10.

Iohs 20. 19.

c Although Iudas wanted, yet they were so called still.

Act. 9. 4.

rom. 6. 3.

Ephes. 3. 8.

I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and to haue ye beleueed.

12 ¶ Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there bee no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are found also false witnesses of God: for we haue testified of God, that he hath raised by Christ: whom he hath not raised up, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: ye are yet in your sinnes.

18 And so they which are asleep in Christ, are perished.

19 If in this life I only we haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, and was made the first fruits of them that sleepe.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be made alīue.

23 But euery man in his owne order: the first fruits is Christ, afterward they that are of Christ, at his coming, shall rise againe.

24 Then shall be the end, when hee hath delivered vs by the kingdome to God, euen the Father, when hee hath put down all rule, and all authoritie and power.

25 For he must raigae, till hee hath put all his enemies vnder his feet.

26 The last enemy that shall be destroyed, is death.

27 ¶ For hee hath put downe all things vnder his feet. (And when he saith that all things are subdued vnto him, it is manifest that hee is excepted, which did put downe all things vnder him.)

28 And when all things shal be subdued vnto him, then shal the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may bee all in all.

29 Else, what shall they doe which are baptized for dead? if the dead rise not at all, why are they then baptized for dead?

This kingdome standeth in governing the faithfull, and overcoming the aduersaries, euen death the chiefest: which done, Christ being perfected with all his members, shall as hee is man and head of the Church, with his fellow heires deliuer his kingdome, and be subiect to God, with whom and the holy Ghost in Godhead hee is equal. *Psal. 110. 1. Act. 2. 43. 5. heb. 1. 13. & 10. 13. Psal. 8. 6. heb. 2. 8.* n We shalbe perfectly fulfilled with his glory and felicity.

o That is, as dead, & because they were but newly come to Christ would be baptized before they dyed. p Except these things bee true of Christs kingdome, and his subiection, what shall become of them whom the Church daily baptizeth, for to destroy death in them, which is the end of Baptisme, and so they to rise againe?

30 Why are wee also in jeopardy euery houre?

31 ¶ By our reioycing which I haue in Christ Iesus our Lord, I die daily.

32 If I haue fought with beasts at Ephesus after the manner of men, what advantage it me, if the dead be not raised? let vs eate and drinke: for to morrow wee shall die.

33 Bee not deceived: * euill speakings corrupt good maners:

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God: I speake this to your shame.

35 But some man will say, whom are the dead raised up, and with what bodie come they forth?

36 I saie, that which thou sowest, is not quickned, except it die.

37 And that which thou sowest, thou sowest not that bodie that shall bee, but bare come, as it falleth, of wheate, or of some other.

38 But God giueth it a bodie at his pleasure, euen to euery sēde his owne body.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds.

40 There are also heavenly bodies, and earthly bodies: but the glory of the heavenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, and another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glory: it is sown in weakenesse, and is raised in power.

44 It is sown a naturall body, and is raised a spiritual body: there is a naturall body, and there is a spiritual body.

45 As it is also written, The first man Adam was made a liuing soule: and the last Adam was made a quickening Spirit.

46 Howbeit, that was not first made which is spiritual: but that which is naturall, and afterward that which is spiritual.

47 The first man is of the earth earthly: the second man is the Lord from heauen.

48 As is the earthly, such are they that are earthly: and as is the heavenly, such are they also that are heavenly.

49 And as we haue borne the image of the earthly: so shall wee beare the image of the heavenly.

50 This say I, brethren, that flesh and blood cannot inherit the kingdome of God, neither doeth corruption inherit incorruption.

51 Beholde, I shew you a secret thing, wee shall not all sleepe, but wee shall all be changed,

b This naturall body as it is now, till it be made new by the Spirit of Christ. c When the Lord cometh to iudgement, some of the Saints shalbe alīue, whom he will change euen as if they were dead, so that this change is in stead of death to them.

q I take to witness all my sorrows wherein I may iustly reioice in y Lord, that I haue sustained them among you.

r That is, hauing regard to this present life, and not to Gods glory, and to life everlasting. *1. Cor. 2. 13. wisd. 2. 6.*

* Menander is Thaide.

s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualities.

t Euen as the Sunne and the Moone, being of one substance, differ in dignity, so in the resurrection our bodies shall haue more excellent qualities then they haue now.

u For what is more vile to looke vnto, then the dead carkeis?

x Not changing the substance, but made partaker of the diuine nature.

y Christ bringeth vs from heauen vnto the Spirit of life.

z This is attributed to Christ as concerning his diuinity, not in respect of his humanity, whose flesh hath this glory by power of God, who dwelleth in it.

a Both in substance and forme we are earthly.

Math. 24. 31.
1. Thes. 4. 16.
Jsa. 25. 8.

reuel. 7. 17.
+ Death,
where is thy
victory? D
grauē, where
is thy sting?
Hos. 13. 14.
heb. 2. 14.

d Sinne first
brought in death
and giueth it
power ouer vs,
and the strength
of sinne is the
Law, because it
doth reueale the
iudgement of
God against vs:
or els the chiefe
cause of our de-
struction is in
our selues.

1. John 5. 5. e The hope of resurrection causeth the faithfull to surmount all difficulties.

52 In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortal must put on immortality.

54 So when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to passe the saying that is written, * Death is swallowed up in victory.

55 1 * Death, where is thy sting? D grauē, where is thy victory?

56 The sting of death is sinne: and the strength of sinne is the Law.

57 * But thanks bee vnto God, which hath giuen vs victory through our Lord Iesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, vnmoueable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must perseuere in faith, in the love of Christ and our neighbours. 15 After his commendations hee wishest to them all prosperitie.

Act. 11. 29. & 12
25 rom. 12. 13.
Act. 18. 23.

a Vpon the first
day of the weeke,
which the Scrip-
ture calleth the
Lords day, o-
thers Sunday,
they assembled
not onely in the
Church, but at
home also accord-
ing to euery
mans zeale, to lay
vp some piece of
money toward
the reliefe of the
poore brethren.
b Which ye shall
send by them
that carie the
money.

C Concerning * the gathering for the Saints, as I haue ordayned in the Churches * of Galatia, so doe ye also.

2 * Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gathering when I come.

3 And when I am come, whosomoeuer ye shall allow * by letters, them will I send to bring your liberality vnto Ierusalem.

4 And if it be merite that I goe also, they shall goe with me.

5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring me on my way whither soeuer I goe.

7 For I will not see you now in my passage: but I trust to abide a while with you,

if the Lord permitt.

8 And I will tary at Ephesus vntill Pentecost.

9 For a great doore is opened vnto mee: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that hee be * without feare with you, for hee worketh the worke of the Lord, euen as I doe.

11 Let no man therefore despise him: but conuey him forth in peace, that he may come vnto mee: for I looke for him with the brethren.

12 As touching our brother Apollos, I greatly desire him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit hee will come when hee shall haue convenient time.

13 ¶ Watch ye: stand fast in the faith, quite you like men, and be strong.

14 Let all your things be done in loue.

15 Now, brethren, I beseech you (ye know the house of Stephanas, that it is the first fruites of Achaia, and that they haue giuen themselves to minister vnto the Saints.)

16 That ye be * obedient euen vnto such, and to all that helpe with vs and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

18 For they haue comforted my spirit and yours: acknowledge therefore suchmen.

19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house: salute you greatly in the Lord.

20 All the brethren greet you. Greete yee one another with an holy kiss.

21 The salutation of me Paul with mine owne hand.

22 If any man loue not the Lord Iesus Christ, let him be had in excommunication, & yea excommunicate to death.

23 The grace of our Lord Iesus Christ be with you.

24 My loue be with you all in Christ Iesus. Amen.

The first Epistle to the Corinthians, written from * Philippi, and sent by Stephanas and Fortunatus, and Achaicus, and Timotheus.

c Because God blessed his labour.

d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duty to be careful for the preservation of their ministers.

e Although he were too young to be a minister.

f That is, late and sound.

g Left Satan steale vpon you at vnawares.

h For they had euery man respect to himselfe contrary to loue.

i That is, the first which embraced the Gospel.

k And reuerence them.

l The griefe that I take for your absence, was greatly alwayed by their presence.

m In token of mutuall loue, which thing was obserued in the primitive Church when the Lords Supper was ministered.

n Or, Maanasha. n Or, as is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGUMENT.

AS nothing can be written either to perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by S. Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a loue toward them faire passing all naturall affections: which did not onely not profit all, but hardened the hearts of many to remaine in their stubbornesse, and contemne the Apostles authority. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therefore he wishest them well in the Lord, declaring that

W In that I say I came not because I would spare you, I mean not that I have authority to alter true religion, or to bind your consciences, but that I am Gods minister to confirm and comfort you. x And faith is not in subjection to man,

23 Now I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that wee haue dominion ouer your faith: but wee are helpers of your joy: for by * faith ye stand.

CHAP. II.

He sheweth his love toward them, & requiring likewise that they would be fauorable to the incessuall adulterer, seeing he did repent. 14 He also reioyced in God for the efficacy of his doctrine, 17 confuteth thereby such quarell pickers, as vnder pretence of speaking against his person, sought nothing but the overthrow of his doctrine.

BUT I determined thus in my selfe, that I would not come againe to you in heavinesse.

2 For if I make you sorry, who is he then that should make mee glad, but the same which is made sorry by me?

3 And I wrote b this same thing vnto you, least when I came, I should take heavines of them of whom I ought to reioyce: this confidence haue I in you all, that my toye is the ioy of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sorry, but that ye might perceiue the loue, which I haue specially vnto you.

5 And if any hath caused sorrow, the same hath not made me sorry, but partly (least I should make more charge vnto) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrariwise ye ought rather to forgive him, and comfort him, lest the same should bee swallowed vp with ouermuch heavinesse.

8 Therefore, I pray you, that you would confirm your loue towards him.

9 For this cause also did I write, that I might know the paffe of you, whether pee would be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for verily if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the sight of Christ,

11 Lest Satthan should circumuent vs: for we are not ignorant of his enterprises.

12 Furthermore, when I came to Troas to preach Christs Gospel, and a doze was opened vnto me of the Lord,

13 I had no rest // in my spirit, because I found not Titus my brother, but tooke my leave of them, and went away vnto Macedonia.

14 Now thanks be vnto God, which alwayes maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in euery place.

15 For we are vnto God the sweete sauour of Christ in them that are saved, and in them which perish.

of Christ in them that are saved, and in them which perish.

16 To the one we are the sauour of death vnto death, and to the other the sauour of life vnto life, and who is sufficient for these things?

17 For we are not as many, which make merchandise of the word of God: but as of sincerity; but as of God in the sight of God speake we // in Christ.

folly: and bringeth againe life to them, who in his death beheld their life. Rom 11. 6. Rom. 16. 18. chap. 4. 2. m That is, which preach for gaine, and corrupt it to leaue mens affections, // Or, through Christ, or of Christ.

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the truth which he preached. 6 And to exalt his Apostleship against the brags of the false apostles, 7. 13 he maketh comparison betwixt the Law and the Gospel.

DO we begin to praise our selues againe? Do we need we as some other, Epistles of commendation vnto you, or letters of recommendation from you?

2 We are our epistle writtē in our hearts, which is vnderstood and read of all men,

3 In that ye are manifest to be the Epistle of Christ ministered by vs, and writtē, not with ynke, but with the Spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues to thinke any thing as of our selues: but our sufficiency is of God,

6 Who also hath made vs able ministers of the new Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministrations of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away)

8 Now shall not the ministration of the Spirit be more glorious?

9 For if the ministry of condemnation was glorious, much more doeth the ministration of righteousness exceed in glory.

10 For euen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11 For if that which should be abolished, was glorious, much more that which remaineth, be glorious.

12 Seeing then that we haue such trust, we vse great boldnesse of speech.

13 And wee are not as Moses, which putt a vailē vpon his face, that the children of Israel should not looke vnto the ende

1 The preaching of the crosse bringeth death to them which onely consider Christs death as a common death, and be thereat offended, or els thinke it

in his death beheld their life. Rom 11. 6. Rom. 16. 18. chap. 4. 2. m That is, which preach for gaine, and corrupt it to leaue mens affections, // Or, through Christ, or of Christ.

a Meaning himselfe, Timotheus, and Siluanus,

b Who were Gods pen.

c The hardness of mans heart, before he be regenerate, is as a stony table, Exe.

11. 19 & 36. 26. but being regenerate by the Spirit of God, it is as soft as flesh, that the grace of the Gospel may be writtē in it, as in new tables, Iere.

31. 33. 32. 33. d Whose minister Moses was.

e Which Christ gaue.

f Meaning the spirituall doctrine, which is in our hearts.

g Thus he nameth the Law in comparison of the Gospel.

h After that God had spoken with him, and giuen him the Law.

i For the Law declareth all men to be vnder condemnation.

k Meaning of the Gospel, which declareth that Christ is made our righteousness.

l In preaching the Gospel, Exod. 34. 33. m Moses shewed the Law as it was covered with shadows, so that the Iewes eyes were not lightened, but blinded, and so could not come to Christ, who was the end thereof: againe, the Gospel setteth forth the glory of God clearly, not couering our eyes, but driving the darknesse away from them.

of that which should be abolished.

14 Therefore their minds are hardened : for until this day remaineth the same covering untaken away in the reading of the old Testament, which vaile in Christ is put away.

15 But euen unto this day, when Moses is read, the vaile is layd ouer their hearts.

16 Nevertheless, when their heart shall be turned to the Lord, the vaile shall be taken away.

17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all behold as in a mirror the glory of the Lord with open face, & are changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAP. III.

1 He declareth his diligence and roundness in his office. 8 And that which his enemies took for his disadvantage, to wit, the crosse and afflictions which he endured, he turneth to his great advantage. 11. 17 shewing what profit commeth thereby.

Therefore, seeing that we haue this ministry, as we haue received mercy, we see faint not :

2 But haue cast from vs the clokes of shame, and walke not in craftinesse, neither handle we the word of God deceitfully : but in declaration of the truth we appaue our selues to every mans conscience in the sight of God.

3 If our Gospel bee then hid, it is hid to them that are lost.

4 In whom the god of this world hath blinded the minds, that is, of the iudeis, that the light of the glorious Gospel of Christ, which is the image of God, should not shine unto them.

5 For wee preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

6 For God that commanded the light to shine out of darkness, is he which hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on every side, yet are we not in distress : in pouerty, but not overcome of pouerty.

9 We are persecuted, but not forsaken : cast downe, but we perish not.

10 Every where we bee dead about in our body the dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For wee which liue, are alwayes deliuered unto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.

12 For wee which liue, yet the treasure which they carry is nothing worse or interior. 1 All the faithfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ : and also that the members should be conformable to Christ their head, yet by the mighty power of Christ, who overcame death, they are made conquerours.

12 So then death worketh in vs, and k life in you.

13 And because we haue the same Spirit of faith according as it is written, I beleue, and therefore haue I spoken, we also beleue, and therefore speake,

14 Knowing that hee which hath raised by the Lord Iesus, shall raise vs up also by Iesus, and shall set vs with you.

15 For all things are for your sakes, that most plenteous grace by the thanksgiving of many, may rebound to the prayse of God.

16 Therefore we faint not, but though our outward man // perish, yet the inward man is renewed daily.

17 For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory :

18 While wee looke not on the things which are seene, but on the things which are not seene : for the things which are seene, are temporal : but the things which are not seene, are eternall.

you all, which are both partakers of mine affliction & comfort, may abundantly see forth his glory. // Or, be corrupted. o Groweth stronger. p Which is so called in respect of the euerlasting life.

CHAP. V.

1 Paul proceedeth to declare the utility that cometh by the crosse. 4 How we ought to prepare our selues vnto it, 5 by whom, 9 and for what end. 14

19 He setteth forth the grace of Christ, 20 and the office of ministers, and all the faithfull.

For we know, that if our earthly house of this Tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens.

2 For therefore we sigh, desiring to be clothed with our house, which is from heauen.

3 // Because that if we be clothed, we shall not be found naked.

4 For in deed we that are in this Tabernacle, sigh and are burdened, // because we would not be unclothed, but would bee clothed vpon, that mortality might bee swallowed by life,

5 And hee that hath created vs for this thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 Therefore we are alway bold, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For we walke by faith, and not by sight)

8 Nevertheless, we are bold, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also wee couet, that both dwelling at home, and remouing from home, we may be acceptable to him.

10 For wee must all appeare before the iudgement seate of Christ, that every man may receiue the things which are done in his body, according to that hee hath done, whether it be good or euill.

11 Knowing therefore the terror of iudgement,

you haue life : so that the fruit of our afflictions commeth to you. 1 The same faith by the inspiration of the holy Ghost. Psal. 116. 10. m In deliuering vs from their dangers, which is as it were a restoring from death to life. n That I being deliuered and restored to you againe, may not onely my selfe giue God thanks for this infinite benefit of deliuerance, but also

After this body shall be dissolved, it shall be made incorruptible and immortal. // Or, if so be we shall be found clothed and not naked. Reuel. 16. 15. // Or, wherein. Chap. 1. 2. b Not onely quiet in minde : but also ready to sustaine all dangers : being assured of the good successe thereof. // Or, strangers in the body. c For here onely wee beleue in God, and see him not. d In this body. e Out of this body to heauen. Rom 14. 10. f That is, either glory or shame. g His fearefull iudgement.

the

h He prooueth the dignity of his ministry by the fruit and effect thereof, which is to bring men to Christ.

i By embracing the same faith which we teach to others.

k As they which more esteemed the outward shew of wisdom and eloquence, than true godliness.

l As the aduersaries said, which could not abide to heare them prayed.

m Our tollie serueth to Gods glory.

n Therefore whoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ.

o As the onely faithfull doe in Christ.

p According to the estimation of the world: but as he is guided by the Spirit of God.

q We doe not esteeme nor commend Christ himselfe now, as he was an excellent man: but as he was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and doe you thinke that I will flatter my selfe or any man in setting forth his gifts? Yea, when I praye my ministry, I commend the power of God: when I commend our worthy facts, I praise the mighty power of God set forth by vs woimes and wretches. **r** Let him be regenerate, and reanounce himselfe, els all the rest is nothing. *Ista. 4.3. 19. uel. 21.5.* **s** Therefore without Christ wee cannot enioy the life euerlasting, nor come to God. **t** That is, a sacrifice for sinne. **u** By imputation, when we shall be clad with Christs whitenesse.

the Lord, we ha perswade men, and we ha made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answer against them, which reioyce in the face, and not in the heart.

13 For whether we be out of our wit, we are it to God: or whether we be in our right minde, we are it vnto you.

14 For the loue of Christ constraineth vs: because wee thus iudge, that if one bee dead for all, then were all dead.

15 And he died for all, that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe.

16 Therefore, henceforth know wee no man after the flesh, yea, though wee had knowne Christ after the flesh, yet now henceforth we knowe him no more.

17 Therefore if any man be in Christ, let him be a new creature. * Olde things are passed away: behold, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministry of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their finnes vnto them, and hath committed to vs the word of reconciliation.

20 Now then are wee ambassadours for Christ: as though God did beseech you through vs, wee pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him to be sinne for vs, which knewe no sinne, that wee should be made the righteousness of God in him.

thing, that our ministry should not be reprehended.

4 But in all things wee appeare our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumults, in labours,

6 By watchings, by fastings, by purity, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnafeined,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by euill report and good report, as deceiuers, and yet true:

9 As unknowne, and yet knowne, as dying, and behold, we liue: as chastened, and yet not killed:

10 As sorrowing, and yet alway reioycing: as poore, and yet making many rich: as hauiug nothing, and yet possessing all things.

11 * Corinthians, our mouth is open vnto you: our heart is made large.

12 We are not kept strait in vs, but ye are kept strait in your owne bowels.

13 Now for the same recompense, I speak as to my children, * Bee you also enlarged.

14 * Be not unequally yoked with the infidels: for what fellowship hath righteousness with vnrighthousnesse: and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath the beleeuer with the infidel?

16 And what agreement hath the Temple of God with idols? * for ye are the Temple of the liuing God: as God hath said, * I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 * Therefore, come out from among them, and separate your selues, saith the Lord: and touch none vnclane thing, and I will receiue you.

18 * And I will be a Father vnto you, and ye shall bee my sonnes and daughters, saith the Lord Almighty.

haue to doe with them in any thing vnlawfull, it is here reprobued. *Ecclus. 13. 18. * Or, the dwel. 1. Cor. 3. 16, and 6. 19.* I so cald, because hee that not onely life in himselfe, but giueth it also to all liuing creatures. *Leuit. 26. 11, 12, Ista. 52. 11. * Ro. 31. 2.*

b By the infidels, at they saw no fruit come thereof.

1. Cor. 4. 1.

c He declareth with what weapons he resisted his afflictions.

d Who is the efficient cause.

e Which is the final cause.

f By the Gospel and the power of God and his owne integrity, he ouerthrew Satan and the world, as with weapons, on euery side most ready.

g Signifying his most vehement affection.

h Their iudgement was to be corrupted, that they were not likewise affectioned towards him, as he was towards them.

i Shew like affection towards me.

k He seemeth to allude to that which is written, *Deut. 22. 10.* where the Lord commandeth that an ox and an asse be not yoked together, because the match is vnequall: so if the faithfull marry with the infidels, or else

CHAP. VI.

1 An exhortation to Christian life, **11** And to beare him like affliction as hee doeth them, **14** Also to keepe themselves from all pollution of idollary both in body and soule, and to haue none acquaintance with idolaters.

See therefore as workers together beseech you, that ye receiue not the grace of God in vaine.

2 For hee saith, * I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: beholde now the accepted time, behold now the day of saluation.

3 Wee giue no occasion of offence in any

CHAP. VII.

1 Hee exhorteth them by the promises of God to keepe themselves pure, **3** 7 assuring them of his loue, **8** 13 and doeth not excuse his severity toward them, but reioyceth therein, considering what profit came thereby. **10** Of two sorts of sorrow.

Seeing then we haue these promises, dearely beloved, let vs cleanse our selues from all filthinesse of the flesh & spirit, and grow vp vnto full holinesse in the feare of God.

consciences pure toward God: God will one day smite you for your bakings. **b** Of body and soule.

a Consider this well ye that serue idoles with your bodies, and yet thinke your

2a. 49. 3.
a I to wit, Gods free mercy, wherein I haue pouered forth his infinite loue,

c That we may teach you.
d By greedy contoufies.

e He had neither rest in body nor spirit: and it seemeth that he alludeth to that which is written, *Deu 32.*
25 For the crosse to mans eye is common both to the godly and to the wicked, although to contrary ends.
f This joy overcame all my sorrows.

1 Pet 2. 19.
g Whose heart Gods Spirit doth touch, he is sorry for his finnes committed against a Father, and these are the fruits of his repentance, as witnesseth Davids and Peters teares: others which are sorry for their finnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Achitophel, and Iudas.

h In asking God forgiveness.
i For in iudging and chastising your selues you preuented Gods anger.

i Or heart.
k The Greeke word signifieth his bowels, whereby he meant most great loue and tender affections.
l Both in thanking and reporting well of you.

2 Receive vs: We haue done wrong to no man: we haue consumed no man: we haue defrauded no man.

3 I speake it not to your condemnation: for I haue laid before, that yee are in our hearts to die and liue together.

4 I use great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on every side, fightings without, and terrors within.

6 But God that comforteth the abiect, comforted vs at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith hee was comforted of you, when hee tolde vs your great desire, your mourning, your seruent minde to me towards, so that I reioyced much more.

8 For though I made you sorrie with a letter, I repent not, though I did repent: for I perceive that the same Euile made you sorrie, though it were but for a season.

9 I now reioyce, not that ye were furie, but that ye repoyred to repentance: for yee sorrowed godly, so that in nothing yee were hurt by vs.

10 For godly sorrow causeth repentance unto saluation, not to be repented of: but the worldly sorrow causeth death.

11 For behold, this thing that yee haue bene so godly sorrowing, what great care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what a zeale: yea, what a punishment: in all things ye haue shewed your selues that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the love of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted anything to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truth, even so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when hee remembereth the obedience of you all, and how with feare and trembling ye received him.

16 I reioyce therefore that I may put my confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Christ, hee exhorteth them to continue in relieving the poore Saints, commending their good beginning.
23 After, hee commendeth Titus and his fellows vnto them.

W^e doe you also to wit, brethren, of the grace of God bestowed vpon the Churches of Macedonia,
2 Because in great trial of affliction their joy abounded, and their most extreme pouertie abounded vnto their rich liberality.

3 For to their power (I beare record) yea, and beyond their power, they were willing,

4 And prayed vs with great instance that wee would receive the grace and fellowship of the ministering which is toward the Saints.

5 And this they did, not as we looked for: but gave their owne selues, first to the Lord, and after vnto vs by the will of God,

6 That we should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abound in every thing, in faith, and word, and knowledge, and in all diligence, and in your loue toward vs, even so see that yee abound in this grace also.

8 This say I not by commandement, but because of the diligence of others: therefore praeue I the naturalnesse of your loue.

9 For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poore, that ye through his pouertie might be made rich.

10 And I shew my minde herein: for this is expedient for you which haue begun not to doe onely, but also to will, a parte agoe.

11 Now therefore performe to doe it also, that as there was a readinesse to wil, even so yee may performe it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be ealed and you grieved.

14 But vpon like condition at this time your abundance supplieth this lacke, that also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, * We that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

19 And thanks be vnto God, which hath put in the heart of Titus the same care for you,

17 Because he accepted the exhortation, yea, he was to careful, that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose waife is in the Gospel throughout all the Churches,

19 (And not onely, but is also chosen of the Churches to be a fellow in our iourney concerning this grace that is ministered by vs vnto the glory of the same Lord, and declaration of your prompt minde.)

20 Auyding this, that no man should blame vs in this abundance that is ministered by vs,

21 Providing for honest things, not onely before the Lord, but also before men.

a This benefit of God appeared in two things, first, that the Macedonians being in to great afflictions were so prompt to helpe others: and next, that being in great pouerty, were very liberal towards others.
b So that a most abundant river of riches flowed out of their pouertie.

c So he collecteth their liberality, either because they were the belouers of Gods graces, or because they received them of God freely, and so they desired Paul to see to the distribution thereof.

Chap. 9. 13.
d Every man may doe good that hath ability therein: but to will and haue a mind to doe good, cometh of perfect charitie.
e That as you helpe others in their need, so others shall relieve your want.

f That both you and others, as occasion shall serue, may relieue the godly according to their necessities.

Exod. 16. 18.
g And willingly offered himselfe to gather your almes.

h In preaching the Gospel. Some vnderstand this to be spoken of Luke, others of Barnabas.

Rom. 12. 17.
i His well doing is approved before God and man.

22 And we haue sent with them our brother whom we haue oft times proued to be diligent in many things: but now much more diligent, for the great confidence which I haue in you.

23 Whether any doe enquire of Titus, he is my fellow and helper to youward: of our brethren, they are messengers of the Churches, and the ^k glory of Christ.

24 Wherefore shewe toward them, and before the Churches the proue of your loue, and of the rejoycing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions coming to them. 6 Hee exhorteth to giue almes cheerfully, 7 Shewing what fruit will come thereof.

FOR as touching the ministering to the Saints, it is superfluous for me to write vnto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achata was prepared a yere agoe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should bee in vaine in this behalfe, that yee (as I haue said) be readye.

4 Lest if they of Macedonia come with mee, and finde you vnprepared, wee (I need not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessary to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be ready, and come as of beneuolence, and not as of sparing.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As every man which in his heart, so let him giue, not ^a grudgingly, or of necessity: ^b For God loveth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that ye alwayes hauing ^c all sufficient in all things, may abound in euery ^d good worke,

9 As it is written, ^e He hath sparred abroad, and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seed to the sower, will minister likewise bread for foode, and multiplye your seed, and increase the fruites of your beneuolence,

11 That on all parts ye may be made rich vnto all liberality, which causeth through vs thanksgiuing vnto God:

12 For the multiplication of this seruice not onely supplieth the necessities of the Saints, but also is abundant by the thanksgiuing of many vnto God:

13 Which by the expectation of this retribucion, praise God for your voluntarie submission to the Gospel of Christ, and for your liberal distribution to them, and to all men.

14 And by ^d their prayer for you, // desiring after you greatly for the abundant grace of God in you.

15 Thanks therefore bee vnto God for his unspeakable gift.

CHAP. X.

He toucheth the false apostles and defendeth his authority, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he useth it.

NOW I Paul my selfe beseech you by the meeknesse, and gentlenesse of Christ, which when I am present among you, am ^a bare, but am bold toward you being absent.

2 And this I require you, that I neede not to bee bolde vnto you when I am present, with that same confidence, wherewith I thinke to bee bold against some, ^b which esteeme vs as though wee walked according to the flesh.

3 Nevertheless, though we walke in the flesh, yet we doe not warre after the flesh,

4 (For the weapons of our warfare are not carnall, but mighty through God to cast downe holds)

5 Casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yet on things after the appearance: If any man trust in himselfe that he is Christ, let him consider this againe of himselfe, that as he is Christ, euen so are wee Christ.

8 For though I should boast somewhat more of our autoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, sayth he, are soe and strong, but his bodily presence is weak, and his speech is of no value.

11 Let such one thinke this, that such as wee are in word by letters when we are absent, such will wee also in dede, when wee are present.

12 For wee dare not make our selues of the number, or to compare our selues to them, which praise themselves: but they understand not that they ^a measure themselves with themselves, and compare themselves with themselves.

13 But wee will not reioyce of things, which are not within our measure, ^b but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond our measure, as though we had not attained vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to be magnified by you, according to our line abundantly.

a These words his backbiters vsed, thinking thereby to diminish his authority, as verie 10. b As though we boasted of our selues by a carnall affection.

c Meaning a certain man among them, which vsed spake of Paul. d He that measureth any thing: must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselves by their worthy ades: and if they will compare with others, let them shew what countries, what cities, and people they haue won to the Lord: for who will praise that foolishly, which onely at the table can finely talke of the warres, and when he connecth to the brunt, is neither valiant: nor expect ^e Ephes. 4.7. e That is, the gifts and vocation, which God had giuen him: to winne others by.

k That is, by whom Christs glory is greatly advanced.

Proh 11. 25.

Ecclus. 12. 8.

Ecclus. 15. 10.

a Left they should giue but little, distrustful to impoverish themselves thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue enough for themselves, and also to helpe others withall. b That ye may doe good and helpe others at all times.

Psal. 112. 9.

c David speaketh of that man which feareth God, and loveth his neighbour. d Besides that, by their liberallitie God shall praise them, and also shalbe commended to God by their prayers, whom they haue helped, and all men shall reuerence them, as being endued with an excellent gift of God.

f Or greatly affected to ward

f God gaue the
whole world to
the Apostles to
preach in, so
that Paul here
meaneth by the
line, his portion
of the countreys where he preached. *Ierem. 9. 24. I. cor. 1. 31.*

16 And to preach the Gospel in those regions which are beyond you: not to reioyce in another mans line, that is, in the things that are prepared already.

17 But let him that reioyceth, reioyce in the Lord.

18 For hee that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

CHAP. XI.

2 He declareth his affection toward them. 5 The excellencie of his ministerie. 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse iudgements of the Corinthians. 22 And his owne praise.

Would to God yee could suffer a little my foolishnesse, and indeede bee instructed me.

2 For I am ielous ouer you, with godly ielousie: for I haue prepared you for one husband, to present you as a pure virgine to Christ:

3 But I feare lest as the serpent beguiled Eue through his subtiltie, so your minds should bee corrupt from the simplicitie that is in Christ.

4 For if he that commeth, preacheth another Iesus then him whom we haue preached: or if yee receiue another spirit then that which yee haue receiued, either another Gospel then that ye haue receiued, yee might well haue suffered him.

5 Greedy I suppose that I was not inferior to the very chief Apostles.

6 And though I be rude in speaking, yet I am not so in knowledge, but among you we haue bene made manifest to the vermouth, in all things.

7 Yane I committed an offence, because I abashed my selfe, that yee might be exalted, and because I preached to you the Gospel of God freely:

8 I robbed other Churches, and tooke wages of them to doe you seruice.

9 And when I was present with you and had neede, I was not slothfull to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, and in all things I kept and will keepe my selfe, that I should not be gregarious to you.

10 The trueth of Christ is in mee, that this reioycing shall not bee shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion from them which desire occasion, that they might be found like vnto vs in that wherein they reioyce.

13 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no maruail: for Satan himselfe is transformed into an Angel of light.

15 Wherefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall bee according to their works.

16 I say againe, let no man thinke that I am foolish: or else take mee euen as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer foolcs gladly, because that ye are wise.

20 For yee suffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himselfe, if a man luite you on the face.

21 I speake as concerning the reproch, as though that wee had bene weak: but wherein any man is bolde (I speake foolishly) I am bold also.

22 They are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ, (I speake as a foole) I am more: in labours more abundant: in stripes above measure: in prison more plentifully: in death oft.

24 Of the Iewes five times receiued I forty stripes: I sawe one.

25 I was thrie beaten with rodde: I was once stoned: I suffered thrie shipwracke: night and day haue I been in the deepe sea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the city, in perils in wilderness, in perils in the sea, in perils among false brethren.

27 In wearinesse and painefulnesse, in watching often, in hunger and thirst, in fastings often, in cold and nakednesse.

28 Beside the things which are outward, I am cumbered dayly, and haue the care of all the Churches.

29 Who is weak, and I am not weak: who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In Damascus the gouernour of the people binder king Aretas, layde watch in the cite of the Damascenes, and would haue caught me.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He reioyceth in his preferment. 5 7 But chiefly in his humblenesse. 11 And layeth the cause of

m By false Apostles here is not meant such as teach false doctrine (which doubtlesse they would haue growen vnto) but such as were vaine glorious, and did not their duty sincerely.

n In his heart he had respect vnto the Lord: but this fashion of boasting seemed according to man, whereunto they compelle him. o In outward things. p I note this dishonour, which they doe vnto you.

q That is, abiekt, vile, miserable, a craftman, an ideot, and subiect to a thousand calamities, which things the false apostles obiect against him, as most certaine testimonies of his vnworthinesse. Phil. 3. 5.

r Put case yee terme it so, yet it is true.

s In the present danger of death.

t At five several times, every time thirty and nine. Deut. 25. 3.

After 16, 22, 23.

u Of the Roman Magistrates.

Acts 14. 19.

Acts 27. 14.

x As imprisonment, bearing, hunger, thirst, cold, nakednesse,

and such like: which things the aduersaries condemne as infirmie in me.

Acts 9. 24.

a He calleth the praising of himselfe dotage to the which thing the arrogancy of the false apostles compelled him, who sought nothing else but to ouerthrowe the Church by diminishing the authority of his ministerie.

b To speake in mine owne commendation.

c Then inist marshall Christ and his Church as husband and wife by the preaching of the Gospel.

Grac. 3. 4.

d That is, more perfect doctrine concerning Christ Iesus.

e More excellent gifts of the spirit by other mens preaching.

f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferior to the chiefest Apostles.

g That is, yf so worldly eloquence.

h Other Churches reitueued me.

i He did not only labour with his hands for his liuing, but in his extreme penurie preached diligently without burdening any man, or else waxing slothfull to do his duty to every man. Chap. 12. 13

Acts 20. 34. k Let not the trueth of Christ be thought to bee in me, if I suffer any ioy to be shut vp, which I haue conceiued of Gre-

cia. l To slander my ministry, if I should receiue wages.

his boasting upon the Corinthians. 14 He sheweth what good will be beareth them, 20 And promiseth to come unto them.

IT is not expedient for me no doubt, to reioyce: for I will come to visions and revelations of the Lord.

2 I know a man ^{in Christ} about fouenteene yeeres agoe, (whether hee were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the ^{third} heauen.

3 And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth)

4 how that he was taken vp into Paradyse, and heard words which cannot be spoken, which are not possible for man to utter.

5 Of such a man will I reioyce, of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole: for I will say the truth, but I refraine lest any man should thinke of mee about that he seeth in me, or that he heareth of me.

7 And lest I should bee exalted out of measure, through the abundance of revelations, there was giuen vnto mee ^a picke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord ^o that he that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weakenes. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in mee.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguishes for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe, ye haue compelled me: for I ought to haue been commended of you, for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes and wonders, and great workes.

13 For what is it wherein ye were inferior vnto other Churches, except that I haue not been // floridfull to your hinderance? forgive me this wrong.

14 Beholde, the ^{third} time I am ready to come vnto you, and yet will I not bee floridfull to your hinderance: for I seeke not yours, but ^{you}: for the children ought not to lay by the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your // soules: though the more I loue you, the lesse I am loued.

16 But bee it that I charged you not:

yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent vnto you?

18 I haue desired Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the selfe same spirit? walked we not in the same steps?

19 Again, thinke ye that we excole our selues vnto you? we speake before God in Christ. But we doe all things, dearly beloved, for your edifying.

20 For I fear, lest when I come I shall not finde you such as I would: and that I shall be found vnto you ^{as} such as you would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings and discords.

21 I fear lest when I come againe, my God ^o abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleanesse, and fornication, & wantonnesse, which they haue committed.

CHAP. XIII.

1 Hee threatneth the obstinate, **5** And declarereth what his power is by their owne testimony. **10** Also he sheweth what is the effect of this Epistle. **11** After hauing exhorted them to their duty, he wissheth them all prosperity.

This is the ^{third} time that I come vnto you. ^{In} the mouth of two or three witnesses shall euery word stand.

2 I tolde you before, and tell you before: as though I had been present the second time, so write I now being absent, to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that ye seeke experience of Christ, that speaketh in me, which toward you is not weak, but is mighty in you.

4 For though hee was crucified concerning his infirmity, yet lieth hee through the power of God. And wee no doubt are weak in him: ^o but wee shall liue with him, through the power of God toward you.

5 ^o Prooue your selues, whether ye are in the faith: examine your selues: know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobat?

6 But I trust that ye shall know that we are not reprobat.

7 Now I pray vnto God, that ye doe none euill, not that we should seeme approoued, but that ye should doe that which is honest: though we be as reprobat.

8 For wee cannot ^{doe} any thing against the truth, but for the truth.

9 For we are glad when we are weak, and that ye are ^{strong}: this also we wish for, even your perfection.

very God: so thinke, that we whom ye contemne as dead men and cast awayes, haue through God such power to ascende against you, that ye may feelee sensibly that we liue in Christ. *Cor. i. 28.* In mans iudgement, who for the most part is deadest the best, and aproueth the worst. **f** Having abundance of the grace of God,

Uuu

10 Core.

k Thus said his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.

l To goe to you in Meaning, sharpe & seuerer. There was nothing wher he so much reioyced, as when he preaching protested: and therefore he calleth the Thessalonians his glory and ioy: as also nothing did so much cast downe his heart, as when his labour did no good.

Act 9. 3.

a That is, a Christian: or I speake in Christ.

b That is to say, into the highest heauen.

c Mans infirmity was not able to declare them, neither were they shewed vnto him for that end.

d Or, lawfull.

e The Greeke word signifieth a sharpe piece of wood, as a pale, or stake, and also a little pale or sharpe thing which pricketh one as he goeth through bushie and thicke places, and entering into the flesh, cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the spirit, and warned him that Satan was at hand.

f That is to say, oftentimes.

g Is knowne and evidently scene.

h He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

Chap. 11. 9.

i Or, chargeable.

k For first, hee was minded to depart from Ephesus into Macedonia, and so to Corinthus,

l Cor. 16. 5. Then when the Lord lerad this purpose, hee appointed to go streight from Ephesus to Corinthus, Chap. 1. 15. Which intent being changed, he went to Macedonia, from whence now he appointeth the third time to come vnto them. **i** Which declarereth his fatherly affection. **Or, your cause, or persons.**

g Commit not by your negligence, that which is ordained to salvation turne to your destruction.

10 Therefore write I these things being absent, lest when I am present, I should vex shapenesse, according to the power which the Lord hath given me, to edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde, live in peace, and the God of loue and peace shall be with you.

12 Greete one another with an * holy kisse. All the Saints salute you.

13 The grace of our Lord Jesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a cite in Macedonia, and sent by Titus and Lucas.

Rom. 16. 16.
1. cor. 16. 20.
1. pet. 5. 14.
h Which was according to those countreys in those dayes both of the Jewes, and of other nations.

The Epistle of the Apostle Paul to the Galatians.

THE ARGUMENT.

The Galatians after they had been instructed by Saint Paul in the truth of the Gospel, gave place to false apostles, who entering in his absence, corrupted the pure doctrine of Christ, & taught that the ceremonies of the Law must be necessarily observed, which thing the Apostle so earnestly reasoneth against, that hee proueth that the granting thereof is the overthrow of mans salvation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had been sent of the chiefe Apostles, and that Paul had no authority, but spake of himselfe, he proueth both that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles. Which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commodity: but now they are not onely vnprofitable figures, but also pernicious, because Christ the truth and the end thereof is come. Wherefore men ought now to imbrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the gennes of mans traditions: finally hee sheweth wherein this libertie standeth: and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselves to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the law were necessary to salvation, 8 and desireth them that preach any otherwise then Christ purely. 13 He sheweth his owne conversation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

Titus 1. 3.

a For God is the author of all ministry.

b This prerogative was peculiar to the Apostles. Luke 1. 74.

c Which is the corrupt life of man without Christ.

Or, doctrine.

d That is, to be partakers of the salvation offered freely by Christ.

e For what is more contrary to our free iustification by faith, then the iustification by the Law, or our workes?

f Therefore to ioyne these two together, is to ioyne light with darkenesse, death with life, and doeth viterly overthrow the Gospel.



Paul * an Apostle (not : of men, neither by man, but by Jesus Christ, and God the Father, which hath raised him from the dead)

2 And all the brethren which are with mee, unto the Churches of Galatia:

3 Grace bee with you, and peace from God the Father, and from our Lord Jesus Christ,

4 Which gave himselfe for our sinnes, that hee might deliuer vs * from this * present euill world, according to the wil of God euen our Father,

5 To whom bee glory for ever and euer. Amen.

6 I maruill that yee are so soone remoued away unto another // Gospel from him that had called you in the * grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to * pervert the Gospel of Christ.

8 But though that we or an * Angel from heauen preach vnto you otherwise then that which we haue preached vnto you, let him be // accursed.

9 As we sayd before, so I say now againe, If any man preach vnto you otherwise then that yee haue receiued, let him be accursed.

10 For now I preach I mans doctrine, or Gods: or goe I about to please men: for if I should yet please men, I were not the seruant of Christ.

11 Now I certifie you brethren, that the Gospel which was preached of me, was not after * man.

12 For neither receiued I it of man, neither was I taught it, but by the * reuelation of Jesus Christ.

13 For we haue heard of my conversation in time past, in the Jewish religion, how that I persecuted the Church of God extremely, and wasted it,

14 And profited in the Jewish religion above many of my // companions of mine owne nation, and was much more zealous of the * traditions of my fathers.

15 But when it * pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueale his Sonne // in me, that I should preach him * among the Gentiles, immediately I communicated not with * flesh and blood:

appointing from the mothers wombe, and thirdly his calling. Or, to me, Eph. 2. 8. m That is, with any man, as though I had need of his counsell to approve my doctrine.

f If it were possible that an Angel should so do, whereby Paul declareth the certaintie of his preaching.

Or, abominable. g Since that of a Pharise I was made an Apostle. 1. Cor. 15. 1.

h That is, doctrine inuented by man, neither by mans authority do I preach it.

i By an extraordinary reuelation. Acts 9. 1.

Or, age. k That is, of the Law of God, which was given to the ancient fathers.

l Hee maketh three degrees in Gods eternall predestination: first, his eternall counsell, then his

17 Neither came I againe to Ierusalem, to them which were Apostles before me, but I went into Arabia, and turned againe unto Damascus.

18 Then after three yeeres I came againe to Ierusalem to visit Peter, and abode with him fiftene dayes.

19 And none other of the Apostles saw I, save James the Lords brother.

20 Now the things which I write unto you, behold, I write before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was unknown by face unto the Churches of Iudea, which were in Christ.

22 But they had heard onely say, he which persecuted vs in time past, now preacheth the faith which before he destroyed.

23 And they glorified God for me.

CHAP. II.

3 Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 and that he is nothing inferior to other Apostles: 11 Tea, and that he hath reproved Peter the Apostle of the Jewes. 16 After he cometh to the principall scope which is to proue that iustification onely cometh of the grace of God by faith in Iesu Christ, & not by the workes of the Law.

Then fourteene yeeres after I went up againe to Ierusalem with Barnabas, and toke with me Titus also.

2 And I went up by revelation, and communicated with them of the Gospel which I preach among the Gentiles, * but particularly with them that were the chief, least by any meanes I should runne, or had runne in vaine:

3. But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 For all the false brethren that crept in: who came in privily to lye out our libertie, which we have in Christ Iesus, that they might bring vs into bondage.

5 To whom we gave not place by subjection for an houre, that the truth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they were in time passed, it maketh no matter to me: God accepteth no mans person) nevertheless, they that are the chiefs, did communicate nothing with me.

7 But contrariwise when they saw that the Gospel over the uncircumcision was committed unto mee, as the Gospel over the circumcision was unto Peter:

8 (For hee that was mightie by Peter in the Apostleship over the Circumcision, was also mightie by mee toward the Gentiles.)

9 And when James and Cephas, and John knew of the grace that was given unto me, which are counted to be pillars, they gave to mee and to Barnabas the right

hands of fellowship, that we should preach unto the Gentiles, and they unto the Circumcision,

10 * Warning only that we should remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstood him to his face: for he was to be blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Jewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the right way to the truth of the Gospel, I said unto Peter before all men, sith thou being a Jew, livest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to doe like the Jewes?

15 Alle which are Jewes by nature, and not sinners of the Gentiles,

16 Know that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ, even we I say, have believed in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law, no flesh shall be iustified.

17 * If then while we seek to be made righteous by Christ, we our selves are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I build againe the things that I have destroyed, I make my selfe a trespasser.

19 For I though the Law am dead to the Law, and that I might live unto God, I am crucified with Christ.

20 Thus I live, yet not I now, but Christ liveth in me: and in that that I now live in the flesh, I live by the faith in the Sonne of God, who hath loved mee, and given himselfe for me.

21 I do not abrogate the grace of God: for if righteousness bee by the Law, then Christ died without a cause.

which killeth sinne. o Not as I was once, but regenerate and changed into a new creature, in qualitie and not in substance, p In this mortall body. q As did the false Apostles which preached not the faith in Christ. Or, for nothing.

CHAP. III.

1 He rebuketh them sharply, 2 and proueth by divers reasons that iustification is by faith, 6 as appeareth by the example of Abraham. 10. 19, 24 and by the office, and the end both of the Law, 11. 25. and of faith.

Of foolish Salarians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?

2 This onely would I learne of you, Received ye the Spirit by the workes bene crucified among you. b Measuring the gifts of the Spirit.

n That is, the Gospel which is the doctrine of faith,

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, which rumours hindered the course of the Gospel, he endeavoured to remedy it, and to prove that they consented with him.

Acts 15. 2.

† *Greke without profit.*

b Which declareth that the other Apostles agreed with him.

c Left we should have betrayed the Christian libertie.

d Albeit they had bin conversant with Christ aforesime.

Deut. 10. 17.

2. chron. 19. 7. 108.

34. 19. wif. 6. 7.

ecclus 35. 12. 208.

10. 34. rom. 2. 11.

ephes. 6. 9. eul. 3. 25. 1. pet. 1. 17.

ephes. 6. 9. eul. 3. 25. 1. pet. 1. 17.

ephes. 6. 9. eul. 3. 25. 1. pet. 1. 17.

ephes. 6. 9. eul. 3. 25. 1. pet. 1. 17.

ephes. 6. 9. eul. 3. 25. 1. pet. 1. 17.

e That is, the doctrine of salvation through faith in Iesus Christ, as Chap. 1. 23.

d The false apostles taught that Christ profited nothing except they were circumcised, & that the Law was the perfection, and Christs doctrine onely the rudiments thereunto.

e And ceremonies of the Law? Genes. 15 6.

rom. 4. 3.

Galat. 2. 3.

Gen. 12. 3. & claus.

44. 20. 21.

Gal. 1. 25.

f Which think to be iustified by them.

Dem. 27. 26.

Habak. 2. 4.

rom. 1. 17.

Hebr. 10. 38.

g The Law pronounced not them iust, which beleue, but which worke, and so condemneth all which in all points doe not fulfill it.

Leuit. 18. 5.

Deut. 21. 23.

h Which is the Gospel.

i I will vse a common example that you may be ashamed to attribute Iesse vnto God, then to such covenants, which one man maketh to another.

Hebr. 9. 17.

k No more is the promise, or covenant of God abrogate by the Law, nor yet is the Law added to the promise to take any

thing away that was superfluous, or to supply any thing that wanted. l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is the blessed seed. m That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.

of the Law, or by the hearing of faith preached?

3 Are ye so foolish, that after ye haue begun in the Spirit, ye would now be made perfect by the flesh?

4 Haue ye suffered so many things in vaine? if so be it be euen in vaine.

5 Ye therefore that minister to you the Spirit, and worketh miracles among you, doeth he it through the works of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleueed God, and it was imputed vnto him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 For the Scripture foresaweth that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, * In thee shall all the Gentiles be blessed.

9 So then they which be of faith, are blessed with faithfull Abraham,

10 For as many as are of the workes of the Law, are vnder the curse: for it is written, * Cursed is every man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 And that no man is iustified by the Law in the sight of God, it is evident: * for the iust shall liue by faith.

12 And the Law is not of faith: but * the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs (for it is written, * Cursed is every one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that we might receive the promise of the Spirit through faith.

15 Brethren, I speake as men doe, * Though it be but a mans covenant, when it is confirmed, yet no man doeth abrogate it, or * addeth any thing thereto.

16 Nowe to Abraham and his seed were the promises made. Bee aspey not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which is Christ.

17 And this I say, that the Law which was four hundred and thirtie yeeres after, cannot disannull the covenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Law, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then seereth the Law? It was added because of the transgressions, till the seede came vnto the which

the promise was made: and it was ordained by Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of one: but God is one.

21 Is the Law then against the promise of God? God forbid: if there had bene a Lawe giuen which could haue giuen life, surely righteousness should haue bene by the Law.

22 But the Scripture hath concluded all vnder sin, that the promise by the faith of Iesus Christ should be giuen to them that beleue.

23 But before faith came, we were kept vnder the Law, and shut vp vnto the faith which should afterward be reuealed.

24 Wherefore the Law was our schoole-maister to bring vs to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a schoole-maister.

26 For ye are all the sonnes of God by faith, in Christ Iesus.

27 * For all ye that are baptized into Christ, haue put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

29 And if ye be Christs, then are ye Abrahams seed, and heires by promise.

time succedeth circumcision, & so through Christ both Iew and Gentile is saved. u As all one man.

CHAP. IIIL

2 He sheweth wherefore the ceremonies were ordained. 3 Which being shadowes, must end when Christ the true h cometh. 9 He monereth them by certaine exhortations. 22 And confirmeth his argument with a strong example, or allegorie.

Then I say that the heire as long as hee is a child, differeth nothing from a servant, though he be Lord of all,

2 But is vnder tutors and gouernours, vntill the time appointed of the Father.

3 Euen so, we when we were children, were in bondage vnder the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Law,

5 That he might redeeme them which were vnder the Law, that we might receive the adoption of the Sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth, Abba father.

7 Wherefore, thou art no more a servant. but a sonne: now if thou bee a sonne, thou art also the heire of God through Christ.

Rom. 8. 14, 15. e For our adoption vnto Christ is sealed by him. f Heintificeth both Iewes and Gentiles to call God their father in every language, so that none are excepted. g Which maye

n Who as ministers gaue it to Moyses by the authority of Christ.

o But serueth both for the Iewes and Gentiles to ioine them to God. p Constant and alwayes like himselfe.

Rom. 3. 9.

q Both men and all their workes.

r The full reuelation of things which were hid vnder the shadowes of the Law.

Rom. 10. 4.

s Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

Rom. 6. 3.

t So that baptism

a The Church of Israel was vnder the Law as the pupill subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her tutelage ended. b That is, the Law, which before hee called a school-maister, Chap. 3. 25.

c That is, vnder the Law, which was but as a b. c. in respect of the Gospel.

d That is, who was subiect vnto the Law.

h When ye refused the Gospel, ye were idolaters: therefore it is shame for you to refuse liberty, and become servants, yea, and seeing the Jewes desire to be out of their tutellhip. i I not in deede but in opinion. k The Galatians began to be Christians, but by false apostles were turned backward to begin anew the Jewish ceremonies, and so in stead of going forward toward Christ, they ran backward from him. l Ye observe dayes as Sabbathes, newe moones, &c. ye observe moneths as the first and seventh moneth: ye observe times, as Easter, Whitsuntide, the feast of Tabernacles: ye observe yerres, as the lubile, or yerres of forgiveness which beggeth ceremonies are most pernicious to them which have received the sweet liberty of the Gospel, & thrust them backe into superstitious slavery. m Sofriendfull to me as I am affectioned toward you. n For I pardon you, if you repent. o Being in great dangers and afflictions, or without pompe and ostentation. p That is, the troubles and vexations which God sent to trie me while I was among you. q For my ministeries sake. r For they are but ambitious. s They would turne you from mee, that you might follow them. t And imprinted so in your hearts, that you loue none other. Genes 16. 15. Genes 31. 2. u That is, signifie. x Agar and Sina represent the Lawe: Sara and Ierusalem the Gospel, Ishael the Jewish Synagogue, and Isaac the Church of Christ. y That is, out of the land of promise. z Or, high and heavenly. 2sa. 54. 1. z Meaning Sara.

8 But euen then when yee^b knewe not God, ye did seruile vnto them, which by nature are not gods.
9 But now seeing ye know God, yea, rather are knowne of God, how turne^c yee againe vnto impotent and beggerly rudiments whereunto as from the beginning ye will be in bondage againe?
10 Ye observe^d dayes, and moneths, and times, and yerres.
11 I am in feare of you, lest I haue bestowed on you labour in vaine.
12 Wepe as^e I: for I am euen as you: brethren, I beseech you: yee haue not hurt^f me at all.
13 And ye know, how through^g infirmities of the flesh, I preached the Gospel vnto you at the first.
14 And the trial of mee which was in my flesh, ye despised not, neither abhorred: but ye receiued mee as an^h Angel of God, yea, as Christ Iesus.
15 What was then your felicitie? for I beare you record, that if it had been possible, ye would haue plucked out your owne eyes, and haue giuen them to me.
16 Am I therefore become your enemy, because I tell you the truth?
17 They are ielous ouer youⁱ amiss: yea, they would exclude^j you, that ye should altogether loue them.
18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.
19 My little children of whom I trauaile in birth againe, vntill Christ be^k formed in you.
20 And I would I were with you now, that I might change my voice: for I am in doubt of you.
21 Tell mee, yee that will bee vnder the Law, doe ye not heare the Law?
22 For it is writen, that Abrahams had two sonnes, * one by a seruant, and * one by a free woman.
23 But he which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promise.
24 By the which things another thing is meant: for these mothers^l are the two Testaments, the one which is * Agar of mount Sina, which gendereth vnto bondage,
25 (For Agar or Sina is a mountaine in Arabia, and it answereth to Ierusalem which now is) and shee is in bondage with her children.
26 But Ierusalem, which is^m about, is free: which is the mother of vs all.
27 For it is writen, Reioyce thouⁿ bar-

ren that bearest no children: breake forth, and crieth thou that trauestest not: for the desolate hath many more children then shee which hath an husband.
28 * Therefore, brethren, we are after the manner of Isaac children of the promise.
29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so it is now.
30 But what saith the Scripture? * Out out the seruant and her sonne: for the sonne of the seruant shall not be heire with y^o sonne of the free woman.
31 Then brethren, we are not children of the seruant, but of the^p free woman.

CHAP. V.

2 He labourerth to draw them away from circumcision, 17 And sheweth them the battell betwixt the spirit and the flesh, and the fruits of them both.
3 And faith therefore in the libertie where-
S with Christ hath made vs free, and bee not intangled againe with the yoke of bondage.
4 * Behold, I Paul say vnto you, that if yee bee^q circumcised, Christ shall profit you nothing.
5 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Law.
6 We are^r abolished from Christ, whoe soeuer are iustified by the Law, yee are fallen from grace.
7 For we through the Spirit^s wait for the hope of righteousness through faith.
8 For in Iesus Christ neither circumcision auaileth any thing, neither uncircumcision, but faith which worketh by loue.
9 We did runne well: who did let you, that ye did not obey the^t truth?
10 It is not the perswasion of him that^u calleth you.
11 * A little^v leauen doeth leauen the whole lump.
12 I haue trust in you through the Lord, that ye will be none other^w wise minded: but he that troubleth you, that beare his condemnation, whoe soeuer he be.
13 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? e Then is the slander of the Crosse abolished.
14 Would to God they were euen cut off, which doe disquiet you.
15 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.
16 For^x all the Law is fulfilled in one word, which is this. * Thou shalt loue thy neighbour as thy selfe.
17 If ye bite and deuoure one another, ye shall feede selfe yee bee consumed one of another.
18 Then I say, * Walk in the^y Spirit, and ye shall not fulfill the lusts of the flesh.
19 For the^z flesh lusteth against the Spi-

Rom. 9. 8.
Gen. 21. 10.
a For we are in the Church of Christ which is our mother, and not of the Synagogue which is a seruant vnder the Law.
b By the libertie wherewith Christ hath made vs free.
c Altes 15. 1.
d If you ioyne circumcision to the Gospel, as a thing necessarie to saluation.
e 1 Cor. 1. 17.
f We liue in hope through that Spirit, which causeth faith, and which is giuen to the faithful, that we should by faith and not by the Law obtaine the crowne of glory, which Christ giveth freely.
g Then whatfoeuer is not the word of God, which here hee calleth truth, is very lies.
h Which is God.
i 1. Cor. 5. 6.
j A little corruption doth destroy the whole doctrine.
k That ye will embrace the word of God purely.
l That is, the doctrine of the Gospel which the world abhorred, as a scandalous thing, and therewith were offended.
m Meaning the second table.
n Levit 19. 18.
o math 23. 30. mark 12. 21. james 2. 8. Romes 2. 13. 1 pet 2. 11.
p In the man regenerate. k That is, the naturall man striueth against the spirit of regeneration.

rit, and the Spirit against the flesh: and these are contrary one to the other, so that ye cannot doe the same things that ye would.

18 And if ye be led by the Spirit, ye are not under the Law.

19 Whereof the workes of the flesh are manifest, which are adulterie, fornication, uncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Envie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as also I haue told you before, that they which doe such things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long suffering, gentlenesse, goodness, faith,

23 Meeknesse, temperance: against such there is no law.

24 For they that are Christs, haue crucified the flesh with the affections and the lusts.

25 If we liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not bee desirous of vaine glory, prouoking one another, enuying one another

CHAP. VI.

1 He exhorieth them to vse gentlenesse toward the weakes, 2 And to shew their brotherly loue and modestie, 6 Also to provide for their ministers, 9 To perseuere, 14 To reioyce in the Crosse of Christ, 15 To newnesse of life, 16 And last of all, wiseth to them with the rest of the faithfull all prosperitie.

17 Brethren, if a man be fallen by occasion vnto any fault, yee which are spirituall, restore: such one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.

22 Beare ye one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that hee is somewhat, when hee is nothing, hee deceiveth himselfe in his imagination.

4 But let every man proue his owne worke, and then shall hee haue reioycing in

himselfe onely, and not in another.

5 For every man shall beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him partaker of all his goods.

7 Be not deceived: God is not mocked: for whatsoever a man soweth, that shall hee also reape.

8 For hee that soweth to his flesh, shall of the flesh reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euertlasting.

9 Let vs not therefore be weary of well doing: for in due season wee shall reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the household of faith.

11 See ye how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shew in the flesh, they constrain you to bee circumcised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselves which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh.

14 But God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world.

15 For in Christ Iesus neither Circumcision auaileth any thing, nor uncircumcision, but a new creature.

16 And as many as walke according to this Rule, peace shall be vpon them, and mercie, and vpon the Israel of God.

17 From henceforth let no man put me to businesse: for I beare in my body the marks of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Unto the Galatians written from Rome.

please mens fantasies. m Which is regenerate by faith. n That is, vpon the Iewes, as Rom. 10. 19. o Let no man trouble my preaching from henceforth: for my marks are witnesses how valiantly I haue fought. p Which are odious to the world, but glorious before God.

e For it were a shame not to provide for their corporall necessities, which feed our soules with the heavenly dainties.

1. Cor. 9. 7.

f He proueth that the ministers must be nourished: for if men onely provide for worldly things without respect of the life euertlasting, then they procure to themselves death and mocke God, who hath giuen them his Ministers to teach them heavenly things.

2. Thess. 3. 13.

g The fruit which God hath promised.

h By the outward ceremonies.

i That is, for preaching Christ crucified.

k That they haue made you Iewes.

l By the world he meaneth all outward pompe, ceremonies, and things which

The Epistle of Paul to the Ephesians.

THE ARGVMENT.

While Paul was prisoner at Rome, there entered in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee addresseth them of salutation, because they were thereunto predestinated by the free Election of God, before they were borne, and sealed vp to his eternall life by the holy Ghost, giuen vnto them by the Gospel, the knowledge of the which mysterie hee prayeth God to confirme toward them. And to the intent they should not glory in themselves, hee sheweth them their extreme misery wherein they were plunged before they knew Christ, as people without God, Gentiles to whom

1 If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God although it be not perfect.

m For they are vnder the Spirit or grace.

n Christ hath not onely remitted their finnes, but sanctified them into newnesse of life, o That being dead to sinne, and liuing to God, we may declare the same in holinesse and innocencie of life.

a Either by reason of his flesh or Satan.

b Christ exhorteth in sundry places to mutual loue, and therefore brotherly loue is here called the Law of Christ, and his commandment Joh. 13. 34. & 15

12. c He sheweth that man hath nothing of himselfe whereof he should reioyce. d For his reioycing is a testimony of a good conscience. 2 Cor. 1. 12. wherein hee may reioyce before men, but not before God.

whom the promises were not made, and yet by the free mercy of God in Christ Iesus, they were saved, and he appointed to be their Apostles, as of all other Gentiles: therefore he desired God to lighten the Ephelians hearts with the perfect understanding of his Sonne, and exhorted them likewise to be mindfull of so great benefits, neither to be moved with the false Apostles, which seek to overthrow their faith and tread vnder foot the Gospel, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes openly preferreth his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring forth most plentifull fruits, as innocencie, holinesse, with all such offices appertaining to godlinesse. Last of all, he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerne every mans vocation.

CHAP. I.

After his salutation, 4 He sheweth that the chief cause of their saluation standeth in the free election of God through Christ. 16 He declareth his good will toward them, giving thanks and praying God for their faith. 21 The maiestie of Christ.

REUL an Apostle of Iesus Christ, by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Blessed bee God even the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessing in heavenly things in Christ,

4 As hee hath chosen vs in him, before the foundation of the world, that we should bee holy, and without blame before him in lone:

5 Who hath predestinate vs, to bee adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherewith hee hath made vs accepted in his beloued,

7 By whom we haue redemption through his blood, even the forgiveness of sinnes according to his rich grace:

8 Wherby he hath bin abundant toward vs in all wisdom and understanding,

9 And hath opened vnto vs the mystery of his will according to his good pleasure, which he hath purposed in him,

10 That in the dispensation of the fulnes of the times, hee might gather together in one all things, both which are in heauen, and which are in earth, euen in Christ:

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That hee which first trusted in Christ, should be vnto the praise of his glory:

13 In whom also ye haue trusted after that ye heard the word of truthe, euen the Gospel of your saluation, wherein also after that ye beleeued, ye were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, vntill the redemption of the possession, and of the Iewes and the Gentiles. h To wit, the Iewes.

i Though we be redeemed from the bondage of sinne by the death of Christ, Rom. 6. 22. yet we hope for this second redemption, which shall be when we shall possesse our inheritance in the heauens, wherof we haue the holy Ghost for a gage, as Chap. 4. 30.

on, purchased vnto the praise of his glory.

15 Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and lone toward all the Saints,

16 I cease not to give thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ, the Father of glory, might give vnto you the Spirit of wisdom, and reuelation through the knowledge of him,

18 That the eyes of your understanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, according vnto the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heavenly places,

21 Far above all principality and power, and might, and domination, and euery name that is named, not in this world onely, but also in that that is to come,

22 And hath made all things subiect vnder his feet, and hath appointed him ouer all things to be the head of the Church,

23 Which is his body, euen the fulnesse of him that filleth all in all things.

himselfe perfect without vs which are his members: the Church is also called Christ, as 1. Cor. 12. 1, 2, 13.

CHAP. II.

5 To magnifie the grace of Christ, which is the only cause of saluation, 11 He sheweth them what manner of people they were before their conuersion, 18 And what they are now in Christ.

AND you hath he quickened, that were dead in trespasses and sinnes,

2 Wherein in time past ye walked according to the course of this world, and after the prince that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience,

3 Among whom we also had our conuersion in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.

4 But God which is rich in mercy, through his great lone wherewith hee loued vs,

5 Euen when wee were dead by sinnes, hath quickened vs together with Christ, in whole grace ye are saued.

k Of Christ.

Col. 2. 12.

chap. 3. 7.

l Made him gouernour of all things both in heauen and in earth: so that Christes body is now only there, or else it should not be a true body, and his ascension should be but a fantastical thing, and onely imagined.

Phil. 8. 6.

heb. 2. 8.

m This is the great loue of Christ toward his Church, that hee counteth not

his Church, that hee counteth not

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And 4

6 And

2. Cor. 1. 2.

2. Cor. 1. 3.

1. pet. 1. 3.

3 As with the knowledge of God in Christ, with faith, hope, charity, and other gifts.

h Or, places.

2 Tim. 1. 9.

b This election to life everlasting, can never be changed: but in temporall offices which God hath appointed for a certain space, when the terme is expired, he changeeth his election, as we see in Saul & Iudas.

Col. 1. 22.

c When Christs iustice is imputed ours.

d Whereas we were not the natural children, he recciued vs by grace, and made vs his children.

e The principall end of our election, is to praise and glorifie the grace of God.

f That is, in Christ.

g By this he meaneth his whole body of Church, which he diuideth into them which are in heauen and them which are in earth: also the faithfull which remaine in earth, and of the Iewes and the Gentiles. h To wit, the Iewes.

i Though we be redeemed from the bondage of sinne by the death of Christ, Rom. 6. 22. yet we hope for this second redemption, which shall be when we shall possesse our inheritance in the heauens, wherof we haue the holy Ghost for a gage, as Chap. 4. 30.

Col. 2. 13.

Chap. 6. 12.

a Meaning Satan.

b Not by creation, but by Adams transgression, and so by birth.

c Both Iew and Gentile.

h Or, with Christ.

d Wee that are the members, are raised vp from death, and reigne with our head Christ in heauen by faith.

6 And hath raised vs by together, and made vs sit together in the heauenly places in Christ Iesus,

7 That he might shew in the ages to come, the exceeding riches of his grace, through his kindeesse towards vs in Christ Iesus.

8 For by grace are yee saved through faith, and that not of your selues; it is the gift of God,

9 Not of workes, lest any man should boast himselfe.

10 For we are his workmanship created in Christ Iesus vnto good workes, which God hath ordeined that we would walke in them.

11 Wherefore remember, that yee being in time past Gentiles in the flesh, and called circumcission of them, which are called circumcission in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were aliens from the common wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, yee which once were farre off, are made nere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the partition wall,

15 In adrogating through his flesh the hatred, that is, the law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that he might reconcile both vnto God in one body by his crosse, and lay hatred thereby,

17 And came and preached peace to you which were afarre off, and to them that were nere.

18 For through him wee both haue an entrance vnto the Father by one Spirit.

19 Now therefore, yee are no more strangers and foreigners: but citizens with the Saints, and of the household of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of trouble, 14 And prayeth God to make them stedfast in his Spirit.

For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles,

2 If yee haue heard of the dispensation of the grace of God, which is giuen mee to you ward,

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote

about in few words,

4 Wherby when yee reade, yee may know mine understanding in the mystrie of Christ.)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his hely Apostles and Prophets by the Spirit,

6 That the Gentiles should bee inheritours also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Wherof I am make a minister by the gift of the grace of God giuen vnto mee through the working of his power.

8 When vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles the vniuersall riches of Christ,

9 And to make cleare vnto all men what the fellowship of the mystrie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 To the intent that now vnto principalities & powers in heauenly places might bee knowne by the Church the manifold wisdom of God,

11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord.

12 By whom wee haue boldnesse and entrance with confidence by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole family in heauen and in earth)

16 That he might graunt you according to the riches of his glory, that yee may bee strengthened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue,

18 May bee able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may bee filled with all fullnesse of God.

20 Unto him therefore that is able to doe exceeding abundantly about all that we aske or thinke, according to the power that worketh in vs,

21 Bee praye in the Church by Christ Iesus, throughout all generations for euery Amen,

graces of God may abound in you. Rom. 16. 25. Ieele Christ in vs.

CHAP. IIII.

1 Hee exhorteth them vnto meeknesse, long suffering, vnto loue and peace, 3 Every one to serue and edifie another with the gift that God hath giuen him. 14 To beware of strange doctrine. 22 To lay aside the old conversation of greedy lust, and to walke in a new life.

1 Therefore, being prisoner in the Lord, I pray you that yee walke worthy of the vocation wherunto yee are called,

2 With cause,

c That is, in the first chap. of this Epistle, verse 9.

d Although the Fathers and the Prophets had reuelations certain, yet it was not in comparison of that abundance which was shewed when the Gentiles were called,

neither yet was the time nor the manner knowne, Chap. i. 19.

1 Cor. 15. 9, 10. Gal. 1. 16.

Rom. 1. 25. colof. 1. 26. 2. tim. 1. 10. tit. 1. 3.

1. pet. 1. 20.

e The Angels.

f The Church being gathered

of so many kinds of people, is an example, or a glass for the Angels to behold

the wisdom of God in, who hath turned their particular discords,

into an vniuersal concord, & of the Synagogue of bondage, hath made the Church of freedome.

g He that is not of the body of Christ, is in death

h The faithfull which died before Christ came,

wee adopted by him, and make one family with the Saints which yet remaine alieue

i For we confesse that which we beleeue

k All perfection on euery side is in him.

l That all the

m In that wee

e Here be meaneth as concerning grace, and not by nature, f He sheweth here that the further the Gentiles were off, from the grace of God, the greater debtors they are now to the same.

1. Sam. 17. 26.

ezek. 44. 7.

Rom 9. 4.

g It was but one covenant, but because it was diuers times confirmed and established, therefore here he calleth them covenants.

h Where no promise is, there is no hope.

i Or, Atheists.

j That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigured in the Law.

l For of the Iewes and the Gentiles he made one flocke.

m Or, death.

Rom. 5. 2.

a He reioyceth in that he suffereth imprisonment for the maintenance of Christs glory.

b Which was his vocation, tope each vnto the Gentiles.

Phil. 1. 27. col. 2. 10. 1. thes. 2. 12.

a For the Lords

2 **With** all humbleness of minde, and meekenesse, with long suffering, supporting one another through love,

3 Endeavouring to keepe the vniety of the Spirit in the bond of peace.

4 There is ^{one} body, and one ^{Spirit}, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 ^{One} God and Father of all, which is ^{above} all, and ^{through} all, and in you all.

7 ^{But} vnto euery one of vs is giuen grace, according to the measure of the ^{gift} of Christ.

8 **Wherefore** he saith, ^{When} he ascended vp on high, hee ^{reled} captiuitie captiue, and gaue gifts vnto men.

9 **Now** in that he ascended, what is it but that he had also descended first into the lowest parts of the earth?

10 **Woe** that descended, is euen the same that ascended farre above all heauens, that he might fill ^{all} things.)

11 ^{He} therefore gaue some to be Apostles, and some Propheets, and some Euangelists, and some Pastors, and Teachers,

12 **For** the gathering together of the Saints, for the worke of the ministry, ^{and} for the edification of the body of Christ,

13 **Till** we all meet together (in the vniety of faith and knowledge of the Sonne of God) vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ,

14 **That** we henceforth be no more children, waivering and caried about with euery winde of doctrine, by the deceit of men, and with craftinesse, wherby they lay in wait to deceive.

15 **But** let vs follow the truth in love, and in all things grow vp into him, which is the head, that is, Christ,

16 **By** whom all the body being coupled and knit together by euery ioynt, for the furniture thereof (according to the effectuall power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of it selfe in love.

17 **This** I say therefore, and testifie in the Lord, that ye henceforth walke not as ^{other} Gentiles walke, in vanities of their minde,

18 **Having** their cogitation darkened, and being strangers from the life of ^{God} through the ignorance that is in them, because of the hardness of their heart:

19 **Which** being ^{past} feeling, haue giuen themselves vnto wantonnesse, to worke all uncleannesse, euen with greedinesse.

20 **But** ye haue now learned Christ,

21 **It** be to ye haue heard him, and haue bene taught by him, as the ^{truth} is in Jesus,

22 **That** is, ^{that} ye cast off, concerning

euery part hath his iust proportion of foode, that at length the body may grow vp to perfection. *Rom. 1. 21. n* Man not regenerate hath his mind, vnderstanding and heart corrupt. *o* By the which God liueth in his. *p* The hardness of heart, is the fountaine of ignorance. *l* Or, without remorse of conscience. *1 Tim. 4. 2. q* As they are taught which truly know Christ. *Coloss. 3. 8.*

the conuersation in time past, the ^{old} man

which is corrupt through y^e decciuable lusts,

23 **And** be renewed in the Spirit of your minde,

24 **And** put on the new man, which ^{after} God is created in righteousness, and true holinesse.

25 **Wherefore** cast off lying, and speake euery man truth vnto his neighbour: for we are members one of another.

26 **Be** angry, but sinne not: let not the sunne goe downe vpon your wrath,

27 **Neither** giue place to the deuill.

28 **Let** him that stole, steale no more: but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

29 **Let** no corrupt communication proceed out of your mouthes: but that which is good to the vse of edifying, that it may minister ^{grace} vnto the hearers.

30 **And** ^{griue} not the holy Spirit of God, by whom ye are ^{sealed} vnto the day of redemption.

31 **Let** all bitterness, and anger, & wrath, crying, and euill speaking be put away from you, with all maliciousnesse.

32 **Be** ye courteous one to another, and tender hearted, forgiving one another, euen as God for Christs sake forgaued you.

giue him no occasion to depart for sorrow by your abusing of Gods graces. *2 Cor. 1. 22. Coloss. 3. 12, 13.*

CHAP. V.

2 **He** exhorteth them vnto love, 3 **Warneth** them to beware of uncleannesse, of enuie, of selfish talking, and false doctrine, 17 **To** be circumspect, 18 **To** avoid drunkennesse, 19 **To** reuerge, and to be thankful toward God, 21 **To** submit themselves one to another. 22 **He** intreateth of corporall marriage, and of the spiritual betwixt Christ and his Church.

E ye the fore followers of God, as deare children.

2 **And** walk in love, euen as Christ hath loved vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete smelling sauour to God.

3 **But** fornication, and all uncleannesse, or couetousnesse, let it not be once named among you, as it becometh saints,

4 **Neither** filthinesse, neither foolish talking, neither ^{resting}, which are things not comely, but rather giuing of thanks.

5 **For** this ye know, that no whoremonger, neither vnclean person, nor couetous person, which is ^{an} idolater, hath any inheritance in the kingdom of Christ, and of God.

6 **Let** no ^{man} deceiue you with vaine wordes: for, foolish things commend the wrath of God vpon the children of disobedience.

7 **Be** not therefore companions wth them.

8 **For** ye were once darkened, but are now light in the Lord: walke as ^{children} of light,

Matth. 24. 4. mar. 13. 5. Luke 21. 8. 2. thess. 2. 3. d Either in excusing sinne, or in mocking at the menaces and iudgements of God. e Seeing God hath adopted you for his, that ye should be holy.

9 **Of** for

r That is, all the natural corruption that is in vs. *Rom. 6. 4. col. 3. 10. heb. 12. 1. 1. per. 2. 1 & 4. 2.* f Which is created according to the image of God.

Zech. 8. 16. 1. per. 2. 1 & 4. 2.

g If to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

h As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

i As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

j As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

k As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

l As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

m As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

n As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

o As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

p As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

q As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

r As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

s As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

t As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

u As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

v As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

w As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

x As to be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased.

1. per. 2. 1 & 4. 2.

CHAP. VI.

f And make them known by your honest and godly life.
g The word of God discovereth the vices which were hid before.
h God thus speaketh by his seruants to draw y^e inwards from their blindnesse.
Coloss. 4.5.
i Selling all worldly pleasures to buy time.
k In these perilous dayes and craft of the aduersaries, take heed how to buy againe the occasions of godliness, which the world hath taken from you.
Rom. 12.2.
l. thess. 4.3.
m Songs of praise and thanksgiving.
n And not onely with tongue.
o Except our friendship be ioyned and knit in God, it is not to be esteemed.
Col. 3.18. titim 2.5. 1. pet. 3.1.
1. Cor. 11.3.
p The Church: So the husband ought to nourish, gouern, and defend his wife from perils.
Col. 3.19.
q Baptisme is a token that God hath consecrated the Church to himselfe, & made it holy by his word: that is, his promise of free iustification and sanctification in Christ.
r Because it is couered and clad with Christs iustice and holiness.
s This our conjunction with Christ must be considered as Christ is the husband, and we the wife, which is not onely ioyned to him by nature, but also by the communion of substance through the holy Ghost and by faith: the feale and testimony thereof is the Supper of the Lord.

9 (For the fruite of the Spirit is in all goodnes, and righteousness, and truth.)
10 Approuing that which is pleasing to the Lord.
11 And haue no fellowship with the unfruitfull workes of darkenes, but euen ^{re} proue them rather.
12 For it is shame euen to speake of the things which are done of them in secret.
13 But all things which they are reprobated of the light, are manifest: for it is light that maketh all things manifest.
14 Wherefore he saith, ^{Awake} thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.
15 Take heed therefore that yee walke circumspectly, not as foles, but as ^wise.
16 Redeeming the time: for the ^dayes are euill.
17 Wherefore, be ye not unwise, but understand what the will of the Lord is.
18 And be not drunken with wine wherein is excess: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes, and hymnes, and spirituall songs, singing, and making melodie to the Lord in your hearts.
20 Giting thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,
21 Submitting your selues one to another in the ^fear of God.
22 ^Wives, submit your selues vnto your husbands, as vnto the Lord.
23 For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the Saviour of his body.
24 Therefore, as the Church is in subjection to Christ, euen so let the wiues be to their husbands in every thing.
25 ^Husbands, loue your wiues, euen as Christ loued the Church, and gave himselfe for it,
26 That he might sanctifie it, & cleanse it, by the washing of water through the word,
27 That he might make it vnto himselfe a glorious Church, not hauing spotte or wrinkle, or any such thing: but that it should be holy, and without blame.
28 So ought men to loue their wiues, as their owne bodies: hee that loueth his wife, loueth himselfe.
29 For no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.
30 For we are members of his body, & of his flesh, and of his bones.
31 For this cause shall a man leaue father and mother, and shal cleaue to his wife, and they twaine shall be one flesh.
32 This is a great secret, but I speake concerning Christ and concerning the Church.
33 Therefore euerie one of you, do ye so: let euerie one loue his wife, euen as himselfe, and let the wife see that she feare her husband.

1 How children should behaue themselves toward their fathers and mothers, 4 Likewise parents toward their children, 5 Seruants toward their masters, 9 Masters toward their seruants, 13 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.
Children, ^obey your parents in the Lord: for this is right.
2 Honour thy father & mother, (which is the first commandment with promise.)
3 That it may be well with thee, and that thou mayest live long on earth.
4 And ye, fathers, prouoke not your children to wrath: but bring them vp in instruction and information of the Lord.
5 Seruants, be obedient vnto them that are your masters, according to the flesh, with feare and trembling in singleness of your hearts as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 Which good will serueth the Lord, and not men.
8 And know yee that whatsoeuer good thing any man doeth, that same shall hee receive of the Lord, whether he be bond or free.
9 And ye masters, doe the same things vnto them, putting away threatening: and know that euen y^e master also is in heauen, neither is there respect of persons with him.
10 Finally, my brethren, bee strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that yee may be able to stand against the assaults of the deuill.
12 For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darkenes of this world, against spirituall wickednes, which are in the high places.
13 For this cause take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things, stand fast.
14 Stand therefore, and your loynes gird about with veritie, and hauing on the breastplate of righteousness,
15 And your feet shod with the preparation of the Gospel of peace.
16 Abooue all, take the shield of faith, wherewith yee may quench all the fiery darts of the wicked,
17 And take the helmet of saluation, and the sword of the Spirit, which is the word of God,
18 And pray alwayes with all manner prayer and supplication in the Spirit: and watch therunto with all perseverance and supplication for all Saints,
19 And for mee, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in

Col. 3.20.
Exod. 20.12.
deut. 5.16. eccles. 3.9. matth. 15.4. marke 7.10.
a This is the first commandment of the second Table, and hath the promise with condition.
b By asseuerancy.
c That they be not brought vp in wantonnesse, but in the feare of the Lord.
Col. 3.22. titim 2.9. 1. pet. 2.18.
d Which haue dominion ouer your bodies, but not ouer the soules.
e Or, both yours and their masters.
Deut. 10.7.
2. thro. 1.9. 7. iob 34.19. wisd. 6.7. eccles. 5.12. 16. ad. 10.34. rom. 2.11. gal. 2.6. col. 3.25. 1. pet. 1.17.
f Whether he be seruant or master.
g Or, complete harness.
h The faithfull haue not onely to striue against men and themselves, but against Satan the spirituall enemy, who is most dangerous: for he is ouer our heads, so that we cannot reach him, but he must be resisted by Gods grace.
Chap. 2.2.
i Innocency and godly life.
k That ye may be ready to suffer all things for the Gospel.
I. sa. 59.17.

1. thess. 5.8. i. thess. 5.8. i. thess. 5.8. i. thess. 5.8.

The saluation purchased by Iesus Christ. Coloss. 4.2. Coloss. 4.3. 2. thess. 3.1.

bonds,

bonds, that therein I may speake boldly, as hearts.
I ought to speake.

21 ¶ But that yee may also know mine affaires, and what I doe, Ephecius my deare brother and faithfull minister in the Lord shall shew you of all things,

22 Whom I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that hee might comfort your

23 Peace bee with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their ^k immortallitie, Amen.

Written from Rome vnto the Ephe-
sians, and sent by Ephecius.

k Or to be without corruption, that is, to haue life euerslasting, which is the end of this grace.

The Epistle of Paul to the Philippians.

THE ARGUMENT.

Paul being warned by the holy Ghost to goe into Macedonia, planted first a Church at Philippi a city of the same countrey: but because his charge was to preach the Gospel vniuersally to all the Gentiles, hee trauielled from place to place: till at length he was taken prisoner at Rome, where of the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein hee commendeth them that they stood manfully against the false apostles, putting them in mind of his good will toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the vse of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he comforteth their false doctrine, by prouing onely Christ to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular and generally, with re-
lification of his affection toward them, and thankfull accepting of their beneuolence.

CHAP. I.

1 Saint Paul discovereth his heart toward them,
3 By his thanksgiving, 4 Prayers, 8 and wishes for their faith and saluation, 7, 12. 20 He sheweth the fruit of his crosse, 15. 27 And exhorteth them to vnitie, 28 And patience.

Paul and Timotheus the seruants of Iesus Christ, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops, and Deacons,
2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 I thanke my God, having you in perfect memory,

4 (Alwayes in all my prayers for al you, praying with gladnesse)

5 Because of the fellowship which yee haue in the Gospel, from the first day vntill now.

6 And I am perswaded of this same thing, that he that hath begunne this good worke in you, will perfect it vntill the day of Iesus Christ.

7 As it becommeth mee so to iudge of you all, because I haue you in remembrance, that both in my bands, and in my defence and confirmation of the Gospel, you all were partakers of my grace.

8 For God is my record, how I long after you all from the very heart roots in Iesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That yee may discern things that differ one from another, that ye may be pure

and without offence, vntill the day of Christ,

11 Filled with the fruites of ^h righteousness, which are by Iesus Christ vnto the glory and prae of God.

12 ¶ I would yee understood, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Gospel,

13 So that my bands in ⁱ Christ are famous throughout all the iudgement hall, and in all other places.

14 In so much that many of the brethren in the Lord are boldened through my bands, and dare more frankly speake the word.

15 Some preach Christ, euen through enue and strife, and some also of good will.

16 The one part preacheth Christ of contention and not ^m purely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I am set for the defence of the Gospel

18 That their yet Christ is preached all manner wayes, whether it bee ⁿ vnder a pretence, or sincerely: and I therein joy: yea, and will for.

19 For I know that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it bee by life or by death.

21 For Christ is to me both in life, and in death aduantage.

g That you so increase in godliness, that not only ye can put difference betweene good & euill: but also that ye profit more & more without slipping backe or standing in a stay.

h Righteousnesse is the tree, good

workes the fruit.

i Which I susteine for Christs sake.

k That is, in the court or palace of the Emperour Nero.

l Or professe the Gospel, considering my constancie.

m But with a corrupt mind.

n Or, lie in bands: in their pretence

was to preach Christ, and therefore their doctrine was true:

but they were full of ambition and enue, thinking to deface Paul & preferre themselves.

a By Bishops here he meaneth them that had charge of the word, and governing, as pastors, doctors, elders: by deacons, such as had charge of distribution, & of the poore and sicke.

1. Thes. 1. 3.

b With other Churches.

c That ye received the Gospel.

d When you shall receive the crowne of glory.

e It was a sure token of their loue

f They did helpe him by all means possible when he was absent & in prison, euen as if

g Of this peculiar benefit to suffer for Christs sake.

h Or, are excellent.

o To live in the flesh, is to live in this brittle body till we be called to live everlastingly: but to live according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthy concupiscences of the flesh.

¶ Or, body.

Eph. 4. 1.

coloss. 1. 10.

1. thes. 5. 12.

¶ Or, stand.

p The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction, and againe, constant perseverance for Christs sake, is an evident signe of salvation. q God sheweth by this meanes of bearing the crosse, who are his, and who are not. ¶ Or, Christlike.

22 And whether to live in the flesh, were profitable for mee, and what to choose, I know not.

23 For I am greatly in doubt on both sides, desiring to be loosed, and to bee with Christ, which is best of all.

24 Nevertheless to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your surety, and for your faith.

26 That ye may more abundantly reioyce in Christ Iesus for mee, by my coming to you againe.

27 * Surely let your conversation bee, as it becometh the Gospel of Christ, that together I come and see you, or else bee absent, I may heare of your matters, that ye still continue in one spirit, and in one minde, fighting together through the faith of the Gospel.

28 And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29 For unto you it is given for Christ, that not onely ye should believe in him, but also suffer for his sake.

30 Having the same fight which ye saw in me, and now heare to be in me.

For Christs sake, is an evident signe of salvation. q God sheweth by this meanes of bearing the crosse, who are his, and who are not. ¶ Or, Christlike.

CHAP. II.

3 Hee exhorteth them above all things to humility, whereby pure doctrine is churly maintained.

19 Promising that hee and Timotheus will speedily come unto them, 27 and excuseth the long tarrying of Epaphroditus.

¶ If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy.

2 Fulfill my joy, that ye be like minded, having the same love, being of one accord, and of one iudgement.

3 That nothing be done through contention or vaine glory, but that in meeknesse of mind every man esteeme other better then himselfe.

4 Look not every man on his owne things; but every man also on the things of other men.

5 Let the same mind be in you that was in Christ Iesus.

6 Who being in the forme of God, thought it no robbery to be equal with God:

7 * But he made himselfe of no reputation, and took on him the forme of a servant, and was made like unto men, & was found in shape as a man.

8 * He humbled himselfe, and became obedient unto the death, even the death of the crosse.

¶ He humbled himselfe, and became obedient unto the death, even the death of the crosse. ¶ Hee exhorteth them above all things to humility, whereby pure doctrine is churly maintained. ¶ Promising that hee and Timotheus will speedily come unto them, 27 and excuseth the long tarrying of Epaphroditus. ¶ If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy. ¶ Fulfill my joy, that ye be like minded, having the same love, being of one accord, and of one iudgement. ¶ That nothing be done through contention or vaine glory, but that in meeknesse of mind every man esteeme other better then himselfe. ¶ Look not every man on his owne things; but every man also on the things of other men. ¶ Let the same mind be in you that was in Christ Iesus. ¶ Who being in the forme of God, thought it no robbery to be equal with God: ¶ But he made himselfe of no reputation, and took on him the forme of a servant, and was made like unto men, & was found in shape as a man. ¶ He humbled himselfe, and became obedient unto the death, even the death of the crosse.

9 Therefore God hath also highly exalted him, and given him a name above every name,

10 * That at the Name of Iesus should every knee bow, both of things in heaven, and things in earth, and things under the earth,

11 * And that every tongue should confesse that Iesus Christ is the Lord, unto the glory of God the Father.

12 Therefore my beloved, as ye have alwayes obeyed, not as in my presence onely, but now much more in mine absence, so make an end of your owne salvation with feare and trembling.

13 For it is God which worketh in you, both the will and the deed, even of his good pleasure.

14 Doe all things without murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughty and crooked nation, among whom ye shine, as * lights in the world.

16 Holding forth the word of life, that I may reioyce in the day of Christ, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered up by you on the sacrifice, and service of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Iesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 * For all sake their owne, and not that which is Iesus Christs.

22 But ye know the proofe of him, that as a sonne with the father, hee hath served with me in the Gospel.

23 Will therefore I hope to send assoone as I know how it will goe with me.

24 And trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to send my brother Epaphroditus unto you, my companion in labour, and fellow souldier, even your messenger, and he that ministered unto me such things as I wanted.

26 For he longed after all you, and was full of heavinesse, because ye had heard that he had been sicke.

27 And no doubt he was sicke, very neere unto death: but God had mercie on him, and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might be the lesse sorrowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the workes of Christ he was neere unto death, and regarded not his life, to fulfil that service which was lacking on your part toward me.

CHAP.

Rom. 14. 11.

1sa. 45. 23.

g Worship and

be subicct to him.

Ioh 13. 13. 1 cor.

8. 6. and 12. 3.

CHAP. III.

3 Hee warneth them to beware of false teachers,
3 Against whom bee sister Christ, 4 Likewise
himselfe, 9 and his doctrine, 12 And reprooveth
mans owne righteousness.

a Which ye haue
often heard of
me.

b Which barke
against the true
doctrine to fill
their bellies.

c The false Apo-
stles gloried in
their circumci-
sion, whereunto

d Paul here alu-
deth, calling
them concision,
which is cutting
off, and tearing
asunder of the
Church.

e In outward
things.

2 Cor. 11. 22.
Acts 23. 6.

f Or, profession,
e As one grafted
in him by faith.

f That is, to
life everlasting.

g Or haue no v
taken full posses-
sion thereof, nor
that he doubted

to attaine vnto
it, but because he
would declare
the excellencie
thereof.

h We can runne
no further then
God giueth vs
strength, & they-
eth vs the way.

i That is, to ob-
taine the crowne
of glory in the
heavens

k Or haue more
profited then
others.

l This perfection
standeth in for-
saking sinne, and
to bee renewed
through faith by
him which is
enely perfect.

m This is, that
this is the true
wisdom, and a
straight rule of
living

Rom. 15. 5.
1 Cor. 1. 10.

Rom. 16. 17, 18.
n That is, of the
Gospel, which
is the preaching
of the crosse.

Moreover, my brethren, reioyce in the
Lord. It grieveth mee not to write the
same things to you, and for you it is a sure
thing.

2 Beware of dogges: beware of euill
workers: beware of the concision.

3 For wee are the Circumcision, which
worship God in the Spirit, and reioyce in
Christ Iesus, and haue no confidence in the
flesh.

4 Though I might also haue confidence
in the flesh. If any other man thinketh that
he hath whereof hee might trust in the flesh,
much more I:

5 Circumcised the eighth day, of the kin-
red of Israel, of the tribe of Benjamin, * an
Hebrew of the Hebrewes, * by the Law a
Pharisee.

6 Concerning zeale, I persecuted the
Church: touching the righteousness which
is in the Law, I was blameable.

7 But the things that were vantage vn-
to mee, the same I counted losse for Christs
lake.

8 Yea, doubtlesse I thinke all things but
losse for the excellent knowledge sake of
Christ Iesus my Lord, for whom I haue
counted all things losse, and doe iudge
them to bee doing, that I might winne
Christ,

9 And might bee found in him: that is,
not hauing mine owne righteousness, which
is of the Law, but that which is through the
faith of Christ, even the righteousness which
is of God through faith,

10 That I may know him, and the ver-
ue of his resurrection, and the fellowship of
his afflictions, and bee made conformed
vnto his death,

11 If by any meanes I might attaine vn-
to the resurrection of the dead:

12 As for as though I had already attain-
ed to it, either were I already perfect: but I
follow, if that I may comprehend that for
whose sake also I am comprehended of
Christ Iesus.

13 Brethren, I count not my selfe, that I
haue attained to it, but one thing I doe: I for-
get that which is behind, and indure my
selfe vnto that which is before,

14 And fellow hard toward the marke,
for the price of the high calling of God in
Christ Iesus.

15 Let vs therefore as many as be perfect,
be thus minded: and if ye be otherwise
minded, God shall reuocate euen the same
vnto you.

16 Where the less, in that whereunto wee
are come, let vs proceed by one rule, * that
we may minde one thing.

17 Brethren, be followers of mee, and
looke on them, which walke so, as ye haue vs
for an example.

18 * For many walke, of whom I haue
told you often, & now tell you weeping, that
they are the enemies of the Crosse of Christ,

19 Whose end is damnation, whose God
is their belly, & whose glory is to their shame,
which minde carnally things.

20 But our conuersation is in heauen,
from whence also wee looke for the Sani-
our, euen the Lord Iesus Christ,

21 Who shall change our vile body, that
it may be fashioned like vnto his glorious
body, according to the working, whereby hee
is able euen to subdue all things vnto him-
selfe.

CHAP. IIII.

8 Hee exhorteth them to be of honest conuer-
sation, 15 and thanketh them because of the promise
that they made for him being in prison, 21 And so
concludeth with salutation.

Therefore, my brethren beloved and lou-
ged for, my toy, and my crowne, so con-
tinue in the Lord, ye beloved.

2 I pray Eudias, and beseech Synty-
che, that they be of one accord in the Lord.

3 Psea, and I beseech thee, faithful poke-
fellow, helpe those women, which laboured
with me in the Gospel, with Clement also,
and with other my fellow labourers, whose
names are in the Booke of life.

4 Reioyce in the Lord alway, againe I
say, reioyce.

5 Let your patient mind be knowen vnto
all men. The Lord is at hand.

6 * Be nothing carefull, but in all things
let your requests bee heard vnto God in
prayer, and supplication, with giuing of
thanks.

7 And the peace of God which passeth all
vnderstanding, shall preserve your hearts
and minds in Christ Iesus.

8 Furthermore, brethren, whatsoeuer
things are true, whatsoeuer things are ho-
nest, whatsoeuer things are iust, whatsoeuer
things are pure, whatsoeuer things are good
to loue, whatsoeuer things are of good re-
port, if there be any vertue, or if there be any
praise, thinke on these things,

9 Which ye haue both learned and recei-
ued, and heard, and seen in me: those things
doe, and the God of peace shall bee with
you.

10 Now I reioyce also in the Lord great-
ly, that now at the last ye are * resumed a-
gain to care for mee, wherein notwithstanding
ye were carefull, but ye lacked opportu-
nity.

11 I speake not because of want: for I
haue learned in whatsoeuer state I am, ther-
ewith to be content.

12 And I can be abased, and I can a-
bound: eury where in all things I am in-
structed both to be full, and to be hungry,
and to abound, and to haue want.

13 I am able to doe all things through
the helpe of Christ, which strengtheneth
mee.

14 Notwithstanding ye haue well done,
that ye did communicate to mine affliction.

15 And ye Philippians know also that in
the beginning of the Gospel, when I de-
parted from Macedonia, no Church com-
municated with me concerning the matter
of giuing and receiuing, but ye only.

Or, reward.
o The vaine glo-
ry which they
seeke after in this
world, that turne
to their confusi-
on and shame.
p In mine and
affection.
1 Cor. 1. 7.
Tit. 2. 1, 13.

Psal 69. 28, Luke
10. 20. Rom. 3. 5.
and 10. 12, and
31. 27.

a This booke
Ezekiel calleth
the writing of the
house of Is-
rael, and the le-
cret of the Lord,

chap. 1. 3. 9.

b To succour
you.

Math. 6. 25.
c From Satan,
who seeketh to
take from vs this
peace of con-
science.

d That is, begin
anew to help me,
e That I was not
able to endure
my poetrie.

f Not of his owne
vertue or free
will.

g When I first
preached the
Gospel vnto you.

h Hee had giuen
of his part in
communicating
with them spiri-
tual things, but
he receiued no-
thing of them,
which ought at
least to haue re-
lieued him in his
necessitie.

16 For enen when I was in Thessalonica, yee sent once, and afterward againe for my necessitie,

17 Not that I desire a gift: but I desire the fruite which may farther your reckoning.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your ne-

cessities through his riches with glory in Iesus Christ.

20 Unto God euen our Father be praise for euermore, Amen.

21 Salute all the Saints in Christ Iesus. The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they which are of Celars household.

23 The grace of our Lord Iesus Christ be with you all, Amen.

Written to the Iohannians from Rome, and sent by Epaphroditus.

i Of such as did belong to the Emperour Nero.

The Epistle of Paul to the Colossians.

THE ARGUMENT.

IN this Epistle Saint Paul putteth difference betweene the liuely, effectuell and true Christ, and the fained counterfeit, and imagined Christ, whom the false Apostles taught. And first, hee confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite toward them, teaching them also that saluation, and whatsoever good thing can be desired, standeth onely in Christ, whom onely wee embrace by the Gospel. But forasmuch as the false brethren would haue mixed the Law with the Gospel, hee toucheth those flatterers vehemently, and exhorteth the Colossians to stay only on Christ, without whom all things are but mere vanitie. And as for circumcision, abstinence from meates, externall holinesse, worshipping of Angels as meanes whereby to come to Christ, he vterly condemneth, shewing what was the office and nature of ceremonies, which by Christ is abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faithful.

CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discouereth the counterfeit Christ of the false Apostles. 25 He approueth his authority and charge, 28 and of his faithfull executing of the same.

Paul an Apostle of IESVS Christ, by the will of God, and Timothyus our brother, 2 To them which are at Colosse, Saints and faithful brethren in Christ: Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Wee giue thanks to God euen the Father of our Lord Iesus Christ, alwaies praying for you:

4 Since we heard of your faith^b in Christ Iesus, and of your loue towards all Saints,

5 For the hopes sake which is laide by for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that yee heard and truly knew the grace of God.

7 As yee also learned of Epaphras our deare fellow seruant, which is for you a faithful minister of Christ:

8 Who hath also declared vnto vs your loue, which yee haue^c by the spirit.

9 For this cause wee also, since the day we heard of it, cease not to pray for you, and to desire that yee might bee fulfilled with knowledge of his will, in all wisdom, and spirituall vnderstanding,

10 That yee might walke worthy of the

Lord, and please him in all things, being^a fruitfull in all good workes, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulness,

12 Giuing thanks vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome^a of his deare Sonne,

14 In whome wee haue redemption through his blood, that is, the forgiveness of sinnes.

15 Who is the^a image of the invisible God, the^a first borne of every creature.

16 For by him were all things created, which are in heauen, and which are in earth, things visible and invisible: whether they be Thrones, or Dominions, or Principallities, or Powers, all things were created by him and for him.

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: he is the beginning,^a and the first borne of the dead, that in all things he might haue the preeminence.

19 For it pleased the Father, that in him should all fulnesse dwell,

20 And by him to reconcile^a all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heauen.

21 And you which were in times past strangers, and enemies, because your mindes were set in euill workes, hath he now also reconciled,

1, Cor. 1. 5.

Math. 3. 17. and 17. 5. 2. pet. 1. 17.

Hebr. 1. 3. e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Rome before any thing was created.

John 1. 3. 1. Cor. 1. 5. 20.

reuel. 1. 5.

g He that rose first againe from the dead, to take possession of life everlasting: which rising may be called a new birth.

John 1. 14. chap. 2. 9.

h That the Church, which is his body, might receiue of his abundance.

i That is, the whole Church,

Or, shewd toward your counts,

a Which was a city of Phrygia,

b For without Christ there is no faith to be faued by, but onely a vaine opinion.

c Which comprehends of the holy Ghost.

d That is, Gods,

Ephe. 4. 1. Phil. 1. 27. 1. thes. 2. 12.

Luke 1. 75. 1. cor.
1. 2. eph. 1. 4.
titus, 2. 1. 1. 2.
John 15. 6.

k Or, your com-
munitie.

l As Christ hath
once suffered in
himselfe to re-
deem his Church
& to sanctifie it:
so doth he dayly
suffer in his me-
bers, as partaker
of their infirmi-
ties, and therefore
a reuenger of
their iniuries.
m Which is the
promis of
Christ, and of
the calling of
the Gentiles.

Rom 16. 25. eph.
9. 2. tim. 1. 10.
titus, 1. 2. 1. pet. 1.
20.

n Whom he hath
elected and con-
secrated to him
by Christ.

1. Tim. 1. 1.

22 In the body of his flesh through death
to make you * holy and unblameable, and
without fault in his sight.

23 * If ye continue grounded and stabli-
shed in the faith, and be not mooued away
from the hope of the Gospel, whereof ye haue
heard, and which hath bene preached to eue-
ry creature which is vnder heauen, whereof
I Paul am a minister.

24 Now reioyce I in my sufferings for
* you, and fulfill * the rest of the afflictions of
Christ in my flesh, for his bodies sake, which
is the Church,

25 Whereof I am a minister, according
to the dispensation of God, which is giuen
me vnto youward, to fulfill the * word of
God,

26 * Which is the mystery hid since the
world began, and from all ages, but now is
made manifest to his * Saints,

27 To whom God would make known
what is the riches of his glorious mystery a-
mong the Gentiles, which riches is Christ in
you, * the hope of glory.

28 Whom we preach, admonishing euery
man, and teaching euery man in all wil-
dome, that wee may present euery man per-
fect in Christ Iesus:

29 Whereunto I also labour and strue,
according to his working, which worketh in
me mightily.

CHAP. II.

1 Having professed his good will toward them, 4
he admonisheth them not to turne b. eke from Christ,
8 to the seruice of Angels or any other inuention, or
else ceremonies of the Law, 17 Which haue finished
their office, and are ended in Christ.

F Or, I would ye knew what great // sigh-
ring I haue for your sakes, and for them
of Laodicea, and for as many as haue not
seen my * person in the flesh,

2 That their hearts might be comforted
and they knit together in loue, and in all ri-
ches of the full assurance of vnderstanding,
to know the mystery of God euen the fa-
ther, and of Christ:

3 In whom are hid all the treasures of
wisdom and knowledge.

4 And this I say, lest any man should be-
guile you with enticing words:

5 * For though I be absent in the * flesh,
yet am I with you in the * spirit reioycing,
and beholding your order, and your steadfast
faith in Christ.

6 As ye haue theretore receiued Christ
Iesus the Lord, so walke in him,

7 Rooted and built in him, and sta-
bilished in the faith, as ye haue * ben taught,
abounding therein with thanksgiving.

8 Beware least there be any man that
shoyle you through * philosophie, and vaine
deceit, through the traditions of men, accor-
ding to the rudiments of the world, and not
after Christ.

9 * For in him dwelleth all the fulnes of
the * Godhead // bodily.

10 And ye are complete in him, which is
the head of all principallity and power:

11 In whom also ye are circumcised with
* circumcision made without hands, by put-

ting off the filthy body of the flesh, through
the circumcision of Christ,

12 In that ye are * buried with him
through baptism, in whom ye are also rais-
ed vp together through * the faith of the
operation of God, which raised him from the
dead.

13 * And vee which were dead in sinnes,
and in the vncircumcision of your flesh, hath
he quickened together with him, forgiving
// you all your trespasses,

14 And putting out the * // handwriting
of ordinances that was against vs, which
was contrary to vs, he euen tooke it out of
the way, and fastened it vpon the crosse.

15 And hath * spoiled the principallities,
and powers, and hath made a shew of them
openly, and hath triumphed ouer them in
the laine crosse.

16 Let no man theretore condemne you
in meat and drinke, or in respect of an * holy
day, or of the new moone, or of the Sabbath
dayes.

17 Which are but a shadow of things to
come: but the body is in Christ.

18 * Let no man // at his pleasure
rule ouer you, by humbleness of minde and
worshipping of Angels, aduancing himselfe
in those things which hee neuer saw, rashly
puffed vp with his fleshly minde,

19 And holdeth not the head, whereof all
the body is furnished & knit together by ioynts
and bands increaseth with the increasing of
God.

20 Wherefore if ye be dead with Christ
from the ordinances of the world, why, as
though ye liued in the world, are ye burdened
with traditions?

21 As, Touch not, Taste not, Handle not:

22 Which all * perish with the vslings, and
are after the commandements and doctrines
of men:

23 Which things haue in deede a shew of
wisdom, in * voluntary religion and hum-
bleness of minde, and in not sparring the bo-
dy: // neither haue they it in any estimation
to satisfie the * flesh.

led them at their pleasure into all superstition and errour. // Or, de-
fraud you of your price. m And appertaine nothing to the king-
dome of God. n Such as men haue chosen according to their own
fantasie. // Or, but they are of no value, saue for the filling of the flesh.
o They pinch and defraud their body, to shew themselves greater
hypocrites.

CHAP. III.

1 Hee sheweth where wee should seeke Christ. 5.
He exhorteth to mortification, 10 To put off the
olde man, and to put on Christ. 12 To the which is
addeth exhortations both generall and particular, to
charity and humility.

1 * If ye then be // risen with Christ, seeke those
things which are aboue, where Christ si-
teth at the right hand of God.

2 Set your affections on things which
are aboue, and not on things which * are on
the earth.

3 For ye are * dead, and your life is hid
with Christ in God.

4 When Christ which is our life, shall
appeare, then shall ye also appeare with him
in glory.

f Made by the
Spirit of Christ.
Rom. 6. 4.
Ephes. 1. 19.
g In beleeuing
that God by his
power raised vp
Christ, whereof
we haue a sure
token in our
baptisme.

Ephes. 2. 1.
// Or, vnto our.

Ephes. 2. 15.

// Or, obligation.

h The ceremo-

nies, and rites

were as it were a

publike professi-

on, and hand-

writing of the

miserable estate

of mankinde: for

circumcision did

declare our natu-

ral pollution:

the purifying

and washings

signified the filth

of sinne: the sa-

crifices testified

that we were

guilty of death,

which were all

taken away by

Christs death.

i As Satan and

his Angels from

whom he hath

taken all power.

k Or, distincti-

on, as to make

distinfence be-

tweene dayes.

Matth. 24. 4.

l Meaning that

the hypocrites

// Or, paine & care,
a Me present in
body.

1. Cor. 1. 5.

b In body,

c In minde.

1. Cor. 3. 5.

d Teaching you
vaine specula-
tions, as worship-
ping of Angels,
of blind ceremo-
nies, & beggerly
traditions: for
now they haue
none vfe seeing
Christ is come.

Chap. 1. 19.

John 1. 14.

c In saying that
the Godhead is
really in Christ,
he sheweth y he
is very God: also
saying in him, he
declareth two
distinct natures,
and by this word
dwelleth, he pro-
ueth that it is
there for euer.

// Or, essentially,

Rom. 2. 29.

a After that yee
haue bene dead
to beggerly ce-
remonies.

b Which either
serue but for a
time, or else are
invented by
men.

c With Christ.

Ephes. 5. 3.

d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the spirit and not in the flesh.

Rom. 6. 4. ephes. 4. 25. hebr. 12. 1. 1. pet. 2. 1. and 4. 1. 2.

Gen. 1. 26 and 5. 1. and 9. 6.

Ephes. 4. 3. 3. and 6. 11.

e He sheweth what fruits are in them & are dead to the world, and are risen againe with Christ.

|| Or, the bowels of mercies.

f Let it guide all your doings.

|| Or, grace: us, or, thankfull.

g The doctrine of the Gospel.

h Psalms properly containe complainings to God, narrations and expostulations: himnes onely thanksgiving, songs comeine praises & thanksgiving, but not so largely and amply as hymnes doe.

Ephes. 4. 39.

|| Or thanksgiving

1. Cor. 10. 31.

Ephes. 5. 2. 2.

1. Pet. 3. 7.

ephes. 5. 25

Ephes. 6. 1.

i Which are in the Lord.

k B; too much rigour.

Ephes. 6. 5. tit. 2. 9

1. pet. 2. 18.

l The cruell master.

Deut. 10. 17. wif-

6. 7. eclus. 35. 12

rom. 2. 11. gal. 2. 6

ephes. 6. 9.

m Whether he be master or servant.

5 * 4 **W**orship therefore your members which are on the earth, fornication, uncleannes, the inordinate affection, euill concupiscence, and couetousnesse, which is idolatry.

6 **F**or the which things takes the wrath of God commeth on the children of disobedience.

7 **W**herein yee also walked once, when yee liued in them.

8 * **B**ut now put ye away euill all these things, wrath, anger, malicousnesse, cursed speaking, filthy speaking out of your mouth.

9 **L**ie not one to another, seeing that yee haue put off the old man with his workes,

10 **A**nd haue put on the new, which is renewed in knowledge after the image of him that created him,

11 **W**here is neither Greecian, nor Iew, circumcision nor uncircumcision, Barbarian, Scythian bond, free: But Christ is all and in all things.

12 * **N**ow therefore, as the elect of God holy and beloued, put on || tender mercie, kindness, humblenesse of mind, meeknesse, long suffering:

13 **F**orbearing one another, and forgiving one another, if any man haue a quarrel to another: euil as Christ forgave you, euil so doe ye.

14 **A**nd aboue all these things, put on loue, which is the bond of perfectnesse.

15 **A**nd let the peace of God rule in your hearts, to the which yee are called in one body, and be ye || amiable.

16 **L**et the word of Christ dwell in you plentifully in all wisdom, teaching and admonishing your owne selues, in || Psalms, and hymnes, & spiritual songs, singing with a || grace in your hearts to the Lord.

17 * **A**nd whatsoever ye shall do in word or deed, doe all in the Name of the Lord Iesus, giving thanks to God, euil the Father by him.

18 **C**laires, submit your selues vnto your husband, as it is comely in the Lord.

19 * **W**if bands loue your wiues, and bee not bitter vnto them.

20 **C**hildzen, obey your parents in all things: for that is well pleasing vnto the Lord.

21 **F**athers, || prouoke not your children to anger, lest they be discouraged.

22 **S**ervants, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruite as men please, but in singleness of heart, fearing God.

23 **A**nd whatsoever ye doe, doe it heartily, as to the Lord, and not vnto men,

24 **K**nowing that of the Lord ye shall receive the reward of the inheritance: for yee serue the Lord Christ.

25 **B**ut he that doth wrong, shall receive for the wrong that he hath done, and there is no respect of persons.

C H A P. IIII.

2 **H**ee exhorteth them to be seruent in prayer, 3 To walke wisely toward them that are not yet come to the true knowledge of Christ. He salueth them, and wisheth them all prosperitie.

Ye masters, doe vnto your seruantes, that which is iust and equall, knowing that ye also haue a master in heauen.

2 **C**ontinue in prayer, and watch in the same with thanksgiving.

3 * **P**raying also for vs, that God may open vnto vs the doore of utterance, to speake the mystery of Christ: wherefore I am also in bonds,

4 **T**hat I may better it, as it becommeth me to speake.

5 **M**ake wisely toward them that are without, and redeme the time.

6 **L**e: your speech be gracious alwayes, and powdered with salt, that ye may know how to answer euery man.

7 **T**ychicus our beloued brother, and faithfull minister, and fellow seruant in the Lord, shall declare vnto you my whole state,

8 **W**hom I haue sent vnto you for the same purpose, that he might know your state, and might comfort your hearts.

9 * **W**ith Onesimus a faithfull and a beloued brother, who is one of you. They shall shew you of all things here.

10 **A**ristarchus my prison fellow salueth you, and **B**arcus, **B**arnabas sisters sonne (touching whom yee receiued commandements: If he come vnto you, receive him.)

11 **A**nd **I**esus which is called Justus, which are of the circumcision. These onely are my worke fellows vnto the kingdom of God, which haue been vnto my consolation.

12 **E**paphras the seruant of Christ, which is one of you, salueth you, and alwayes striveth for you in prayers, that yee may stand perfect, and full in all the will of God.

13 **F**or I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * **L**uke the beloued physician greeteth you, and **D**emas.

15 **S**alute the brethren which are of Laodicea, and **A**mpbas, and the Church which is in his house.

16 **A**nd when this Epistle is read of you, cause that it bee read in the Church of the Laodiceans also, and that ye likewise read the Epistle written from Laodicea.

17 **A**nd say to **A**rchippus, Take heed to the ministry, that thou hast receiued in the Lord, that thou fulfill it.

18 **T**he salutation by the hand of mee **P**aul Remember my bands. Grace be with you, Amen.

Written from Rome to the Colossians and sent by Tychicus and Onesimus.

Luke 18. 1.

1. thes. 5. 17.

Ephes. 6. 18.

2. thes. 3. 1.

a That I may freely preach the Gospell.

Ephes. 5. 15.

b To the commodity of your neighbours.

c Bestow the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.

d Pertaining to edification, and mixt with no vanity.

Philim. 10.

e If they onely did helpe him to preach the Gospell at Rome,

where was Peter? or those five and twenty yeres that they saine he abode at Rome.

f In preaching the Gospell.

1. Tim. 4. 10, 11.

g Either to Paul or els which they would write as an answer to this Epistle sent to the Colossians,

The first Epistle of Paul to the Thessalonians.

THE ARGUMENT.

After that the Thessalonians had bene well instructed in the faith, persecution (which perpetually followeth the preaching of the Gospel) arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothee to strengthen them, who soone after admonishing him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to be constant in faith. and to suffer whatsoever God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the purity of their Religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mooning vaine and curious questions to overthrow their faith, taught falsely, as touching the point of the resurrection from the dead: whereof hee briefly instructed them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, lest the sudden coming of Christ come vpon them at vnwares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so steadfast in faith and good works, 6 and receiue the Gospel with such earnestnesse, 7 That they are an example to all others.

Paul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

2 **A**lwe giue thanks alwayes for you all, making * mention of you in our prayers

3 **W**ithout ceasing, remembering your effectuall faith, and diligent loue, and the patience of you hope in our Lord Iesus Christ in the sight of God euen our Father,

4 **K**nowing, beloued brethren, that ye are elect of God.

5 **F**or our Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner wee were among you for your sakes.

6 **A**nd ye became followers of vs, and of the Lord, and receiued the word in much affliction, with * ioy of the holy Ghost,

7 **S**o that ye were as * examples to all that beleue in Macedonia and Achaia.

8 **F**or from you sounded out the word of the Lord, not in Macedonia, and in Achaia onely: but your faith also which is toward God spread abroad in all quarters, that wee need not to speake any thing.

9 **F**or they themselves shew of you what manner of entering in we had vnto you, and how ye turned to God from idoles, to serue the * liuing and true God,

10 **A**nd to looke for his Sonne from heaven, whom he raised from the dead, euen Iesus which deliuereth vs from the * wrath to come.

CHAP. II.

1 **T**o the intent they should not faint under the crosse, *2* hee commendeth his diligence in preaching, *3* **A**nd their in obeying. *18* **H**ee exhorteth his absence, that hee could not come and open his heart to them.

FOR ye your selues know brethren, that our entrance in vnto you was not in vaine.

2 **B**ut euen after that we had suffered before, and were thankfully increased at * Philippi (as ye know) we were bold in our God, to speake vnto you the Gospel of God with much sitting.

3 **F**or our exhortation was not by deceit, nor by uncleannesse, nor by guile.

4 **B**ut as we were allowed of God, that the Gospel should be committed vnto vs we so speake, not as they that * please men, but God which trieth our hearts.

5 **N**either yet did we euer be flattered with words, as ye know, nor coloured with uncleannesse, God is record.

6 **N**either sought we praise of men, neither of you, nor of others.

7 **W**hen we might haue bin schargeable, as the Apostles of Christ: but we were gentle among you, euen as a * nurse cherisheth her children.

8 **T**hus being affectioned toward you, our godd will was to haue dealt vnto you, not the Gospel of God onely, but also our owne sonles, because ye were deare vnto vs.

9 **F**or ye remember, brethren, * our labour and transile: for we laboured day and night, because wee would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 **W**e are witnesses, and God also, how holily and iustly, and vnblaameably we behaved our selues among * you that beleue.

11 **A**s ye know how that we exhorted you, and comforted, and besought euerie one of you (as a father his children)

12 **T**hat ye * would walke worthy of God, who hath called you vnto his kingdom and glory.

13 **F**or this cause also thanke wee God without ceasing, that when ye receiued the word of the preaching of God, ye receiued it not as the word of men, but as it is inwardly the word of God, which also worketh in you that beleue.

14 **F**or brethren, ye are become followers of the Churches of God, which in Judea creeke * Christ Iesus, because ye haue also receiued the same things of your brethren.

a Not in outward shew and in pompe, but in trauell and in the feare of God.

Acts 16. 12, 13.
b By his helpe and grace.

c Which declareth a naughty conscience.

d In authority.

d He humbled himselfe to support all things without all respect of lucre: euen as the tender mother

which nourisheth her children, and thinketh no offence to giue for her childrens sake.

Actes 20. 34.
1. cor 4. 12.

2. thes. 3. 8.
e For it is not possible to auoid the reproches of the wicked,

which euer haue good d. mgs. *Ephes 4. 1. philis 27. col. 1. 10.*

a For there is no Church which is not ioyned together in God.

2. thes. 1. 3.
Philis 1. 3. 4.

b Which declareth it selfe by most liuely fruits.

c Whereby you declared your selues most ready and painefull to helpe the poore.

d The effectuall preaching of the Gospel is an euidentoken of our election.

e To beleue and to be fully persuaded to haue the gifts of the holy Ghost, and ioyfully to suffer for Christs sake, are most certaine signes of our election.

f Or, paterne.

g To wit, all the faithful.

h For idoles are dead things, and onely fained fantasies.

i Which he shall execute vpon the wicked.

f In his Name and vnder his power.

g And would hinder all men from their saluation.
h And heape vp the measure, Mat. 23. 32.
i He meaneth not this of all the Iewes in general: but of certaine of them particular-ly, which ceased not after they had put Christ to death, to persecute his word and his ministers,
Rom. 1. 17.
k Therefore I could not forget you, except I would forget my selfe.

country men, euen as they haue of the Iewes.
15 Who both killed the Lord Iesus, and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary to all men.
16 And forbid vs to preach vnto the Gentiles, that they might be clauden, to fulfill their sinnes alwaies: for the wrath of God is come on them, to the vermouth.
17 Forasmuch brethren, as we were kept from you for a season, concerning sight, but not in the heart, we enforced the more to see your face with great desire.
18 Therefore we would haue come vnto you (if I could, at least once or twise) but Satan hindered vs.
19 For what is our hope or joy, or crovvn of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his coming?
20 Yes, yee are our glory and ioy.

CHAP. III.

2 He sheweth how greatly hee was affectioned to ward them, both in that he sent Timotheus to them, 10 And also prayed for them.

Wherefore since we could no longer forbear, we thought it good to remaine at Athens alone.

2 And haue sent Timotheus our brother, and Minister of God, and our labourer, fellow in the Gospel of Christ, to stablish you, and to comfort you touching your faith,

3 That no man should be moued with these afflictions: for yee your selues know, that we are appoynted therunto.

4 For verely when we were with you, we told you before that we should suffer tribulations, euen as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbear, I sent him, that I might know of your faith, least the tempter had tempted you in any sort, and that our labour had bene in vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith & loue, and that yee haue good remembrance of vs alwaies, desiring to see vs, as we also doe you.

7 Therefore brethren, we had consolation in you, in all our affliction, and necessity through your faith.

8 For now are we alone, if ye stand fast in the Lord.

9 For what thanks can we recompense to God againe for you, for all the sor where-with wee reioyce for your sakes before our God,

10 Night and day praying exceedingly, that wee might see your face, and might accomplish that which is lacking in your faith?

11 Now God himselfe, euen our Father, and our Lord Iesus Christ guide our iourney vnto you.

12 And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as wee doe toward you:

13 To make your hearts stable, and vnblicable in holinesse before God euen our Father, at the coming of our Lord Iesus Christ with all his Saints.

CHAP. IIIII.

1 He exhorteth them to holnesse, 6 Innocency, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

And furthermore we beseech you brethren, and exhort you in the Lord Iesus, that ye increase more and more, as yee haue receiued of vs how ye ought to walke, and to please God.

2 For ye know what commandements we gaue you by the Lord Iesus.

3 For this is the will of God, euen your sanctification, and that yee should abstaime from fornication,

4 That every one of you should know, how to possesse his vessel in holinesse and honour,

5 And not in the lust of concupiscence, euen as the Gentiles which know not God:

6 That no man oppresse or defraud his brother in any matter: for the Lord is auenger of all such things, as we also haue told you before time, and testified.

7 For God hath not called vs vnto uncleannes, but vnto holinesse.

8 We therefore that despise these things, despise not man, but God who hath euen giuen you his holy Spirit.

9 But as touching brotherly loue, ye need not that I write vnto you: for ye are taught of God to loue one another:

10 Pea, and that thing verily ye do vnto all the brethren, which are throughout all Macedonia: but we beseech you brethren, that ye increase more and more,

11 And that ye study to be quiet, and to meddle with your own business, and to work with your owne hands, as we commanded you,

12 That yee may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you.

13 I would not brethren, haue you ignorant concerning them which are after ye, that ye follow not, euen as other which haue no hope.

14 For if wee beleue that Iesus is dead, and is risen, euen so them which sleepe in Iesus, will God bring with him.

15 For this say we vnto you by the word of the Lord, that we which liue, and are remaining in the coming of the Lord, shall not prevent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a shout, and with the voyce of the Archangell, and with the trumpet of God: and the dead in Christ shall rise first.

17 Then shall we which liue and remaine, be caught vp with them also in the bodies out of the graue.

m Which is in the Name of the Lord, and as he should speak himselfe. 1 Cor. 15. 23. Mat. 24. 31. 1 Cor. 15. 52. n Meaning them which shall be found aliu. o In this sudden taking vp there shall be a kinde of mutation of the qualities of our bodies, which shall be as a kinde of death.

Chap. 5. 23. 1. cor. 1. 8.

a And as it were, ouercome your selues.

b The greeke word significth such commandements as one receiue th fro some man to giue them in his name to others.

c That is, yee should dedicate your selues wholly vnto God.

d That is, his body which is prophaned by such filthinesse.

e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto them.

f And not be idle.

g As strangers and infidels.

h But that ye may be able by your diligence to supply your want and necessity.

i He doeth not condemne all kinde of sorow, but that which proceedeth of infidelity.

k Or haue continued constantly in the faith of Christ.

l By raising them

a Rather seeking your commodity then mine owne, in sending of Timotheus to you. Actes 16. 1.

b His great affection toward the small flocke. c Meaning Sathan.

d If ye remaine constant in faith & true doctrine, I shall thinke that all mine afflictions be so many pleasures, & shall be restored from death to life. e. If you persevere in faith. Rom. 1. 10. and 15. 23. f We much daily grow from faith to faith.

clouds, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Therefore, comfort your selues one another with these words.

CHAP. V.

1 He enserueth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 11 And to regard such as preach Gods word among them.

Be of the times and seasons, brethren, ye haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, and safety, then shall come vpon them sudden destruction, as the treauise vpon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day should come on you, as it were a thiefe.

5 We are all the children of light, and the children of the day: we are not of the night, neither of darknesse.

6 Therefore let vs not sleepe as doo other, but let vs watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the day, be sober, putting on the breastplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the means of our Lord Iesus Christ,

10 Which died for vs, that whether wee wake or sleepe, wee should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Now wee beseech you, brethren, that

ye know them, which labour among you, and are ouer you in the Lord, and admonish you,

13 That ye haue them in singular loue for their workes sake. Be at peace among your selues.

14 All desire you, brethren, admonish them that are burlly: comfort the feeble minded: beate with the weake: be patient toward all men.

15 See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 Reioyce euermore.

17 Pray continually.

18 In all things giue thanks: for this is the will of God in Christ Iesus toward you.

19 Quench not the Spirit.

20 Despise not prophesying.

21 Try all things, and keepe that which is good.

22 Abstaine from all appearance of euill.

23 Now the very God of peace sanctifie you throughout: and I pray God that your whole spirit and soule and body, may be kept blamelesse vnto the comming of our Lord Iesus Christ.

24 Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

The first Epistle vnto the Thessalonians, written from Athens.

crease in godlinesse. 1 The preaching of the word of God. Chap. 3. 12, 13. 1. cor. 1. 8. m Then is a man fully sanctified and perfect, when his mind thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing, neither his body doth execute any thing contrary to the will of God. 1. Cor. 1. 9.

As the flocke is bound to loue the shepheard, so it is his duty to teach them and exhort them in true religion. h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke. Prob. 17. 13. 20. 22. matt. 5. 39 rom. 12. 17.

1. pet. 3. 9. i Have a quiet minde and conscience in Christ which shall make you reioyce in the middes of sorrowes, Rom. 5. 3. 2. cor. 6. 10. Luke 18. 1. eccles. 18. 22 col. 4. 2. k God that hath given his spirit to his elect, will neuer suffer it to be quenched, but hath reueiled by what meanes it may be maintained, that is, by such exhortations as these, and by continuall in-

The second Epistle of Paul to the Thessalonians.

THE ARGUMENT.

1 Rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally, commending himselfe to their prayers, and encouraging them to constancie, hee willeth them to correct such charpely, as liue idly of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue and patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruits shall come thereof.

Paul and Siluanns, and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Iesus Christ:

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 Wee ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth.

1. Thess. 1. 3.

a Which excedeth of your faith as a most notable fruit. b The faithful by their afflictions see as in a cleare glasse, the end of Gods iust iudgements, when as they shall reigne with Christ, which haue suffered with him, and the wicked shall teele his extreme wrath and vengeance.

1 Thes. 4. 1.

c By whom he declareth his might.

d As God is everlasting, so shall their punishment be everlasting.

e The free beneuolence of Gods goodnesse comprehendeth his purpose, his predetermination and vocation: the worke of faith containeth our iustification, to the which God addeth glorification: and all these bee worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs.

4 So that wee our selues reioyce of you in the Churches of God, because of your patience, and faith in all your persecutions and tribulations that ye suffer.

5 Which is a token of the righteous iudgement of God, that ye may bee counted worthy of the kingdom of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you.

7 And to you which are troubled, rest with vs, when the Lord Iesus shall shewe himselfe from heauen with his mighty Angels,

8 In flaming fire, rendering vengeance unto them that doe not knowe God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, and to be made maruclous in all them that beleue (because our testimonie toward you was beleuen) in that day.

11 Therefore, wee also pray alwayes for you, that our God may make you worthy of his calling, and fulfill all the good pleasure of his goodnes, and the worke of faith with power,

12 That the name of our Lord Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till hee departing from the faith come first, 4 And the kingdom of Antichrist, 15 And therefore he exhorteth them not to be deceived, but to stand steadfast in the things that he hath taught them.

Now wee beseech you brethren, by the Naming of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly reuolued from your minde, nor troubled, neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any means: for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, even the sonne of perdition,

4 Which is an aduersarie, and exalteth himselfe against al that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing himselfe, that he is God.

a As false relations, or is comes.

b Which are spoken, or written.

Eph. 5. 6.

c A wonderfull departing of the most part from the faith.

d This wicked Antichrist comprehendeth the whole succession of the persecutors of the church,

and all that abominable kingdom of Satan, whereof some were beares, some lions, or other leopards, as Daniel describeth them, and is called the man of sinne, because he setteth himselfe vp against God.

e Who as hee destroyeth others, so shall he be destroyed himselfe.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what I withholdest that he might be revealed in his time.

7 For the mysterie of iniquitie doeth already worke: onely he which now withholdeth, shall let, till hee be taken out of the way.

8 And then shall the wicked man be revealed, whom the Lord shall consume with the spirit of his mouth, and shall abolish with the brightness of his coming,

9 Iuen him whose coming is by the working of Satan with all power, signes, and lying wonders,

10 And in all deceiuablenesse of unrighteousnesse, among them that perish, because they receiued not the loue of the truth, that they might be saved.

11 And therefore God shall send them strong delusion, that they should beleue lies,

12 That all the y might be damned, which beleued not the truth, but had pleasure in unrighteousnes.

13 But we ought to giue thanks alway to God for you, brethren, beloued of the Lord, because that God hath chosen you to saluation, through sanctification of the Spirit, and the faith of the truth,

14 Whereunto hee called you by our Gospel, to obtaine the glory of our Lord Iesus Christ.

15 Therefore brethren, stand fast, and keepe the instructions which ye haue bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every word and good worke.

f Because the false Apostles had perswaded after a sort the Thsalonians, that in the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare themselves to patience then to rest and quietnesse: for as yet there was a let, y is, that the Gospel should be preached throughout all,

g To wit, prauily, and therefore is called a mystery, because it is secret.

h Which shall stay for a time.

i That is, with his word.

k Meaning the whole time that he shall remaine,

l Satans power is limited that he cannot hurt the elect to their destruction.

m Delighted in false doctrine. n The fountaine of our election is the loue of God, the sanctification of the Spirit, and beleueing the true h, are testimonies of the time election. o Before the foundation of the world. p And Gospel. q By our preaching. r That is, the doctrine. 1. Thes. 2. 2. chap. 3. 6. f That is, by my preaching of the Gospel.

CHAP. III.

1 Hee desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reprove the idle, 16 And so wisheth them all wealth.

Furthermore, brethren, pray for vs, that the word of the Lord may haue free passage, and be glorified, euen as it is with you,

2 And that wee may be deliuered from unreasonable and euil men: for all men haue not faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from euill.

4 And we are persuaded of you through the Lord, that ye both doe, and will doe the things which wee command you.

5 And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

f Because the false Apostles had perswaded after a sort the Thsalonians, that in the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare themselves to patience then to rest and quietnesse: for as yet there was a let, y is, that the Gospel should be preached throughout all,

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1. Thes. 2. 2. chap. 3. 6. f That is, by my preaching of the Gospel.

1. Thes. 2. 2. chap. 3. 6. f That is, by my preaching of the Gospel.

d Which is to
travaille, if ye wil
eat, as verse 10.

Chap. 2. 15.

1. Cor. 4. 12.

1. thess. 4. 11.

Actes 20. 34.

1. Cor. 4. 12.

1. Thess. 2. 9.

1. Cor. 11. 1.

e Then by the
word of God
none ought to
live idly, but
ought to give
himselfe to some
vocation, to get
his living by,
and to do good
to others.

6 Wee commaund you, brethren, in the
Name of our Lord Iesus Christ, that yee
withdrow your selves from every brother
that walketh inordinately, and not after the
instruction which he received of vs.

7 For ye your selves know how ye ought
to follow vs: * for we behaved not our selves
inordinately among you.

8 Neither toke we bread of any man for
nought: but we brought with * labour and
travaille night and day, because wee would
not be chargeable to any of you.

9 Not but that wee had authority, * but
that we might make our selves an ensample
unto you to follow vs.

10 For even when wee were with you,
this wee warned you of, that if there were
any which would not * worke, that he should
not eat.

11 For wee heard, that there are some
which walke among you inordinately, and
worke not at all, but are busie bodies.

12 Therefore them that are such, we com-
mand and exhort by our Lord Iesus Christ,
that they worke with quietnes, and eat their
owne bread.

13 * And ye brethren, be not weary in wel
doing. Galat. 6. 9.

14 If any man obey not our sayings, note
him by a letter, * and haue no company with
him, that he may be ashamed.

15 Yet count him not as an enemy, but
admonish him as a brother.

16 Now the Lord of peace giue you peace
alwayes by all meanes. The Lord bee with
you all.

17 The salutation of mee Paul, with
mine owne hand, which is the stoken in eu-
ery Epistle: so I write.

18 The grace of our Lord Iesus Christ
be with you all, Amen.

¶ The second Epistle to the Thessaloni-
ans, written from Athens.

Matth. 18. 17.

1. cor. 5. 9.

f The end of ex-
communication,
is not to driue
from the Church
such as haue fal-
len, but to winne
them to the
Church by a-
mendement,
g Whether they
be mine Epistles
or other mens,

¶ The first Epistle of Paul to Timotheus.

THE ARGVMENT.

I N writing this Epistle, Paul seemed not onely to haue respect to reach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him because of his youth. And therefore he doeth arme him against those ambitious questionists, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, whereby they declared that professing the Law, they know not what was the chiefe end of the Law. And as for himselfe, he so confesseth his ynworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore he willett prayers to be made for all degrees and sorts of men, because that God by offing his Gospel and Christ his Sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers, as ordinary meanes in his Church to bring men to saluation, he describeth what manner of men they ought to be, to whom the mystic of the Son of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of Religion, men shall teach things contrary to the word of God. This done, hee teacheth what widowes should be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hasty in admitting, nor in iudging any: also what is the due of seruants, the nature of false teachers, of vaine speculations, of coueousnes, of sith men, and aboue all things he chargeth him to beware of false doctrine.

CHAP. I.

3 He exhorteth Timotheus to wait vpon his office,
namely to see that nothing be taught but Gods word,
&c. 5 Declaring that faith with a good conscience,
charity, and edification are the end thereof, 20 And
admonisheth of Hymeneus and Alexander.

¶ Or, ordinance.

Coloss. 1. 27.

Actes. 16. 1.

a So called, be-
cause he follow-
ed the simplicity
of the Gospel.



A LL an Apostle of Iesus
Christ by the commandement of God our Saviour,
and of our Lord Iesus Christ
* our hope,

2 * Unto Timotheus my
natural sonne in the faith: Grace, mercy,
and peace from God our Father, and from
Christ Iesus our Lord.

3 As I besought thee to abide still in E-
phesus, when I departed into Macedonia,
to doe that thou mayest command some that
they teach none other doctrine,

4 Neither that they giue heed to fables,
and genealogies, * which are endlesse, which
breed questions rather then godly edifying

which is by faith.

5 For * the end of the commandement
is loue out of a pure heart, and of a good con-
science, and of faith vnfeined.

6 From the which things some haue re-
red, and haue turned vnto vaine tangling.

7 They would be Doctors of the Law,
and yet vnderstand not what they speake,
neither whereof they assure.

8 * And we know that the Law is good,
if a man vse it lawfully.

9 Knowing this, that the Law is not
giuen vnto a righteous man, but vnto the
lawlesse and disobedient, to the vngodly,
and to sinners, to the vnholy, and to the
prophane, to murderers of fathers and mo-
thers, to manslayers,

good conscience without faith, nor faith without the word of God:
so their doctrine which is an occasion of contention, is worth no-
thing. ¶ Or, of the Law. Rom. 7. 12. c Whose hearts Gods Spi-
rit doeth direct to doe that willingly which the Law requirith: so
that their godly affection is to them: as a Law without further con-
straint. d Such as onely delight in sinning.

Rom 13. 10.

b Because these
questionists pre-
ferre i their curi-
ous fables to all
other know-
ledge, & beauti-
fied them with the
Law, as if they
had bin the very
Law of God, S.
Paul sheweth
that the end of
Gods Law is
loue, which can-
not be without
a good consci-
ence, neither a

Chap. 4. 7

titus 1. 14.

Chap. 6. 4.

e Which steale away children or seruants. Chap. 6. 15. f He declareth to Timothie the excellent force of Gods spirit in them whom he

hath chosen to beare his word, although before they were Gods viter enemies, to encourage him in this battell that he should fight against all idols and hypocrites.

g Not knowing that I fought against God.

h Which chased away infidelitie i Which overcame crueltie.

|| Or, faithfull and assured.

Matth. 9. 13.

marke 2. 17.

k He brasteth forth into these godly affections considering Gods great mercy toward him.

l It appeareth that the vocation of Timothie was approved by notable prophecies, which then were revealed in the primitive Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. Chap. 6. 12 m That is found doctrine. 1 Cor. 5. 5. n Excommunicate, and cast out of the Church.

10 To whomongers, to buggerers, to *mentheaters, tollars, to the peruerse, and if there be any other thing that is contrary to wholesome doctrine.

11 Which is according to the glorious Subject of the * blessed God, which is committed vnto me.

12 Therefore f I thanke him which hath made mee strong: that is, Christ Iesus our Lord: for he counted mee faithfull, and put me in his seruice:

13 When before I was a blasphemor, and a persecuter, and an oppressour: but I was receiued to mercie: for I did it ignorantly through unbelieve.

14 But the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.

15 This is a true saying, & by all means worthy to be receiued, that * Christ Iesus came into the world to saue sinners, of whom I am chief.

16 Notwithstanding for this cause was I receiued to mercie, that Iesus Christ should first shew on mee all long suffering vnto the ensample of them, which shall in time to come beleeue in Iesus vnto eternall life.

17 Now vnto the King euerlasting immortal, inuisible, vnto God only wise, be honour, and glory for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou by them shouldest * fight a good fight,

19 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke,

20 Of whom is Hymeneus and Alexander, * whom I haue * deliuered vnto Satan, that they might learne not to blaspheme.

19 Having faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke, 20 Of whom is Hymeneus and Alexander, * whom I haue * deliuered vnto Satan, that they might learne not to blaspheme.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparell and modestie of women.

I Charge thee therefore, that first of all, supplications, prayers, intercessions, and giuing of thanks be made for all men,

2 For kings, and for all that are in authority, that wee may lead a quiet and a peaceable life in all godlinesse and honesty.

3 For this is good and acceptable in the sight of God our Saviour.

4 * Who wil that all men shall be saved, and come vnto the knowledge of the truth,

5 For there is one God, and one Mediator betweene God and man, which is the man Christ Iesus.

6 Who gaue himselfe a ransome for all

men, to be a testimony in due time,

7 * Whereunto I am ordained a preacher and an Apostle (I speake the truth in Christ and lie not) euen a teacher of the Gentiles in faith and verity.

8 I will therefore that the men pray, euenly were lifting vp pure hands without wrath or doubting.

9 * Likewise also the women, that they aray themselves in comely apparell, with shamefastnesse and modestie, not with broidered haire, or gold, or pearles, or costly apparell,

10 But (as becommeth women that profess the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence.

13 For * Adam was first formed, then Eue.

14 * And Adam was not deceived: but the woman was deceived, and was in the transgression.

15 Notwithstanding, through bearing of children, she shall be saued, if they continue in faith and loue and holinesse with modestie.

1 Reade 1. Cor. 14. 34. Genes. 1. 27. Genes. 3. 6. m The woman was first deceived, and so became the instrument of Satan to deceive the man: and though therefore God punisheth them with subiection, and paine in their trauaile, yet if they be faithfull and godly in their vocation, they shall be saued. n That is, guiltie of the transgression. || Or, women.

CHAP. III.

1 He declareth what is the office of Ministers, 11 and as touching their families. 15 The dignitie of the Church, 16 And the principall point of the heavenly doctrine.

This is a true saying, * If any man desire the Office of a Bishop, hee desireth a worthy worke.

2 A Bishop therefore must be irreproachable, the husband of one wife, watchfull, sober, modest, harberous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all honesty.

5 For if any cannot rule his owne house, how shall hee care for the Church of God?

6 He may not be a yong scholler, lest he bring puffed vp, fall into the condemnation of the deuil

7 He must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuil.

8 Likewise must Deacons be honest, not

was a signe of incontinencie. || Or, reuerence. e If it be requisite that a man should take care in gouerning his owne house, how much more are they bound to be careful, which shall gouerne the Church of God?

f In the doctrine of faith. g Left being proud of his degree, he be likewise condemned as the deuil was, for lifting vp himselfe by pride. h That is, no man may haue any thing lusty to lay to his charge. i As being defamed, should become impudent, and doe much harme.

g Which should beleeue.

h Which the Prophets testified should offer himselfe for the redemption of man at the time that God had determined.

2. Tim. 1. 11.

i As testimonies of a pure heart and conscience.

1. Pet. 3. 3.

k The word signifies to plat, to stripe, to broid, to fold, to bush, to curl, or to lay it curiously: whereby all pompe and wantonnesse is condemned, which women vse in trimming their heads.

m The woman was first deceived, and so became the instrument of Satan to deceive the man: and though therefore God punisheth them with subiection, and paine in their trauaile, yet if they be faithfull and godly in their vocation, they shall be saued. n That is, guiltie of the transgression. || Or, women.

Tim. 1. 6.

a With a seruente zeale to profite the Church of God, wherefore he shall call him.

b Whether he be Pastour or Elder.

c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.

d For in those countreys at that time some men had more then one, which

e If it be requisite that a man should take care in gouerning his owne house, how much more are they bound to be careful, which shall gouerne the Church of God? f In the doctrine of faith. g Left being proud of his degree, he be likewise condemned as the deuil was, for lifting vp himselfe by pride. h That is, no man may haue any thing lusty to lay to his charge. i As being defamed, should become impudent, and doe much harme.

double,

Chap. i. 19.

k Having the true doctrine of the Goſpel, and the feare of God.

l Of the Biſhops and Deacons.

m The good report of all men.

n To ſerve God with greater aſſurance, becauſe they have alway a good conſcience

o This is ſpoken in reſpect of men for aſmuch as in this world the truth onely remaineth in the Church, by reaſon of Gods

word; for otherwiſe Chriſt is the foundation and the corner ſtone, which both beareth & maintaineth his Church.

p Approoved juſt, in that hee was not onely a man, but God alſo,

q So that the Angels marvelled at his excellencie.

r To the right hand of God, the Father.

double tongued, not given unto much wine, neither to ſilly lucre,

9 *^k Having the myſterie of the faith in pure conſcience.

10 And let them firſt be pruned: then let them minifter, if they be found blameleſſe.

11 Likewiſe their wines muſt be honeſt, not evil ſpeakers, but ſober, and faithfull in all things.

12 Let the Deacons bee the huſbands of one wiſe, and ſuch as can rule their children well, and their owne houſholds.

13 For they that have miniſtered well, get themſelves a good degree, and great liberie in the faith, which is in Chriſt Jeſus.

14 Theſe things write I unto thee, truſting to come very ſhortly unto thee.

15 But if I tarry long, that thou mayeſt yet know how thou oughteſt to behaue thy ſelfe in y^e houſe of God, which is the Church of the living God, the pillar and ground of truth.

16 And without controuerſie, great is the myſterie of godlineſſe, which is, God is maniſteſt in the fleſh, juſtified in the ſcriptur, aſcende of Angels, preached unto the Gentiles, beleueu on in the world, and received by in glory.

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which is the ſanctiour of all men, ſpecially of thoſe that beleue.

11 Theſe things command and teach.

12 Let no man deſpiſe thy youth, but bee unto them that beleue, an example, in word, in conſolation, in love, in ſtead, in faith, and in pureneſſe.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Diſpoſe not the gift that is in thee, which was giuen thee by prophecie with the laying on of the hands of the company of the Elders.

15 Theſe things exerciſe, & giue thy ſelfe unto them, that ſo it may be ſeene how thou profeſteſt among all men.

16 Take heede unto thy ſelfe, and unto learning: continue therein: for in doing this thou ſhalt ſaue thy ſelfe, and them that heare thee.

17 And without controuerſie, great is the myſterie of godlineſſe, which is, God is maniſteſt in the fleſh, juſtified in the ſcriptur, aſcende of Angels, preached unto the Gentiles, beleueu on in the world, and received by in glory.

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f The goodneſſe of God declareth it ſelfe toward all men, but chiefly toward the faithfull by preferring them: and here he meaneth not of life eueraſting.

g In godly zeale or gifts of the Spirit.

h And reuſation of the holy Ghoſt.

i Under this name he containeth the whole miſtery of the Church which

k Thou ſhalt faithfully do thy duty, which is an aſſurance of thy ſaluation.

l Thou ſhalt faithfully do thy duty, which is an aſſurance of thy ſaluation.

m Thou ſhalt faithfully do thy duty, which is an aſſurance of thy ſaluation.

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ao Thou ſhalt faithfully do thy duty, which is an aſſurance of thy ſaluation.

ap Thou ſhalt faithfully do thy duty, which is an aſſurance of thy ſaluation.

aq Thou ſhalt faithfully do thy duty, which is an aſſurance of thy ſaluation.

CHAP. V.

1 He teacheth him how he ſhall behaue himſelfe in rebuking all degrees.

2 An order concerning widowes.

3 The eſtabliſhing of miniſters.

4 The gouernance of his body, 24 and the iudgement of ſins.

R Ebuke not an elder, but exhort him as a father, and the younger men as brethren,

2 The elder women as mothers, the younger as ſiſters with all pureneſſe.

3 Honour widowes, which are widowes indeed.

4 But if any widow haue children or nephewes, let them learne firſt to ſhew godlineſſe toward their owne houſe, and to recompence their kinned: for that is an honeſt thing, and acceptable before God.

5 And ſhe that is a widow indeed, and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.

6 But ſhee that liueth in pleaſure, is dead while ſhe liueth.

7 Theſe things therefore command, that they may be blameleſſe.

8 If there be any that provideſt not for his owne, and namely for them of his houſe, he denieth the faith, and is worſe then an infidel.

9 Let not a widow bee taken into the number under threſcore yere old, that hath bene the wife of one huſband,

10 And well reported of for good works, if ſhe haue nourished her children, if ſhe haue lodged the ſtrangers, if ſhe haue waſhed the ſaints feet, if ſhe haue miniſtered unto them which were in aduerſitie, if ſhe were continually giuen unto euery good worke.

11 But reſuſe the younger widowes: for when they haue begun to waite, wanton againſt Chriſt, they will marry,

12 Having a damnation, becauſe they haue broken the firſt faith.

13 And likewiſe alſo being ſole, they learn

f Forgetting their vocation.

g Not onely haue ſlandered the Church in leauiſg their charge, but haue forſaken their religion, and therefore ſhall be puniſhed with eueraſting death.

h They haue not onely done diſhonour to Chri

in the constant and sincere confession of the same : willing him not to shrinke for feare of afflictions, but patiently to attend the issue as doe husbandmen, which at length receive the fruits of their labours, and to cast off all feare and care as souldiers doe, which onely seeke to please their captaine : shewing him briefly the summe of the Gospel which he preached, commanding him to preach the same to others, diligently taking heede of contentions, cutious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of H. meneus and Phileus, which subuerted the true doctrine of the resurrection, were so horrible : and yet to the intent that no man should be offended at their fall, being men of authority and estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come : yet hee reserueth them whom he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessary affaires, and so with his and other salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnesse and patience in persecution, and to continue in the doctrine that hee had taught him, 12 Whereof his bondes and afflictions were a gage. 16 A commendation of Onesiphorus.

Being sent of God to preach what life which he had promised in Christ Iesus,

Acts 12.3.

b Following the steps of mine ancessors, as Abraham, Isaac, Iacob and others, of whom I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certain lively flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore we must nourish it, and stirre it vp.

d With therest of the Elders of Ephesus, 1. Tim.

4.14.

e As though God would destroy vs.

1. Cor. 1.2.

ephe. 1. 3,4.

Tim. 3.5.

Rom. 1.6.25. ephe.

3.9. col. 1.26. tit.

1.2. 1. pet. 1.30.

f Hee speaketh here of his first coming, which thought seemed poore and contemptible, yet was honourable and glorious : therefore our mindes ought to bee lifted vp from the consideration of worldly things, to contemplate the maiesty thereof, 1. Tim. 2.7.

g Which is my selfe.

h The graces of the holy Ghost, the holy Ghost.

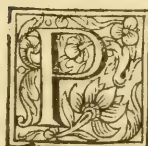
i Or, in the presence of many witnesses.

a So that the truth of God may remaine perfect.

b As with his household, and other ordinary affaires.

c So that the paine must goe before the recompence.

d. Notwithstanding mine imprisonment the word of God hath his race, and increaseth.



And an Apostle of Iesus Christ, by the wil of God, according to the promise of life which is in Christ Iesus,

2 To Timotheus my beloued sonne : Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, whom I serue from mine elders, with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioy :

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou stirre by the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not given to vs the Spirit of feare, but of power, and of loue, and of a sound minde.

8 We not therefore ashamed of the testimony of our Lord, neither of mee his prisoner; but be partaker of the afflictions of the Gospel, according to the power of God.

9 Who hath saved vs, and called vs with an holy calling, not according to our works, but according to his owne purpose and grace, which was given to vs through Christ Iesus before the world was,

10 But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortallite vnto light through the Gospel,

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed : for I know whom I haue beleueed, and I am perswaded that hee is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the whole some words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That worthy thing which was committed to thee, keep through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus : for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercy with the Lord at that day, and in how many things he hath ministered vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the whole some doctrine of our Lord Iesus Christ, 11 shewing him the fidelity of Gods counsell, touching the salvation of vs, 19 and the marke thereof.

Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by many witnesses, the same deliuer to faithfull men, which shall be able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also strine for a mastership, he is not crowned, except he strine as bee ought to doe.

6 The husbandman must labour before he receiue the fruits.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospel:

9 Wherein I suffer trouble as an euill doer, euen vnto bonds : but the word of God is not bound.

10 Therefore,

2 Cor. 1. 4.
col. 1. 14.
e To confirme
their faith, more
eftenning of the
edification of the
Church then
himselfe.

Rom. 6. 5.
Math. 10. 33.
marke 8. 38.

Rom. 3. 3. & 9. 6.
f Giving to eue-
ry one his iust
portion: wherein
he alludeth to
the Priests of the
old Law, which
in their sacrifice
gaue to God his
part, tooke their
owne part, and
gaue to him that
brought the sa-
crifice his duety.

1. Tim. 4. 7. and
6. 20. tit. 3. 9.

g He groundeth
vpon Gods ele-
ction and mans
faith.

h Because the
wicked should
not couer them-
selves vnder the
name of the
Church, he shew-
eth by this simi-
litude, that both
good and bad
may be therein.

i That is, both
separate himselfe
from the wicked,
and also purge
his naturall
corruption by
Gods Spirit.

1. Cor. 1. 2.
2. Tim. 1. 4. and
4. 7. tit. 3. 9.

k Which doe
not edifie.

l Which faile of
ignorance.

m He meaneth
not this of Apo-
states or heretikes,
whom he willett to flee: but of them only which
as yet are not come to the knowledge of the truth, & fall through
ignorance. || Or, that being deliuered out of the snare of the deuill, of
whom they are taken, they may come to amendment, & performe his will.

1. Tim. 4. 1. 2. 10.
3. 3. iude 18.

n Hee propheseth of the perillous times, 2. Set-
teth out hypocrites in their colours 12. Sheweth the
state of the Christians, 14. And how to auoid dan-
gers, 16 also what profit cometh of the Scriptures.

o Hee knowe also, that in the * last dayes
I shall come perillous times.

1. Tim. 4. 1. 2. 10.
3. 3. iude 18.

1. Tim. 4. 1. 2. 10.
3. 3. iude 18.

10 Therefore I suffer all things, for the
* cleers sake, that they mighte also obtaine
the saluation which is in Christ Iesus, with
eternall glory.

11 It is a true saying, For if we be * dead
with him, we also shall liue with him.

12 If we suffer, we shall also reigne with
him: * if we denie him, he also will denie vs.

13 If * wee belicene not, yet abiderth hee
faithfull: he cannot denie himselfe.

14 Of these things put them in remem-
brance, and protest before the Lord, that
they strue not about wordes, which is to
no profit, but to the pernering of the hea-
rens.

15 Studie to shew thy selfe appouoed
vnto God, a workeman that needeth not to
be ashamed, * diuiding the word of truth
aright.

16 * Stay prophane and vaine bablings,
for they shall increase vnto more vngodli-
nesse.

17 And their word shal fret as a canker:
of which sort is Hymeneus and Philetus,

18 Which as concerning the truth, haue
erred, saying, that the resurrection is past al-
ready, and doe destroy the faith of certain.

19 But the foundation of God remaineth
sure, and hath this seale, * The Lord know-
eth who are his, and, Let every one that cal-
leth on the name of Christ, depart from in-
quitye.

20 Notwithstanding in a * great house
are not only vessels of gold and of silver, but
also of wood and of earth, and some for ho-
nour, and some vnto dishonour.

21 If any man therefore purge himselfe
from * these, he shall be a vessel vnto honour,
sanctified and meete for the Lord, and prepa-
red vnto euery good worke.

22 Flee also from the luists of youth, and
follow after righteousness, faith, loue, and
peace, with them that * call on the Lord with
pure heart.

23 * And put away foolish, and * vnlearn-
ed questions, knowing that they engender
strife.

24 But the seruant of the Lord must not
strive, but must be gentle toward all men, apt
to teach, * suffering the euill men patiently,

25 Instructing them with meekenesse
that are contrary * minded, prouing if God
at any time will giue them repentance, that
they may know the truth,

26 And || that they may come to amend-
ment out of the snare of the deuill, which are
taken of him at his will.

CHAP. III.

1 Hee propheseth of the perillous times, 2. Set-
teth out hypocrites in their colours 12. Sheweth the
state of the Christians, 14. And how to auoid dan-
gers, 16 also what profit cometh of the Scriptures.

1 Hee knowe also, that in the * last dayes
I shall come perillous times.

2 For * men shall be louers of their owne
selues, contentious, boasters, proud, enuied, spra-
kers, disobedient to parents, vnthankfull,
unholy,

3 Without natural affection, truce break-
ers, false accusers, intemperate, fierce, de-
spisers of them which are good,

4 Traitors, headie, bie minded, louers of
pleasures more then louers of God,

5 Having a shew of godlinesse, but haue
denied the power thereof: turne away there-
fore from such.

6 For of this sort are they which * creepe
into houses, and leade captiue simple women
laden with finnes, and ledde with diuines
lustes,

7 Which women are euer learning, and
are neuer able to come to the knowledge of
the truth.

8 * And as Iannes and Iambres with-
stood Moyses, so doe these also resist the
truth, men of * corrupt mindes, reprobate
concerning the faith.

9 But they shall preuaile no longer: for
their inadnelle shall be euident vnto all men,
as theys also was.

10 ¶ But thou hast fully knowen my
doctrine, manner of liuing, * purpose, faith,
long suffering, loue, patience.

11 Persecutions, and afflictions, which
came vnto mee at * Antiochia, at Icontium,
and at Lystra, which persecutions I suffe-
red: but from them all the Lord deliuered
mee.

12 Dea, and all that will liue godly in
Christ Iesus, shall suffer persecution.

13 But the euill men and * deceiuers shal
ware worse and worse, deceiuing and being
deceined.

14 But continue thou in the things which
thou hast learned, & art perswaded thereof,
knowing of whom thou hast learned them:

15 And that thou hast knowen the holy
Scriptures of a childe, which are able to
make thee wise vnto saluation through the
faith which is in Christ Iesus.

16 * For the whole Scripture is giuen by
inspiration of God, & is profitable to teach,
to improoue, to correct, and to instruct in
righteousnesse,

17 That the * man of God may be * ab-
solute, being made perfect vnto all good
workes.

CHAP. IIII.

1 Hee exhorteth Timotheus to be seruent in the
word, and to suffer aduersite, 6. Maketh mention
of his owne death, 9. and biddeth Timothee come
vnto him.

¶ Charge thee therefore before God, and
before the Lord Iesus Christ, which shall
iudge the quicke and dead at his appearing,
and in his kingdome,

2 Watch the word: bee instant * in sea-
son and out of season: improoue, rebuke, ex-
hort with all long suffering and doctrine.

3 For the time wil come, when they will
not suffer wholsome doctrine: but hauing
their eares itching, shall after their owne
lustes get them an heape of teachers,

4 And shall turne their eares from the
truth, and shall be giuen vnto * fables.

5 But

a Hespakech
of them which
make profession
to be Christians.

b As Monkes,
Friers, and such
hypocrites.

Exod. 7. 11. 12.
c Which * an
iudge nothing
aright.

d Not onely
what I taught
and did, but also
what my minde
and will was.

Acts 13. 14, 50.
e 1. 4. 1. 6, 19.

f The word sig-
nifieth them that
by any craftie
packing or con-
uenience beguile
men with false
colours, flatter-
ies, & illusions,

and such God
settech vp to ex-
ercise his by
them: and here
S. Paul admoni-
sheth vs of them.

2. Pet. 1. 10.
g Which is con-
tent to be gover-
ned by Gods
word.

h The onely
Scripture suffi-
ceth to leade vs
to perfection.

|| Or, adiuue.

a Leave none
occasion to
preach and to
profit.

b To false and
vnprofitable
doctrine. j

c So behaue thy
felle in this of-
fice, that men
may be able to
charge thee with
nothing, but ra-
ther approue
thee in all things.
d Reade Phil.
2. 17.
|| Or, dissuaine.

Col. 4. 10, 14.
e Hereby it is
manifest that
Peter as yet was
not at Rome, and
it euer he were
there, it is vn-
certaine.
f Some reade
coffer, others
booke.
g For Paul saw
in him manifest
signes of repro-
bation.

5 But watch thou in all things: suffer
aduersitie: doe the worke of an Euangelist:
make the ministry fully knowne.

6 For I am now ready to bee offered,
and the time of my departing is at hand.

7 I haue fought a good fight, and haue
finisshed my course: I haue kept the faith.

8 For henceforth is layd vp for mee the
croune of righteousness, which the Lord the
righteous Iudge shall giue me at that day:
and not to mee onely, but vnto all them also
that loue his appearing.

9 Make speed to come vnto me at once.

10 For Demas hath forsaken mee, he hath
embraced this present world, and is depar-
ted vnto Thessalonica, Crescens is gone to
Galatia, Titus vnto Dalmatia.

11 Onely Luke is with mee. Take
Markes and bring him with thee: for hee is
profitable vnto mee to minister.

12 And Tychicus haue I sent to Ephe-
sus.

13 The cloke that I left at Troas with
Carpus, when thou comest, bring with
thee, and the booke, but specially the parch-
ments.

14 Alexander the coppersmith hath done
mee much euill: the Lord reward him ac-
cording to his works.

15 Of whom be thou ware also: for hee
withstood our preaching soze.

16 At my first answering no man as-
sailed me, but all forsooke me: I pray God, that
it may not be layd to their charge.

17 Notwithstanding the Lord assisted
mee, and strengthened mee, that by mee the
preaching might bee fully knowne, and that
all the Gentiles should heare, and I was de-
liuered out of the mouth of the Lion.

18 And the Lord will deliuer mee from
every euill worke, and will preserve me vn-
to his heauenly kingdome: to whom bee
praise for euer and euer. Amen.

19 Salute Iulica, and Aquila, and the
household of Onesiphorus.

20 Erastus abode at Corinthus: Tro-
phimus I left at Miletum sicke.

21 Make speed to come before winter,
Cubulus greeteth thee, and Pudens, and
Linus and Claudia, and all the brethren.

22 The Lord Iesus Christ bee with thy
spirit. Grace be with you. Amen.

The second Epistle written from Rome vnto
Timotheus the first Bishop elected of
the Church of Ephesus, when Paul was
presented the second time before the Em-
perour Nero.

h If S. Peter had
bene there, hee
would not haue
forsaken him.

i Out of the
great danger of
Nero.

k That I com-
mit nothing vn-
worthy mine
office.

Chap. 1. 16.

The Epistle of Paul to Titus.

THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred
up certaine, which went about not onely to ouerthrow the government of the Church, but
also to corrupt the doctrine: for some by ambition would haue thrust in themselves to be Pastors:
others vnder pretext of Moses Law, brought in many trifles. Against these two sorts of men Paul ar-
meth Titus: first teaching him what manner of ministers hee ought to chuse, chiefly requiring that
they be men of sound doctrine, to the intent they might resist the aduersaries, and among other
things: he noteth the Iewes which put a certaine holinesse in meates and such outward ceremonies,
teaching them which are the true exercises of a Christian life, and what things appertaine to euer
mans vocation. Against the which if any man rebell or els doeth not obey, hee willett him to bee
auoyded.

CHAP. I.

5 He aduertiseth Titus touching the government
of the Church. 7 The ordinance and office of ministers
12 The nature of the Cretians, and of them which
sare abroad Iewish fables and inventions of men.

Paul a servant of God, and
an Apostle of Iesus Christ,
according to the faith of
Gods elect, and the know-
ledge of the truth, which is
according to godlinesse,

2 Under the hope of eternal life, which
God that cannot lye, hath promised before
the world began,

3 But hath made his word manifest in
due time through the preaching, which is
committed vnto me, according to the com-
mandement of God our Saviour:

4 To Titus my naturall sonne accor-

ding to the common faith, grace, mercy and
peace from God the Father, and from the
Lord Iesus Christ our Saviour.

5 For this cause left I thee in Creta,
that thou shouldest continue to rebresse the
things that remaine, and shouldest or-
daine Elders in every citie, as I appointed
thee.

6 If any be irreproachable, the hus-
band of one wife, hauing faithfull children,
which are not slandered of ryot, neither are
disobedient.

7 For a Bishop must be irreproachable
as Gods steward, not froward, not an-
gry, not giuen to wine, not striker, not giuen
to filthy lucre,

8 But barbarous, one that loueth good-
nesse, wife, is righteous, holy, temperate,

9 Holding fast the faithfull word accor-
ding to doctrine, that he also may be able to
exhort with whole some doctrine, & reprove
them that say against it

10 For there are many disobedient and
vaine talkers and deceiuers of mindes,

chiefly

|| Or, minister.
a That is, to
preach the faith,
to increase their
knowledge, to
teach them to
line godly, that
at length they
may obtaine
eternal life.
b Hath willing-
ly & of his mere
liberality promi-
sed without fore-
seeing our faith
or works: a cause to moue him to this free mercy. Rom. 16. 25.
ephe. 3. 9. col. 1. 26. 2 tim. 1. 9, 10. 1. pet. 1. 20. Gal. 1. 1. c Who
both giueth life, and pr: fructu life. d. In respect of faith, which
was common to them both, so that hereby they are brethren: but in
respect of the ministry, Paul begate him as his sonne in faith.

1. Tim. 3. 2.
e That is, with-
out all intamy,
whereby his au-
thoritie might
be diminished.

f Who hath the
dispensation of
his gifts.

|| Or, self-willly.
|| Or, godly men.

g Toward men.
h Toward God.

i Which were not only the Jewes, but also the Hebionites and Cerinthians heretikes, which taught that the Law must be ioyned with Christ. k He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: and as Lactius writeth, they sacrificed vnto him as to a God, forasmuch

as hee had a marvellous gift to vnderstand things to come: which things Satan by the permission of God hath opened to the Infidels from time to time, but it turneth to their greater condemnation. 1. Tim. 1.4. Rom. 14.20. l Forasmuch as they stay at things of nothing, and passe not for them that are of importance, and so giue themselves to all wickednesse.

a Wherewith our soules are fed and maintained in health.

b Not running to and fro without necessary occasions, which is a signe of lightnesse. Ephes. 5.22,23,24.

Eph. 6.5. coloss. 3.22. 1. pet. 2.18.

1. Cor. 1.2. coloss. 1.22. c Of what condition or state fouler they be.

chiefly they of the Circumcession.

11 All their mouthes must be stopped, which subuert whole houses, teaching things which they ought not, for filthy lucre sake.

12 One of themselves, even one of their owne k Prophets said, The Cretians are alwayes liars, euill beasts, slow bellies.

13 This winnesse is true: wherefore rebuke them sharply, that they may be found in the faith,

14 And not taking hede to * Jewish fables and commandments of men, that turne from the truth.

15 Vnto the pure * are all things pure, but vnto them that are defiled, and vnbelieving is nothing pure, but euen their mindes and consciences are defiled.

16 They professe that they know God, but by * works they denie him, and are abominable and disobedient, and vnto euery good worke reprobare.

CHAP. II.

1 Hee commendeth vnto him the wholesome doctrine, and telleth him how hee shall teach all degrees to behaue themselves. 11 Through the benefit of the grace of Christ.

B At I speake thou the things which become a wholesome doctrine,

2 That the elder men bee sober, honest, discrete, found in the faith, in loue, and in patience:

3 The elder women likewise, that they be in such behauiour as becometh holines, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the young women to be sober minded, that they loue their husbands, that they loue their children.

5 * That they be discrete, chaste, keeping at home, good, and * subiect vnto their husbands, that the word of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 Aboue all things, shew thy selfe an example of good workes with vncorrupt doctrine, with grauitie, integrity,

8 And with the wholesome word, which cannot be reproued, that he which withstandeth, may bee ashamed, hauing nothing concerning you to speake euill of.

9 * Let seruants bee subiect to their masters, and please them in all things, not answering againe,

10 Neither pickers, but that they shew al god faithfullnesse, that they may adorne the doctrine of God our Saviour in all things,

11 * For the grace of God hath appeared. 12 And teacheth vs that we should denie vngodlinesse, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world,

13 Looking for the blessed hope, and ap-

pearing of the glory of the mightie God, and of our Saviour Iesus Christ.

14 Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.

15 These things speake and exhort, and rebuke with al authoritie. See that no man despise thee.

CHAP. III.

1 Of obedience to such as be in authority, 9 Hee warneth Titus to beware of foolish and vnpromisable questions, 12 Concluding with certaine private matters, 15 And salutations.

P At them in remembrance that they * be subject to the principalities and powers, and that they be obedient and ready to euery good worke,

2 That they speake euill of no man, that they be no fighters, but soft, shewing al meeknesse vnto al men.

3 * For we our selues also were in times past brutish, disobedient, deceiued, scruling the lusts and diuers pleasures, liuing in malitiousnesse and enuy, hateful, and hating one another.

4 But when the bountifullnesse a loue of God our Saviour toward man appeared,

5 * Not by the works of righteousness, which wee had done, but according to his mercy he saued vs, by the * washing of new birth, and the renewing of the holy Ghost,

6 Which hee shedde on vs abundantly through Iesus Christ our Saviour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I wil thou shouldest affirme, that they which haue beleued in God, might be carefull to shew forth good workes. These things are good and profitable vnto men.

9 * But stay foolish questions & genealogies, & contentions, & brawlings about the Law: for they are vnpromisable and daime.

10 * Recte him that is an heretike, after once or twise admonition.

11 Knowing that he that is such, is peruerced, and * bluneth being damned of his owne selfe.

12 When I shall send Artemas vnto thee, or Tycheus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas b the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessary vses, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

To Titus, elect the first Bishop of all such rotten the Church of the Cretians, written from Nicopolis in Macedonia.

f So that there is no hope of amendment, g Willingly, and wittingly. h It is probable that hee was an interpreter of the Law of Moses, as Apollos, &c.

d Most deare and precious. e As becommeth the ambassador of God.

Rom. 13.1. 1. pet. 2.13,14. a Although the rule's be infidels, yet are we bound to obey them in ciuill policies, and whereas they command vs nothing against the word of God.

1. Cor. 6.11. b For let vs consider what wee our selues were, when God shewed vs fauour.

2. Tim. 1.9. c God doth not iustifie vs for

respect of any thing which hee doth in vs, but doth preuent vs with his grace, and freely accepteth vs.

d Baptisme is a fine signe of oure regeneration, which is wrought by the holy Ghost.

1. Tim. 1.4. and 4.7. 2. tim. 2.16,23.

e This commendement is giuen to the minister, & so particularly to all men to whom the sword is not committed: but to the Magistrate,

whose chief office is to maintaine Gods glory in his Church, ought to cut off

all such rotten and infectious members from the body.

The Epistle of Paul to Philemon.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witness and a declaration of the same. For since passing the balenefesse of his matter, he flyeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments procuring the duetie of one Christian to another, and so with salutations endeth.

4 Hee reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgive his seruant Onesimus, and lovingly to receive him againe.

PAUL a prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper, 2 And to our deare sister Apphia, and to Archippus our fellow iouidier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I* giue thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heard of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the fellowship of thy faith may be made fruitfull, and that whatsoever good thing is in you* through Christ Iesus may be knowne.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saints hearts are comforted.

8 Therefore though I bee very bold in Christ to command thee that which is comenient,

9 Yet for lones sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my soune* Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels,

13 Whom I would haue retained with mee, that in thy stead hee might haue ministered vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that hee therefore departed for a season, that thou shouldest receiue him for euer.

16 * Not now as a seruant, but above a seruant, euen as a brother beloved, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not lay to thee, that thou owest vnto me euen thine owne selfe.

20 Yea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Wherefore also prepare mee lodging for I trust through your prayers I shall be giuen vnto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit. Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake & for the Lords, thou oughtest to loue him.

g. Grant me this benefit, which shall be most acceptable vnto me of all others.

h That is, for Christs cause.

1. Thess. 1. 2.
2. Thess. 1. 3.

a Thy beneuolence toward the Saints, which proceedeth of a lively and effectually faith.

b That experience may declare that you are the members of Iesus Christ

c Meaning, their inward parts and affections were through his charitable comforted. Colos. 4. 9.

The Epistle to the Hebrewes.

THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witnesseth, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our parte to labour much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authority, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to persuade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his coming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the Propheties, and therefore not only Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe, for he is that eternal Priest, whereof all the Leviticall Priests were but shadowes, & therefore at his coming they ought to cease, and all sacrifices for sinneto be abolished, as hee proueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 8. Also he was that Prophet of whom all the Prophetes in time past witnessed, as is declared from the 12. Chap. vers. 18. to the twentie and five verse of the same Chapter: yea, and is the King to whome all things are subiect, as appeareth from that verse 25. to the beginning of the last Chapter. Wherefore according to the examples of the old fathers,

wee

we must constantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and gouerned by his power, we may steadfastly and courageously perseuere euen to the ende, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that we may both bee thankfull to God, and duefull to our neighbour.

CHAP. I.

1 Hee sheweth the excellencie of Christ 4 aboute the Angels, 7 and of their office.



A sundry times and in diuers maners, God spake in the old time to our Fathers by the Prophets:

2 In these last dayes hee hath spoken vnto vs by his Sonne, whom hee hath made heire of all things, by whom also hee made the worlde,

3 Who being the brightnesse of the glorie, and the ingaured forme of his person, and bearing vp all things by his mightie word, hath by himselfe purged our sinnes, and sitteth at the right hand of the maiestie, in the highest places,

4 And is made to much more excellent then the Angels, inasmuch as hee hath obtained a more excellent name then they.

5 For vnto which of the Angels saith hee at any time, Thou art my Sonne, this day begate I thee: and againe, I will bee thy Father, and he shall be my Sonne?

6 And againe when hee bringeth in his first begot ten Sonne into the worlde, hee saith, And let all the Angels of God worship him.

7 And of the Angels he saith, We marke the Spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne he saith, God, thy thone is for euer and euer: the scepter of thy kingdome is a scepter of righteousnesse.

9 Thou hast loued righteousnesse, and hated iniquitie. Therefore God, euen thy God, hath anointed thee with the oyle of gladnesse aboute thy fellows.

10 And, Thou Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou dost remaine: and they all shall waxe old as doth a garment.

12 And as a vesture shalt thou fold them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Vnto which also of the Angels saith hee at any time, Sit at my right hand, till I make thine enemies thy footstool:

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heires of saluation?

a God, who is euer constant and mercifull to his Church, declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all truth to vs by his Sonne.

b So that now we may not credit any new revelations after him.

c He intreateth here of Christ both as touching his person, which is very God and very man, by whom all things are made, & also as touching his office, whereby he is King, Prophet and Priest.

W. J. 7. 26. coloss. 1. 15.

d The liuely image and patterne, so that hee that seeth him, seeth the Father,

Iohn 14. 9. for els the person of the Father is not scene, but apprehended by faith.

e So that our sinnes can bee purged by none other means.

f Much more then, then all other things created.

g Psal. 2. 7. chap. 5. 5. acts 13. 33.

h Because hee was at the time appointed, declared to the world.

i Sam. 7. 4. 1. chron. 22. 10. Psal. 97. 7. Psal. 104. 4.

k Hee compareth the Angels to the windes, which are here beneath as Gods messengers.

l Psal. 45. 6, 7. i The administration of thy kingdome is iust.

k This is meant in that that the Word is made flesh, and that the holy Ghost was pouered on him without measure, that wee may all receiue of him eueny one according to his measure. Psal. 102. 25. Psal. 110. 1. math. 23. 44. 1. cor. 15. 25. chap. 10. 12.

CHAP. II.

1 Hee exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be assed at the infirmities, and low degree of Christ,

10 Because it was necessarie that for our sakes hee should take such an humble state vpon him, that hee might be like vnto his brethren.

V Therefore we ought diligently to giue heed to the things which wee haue heard, lest at any time we should let them slippe.

2 For if the worde spoken by Angels was steadfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 How shall we escape, if wee neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him,

4 God bearing witness thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the world to come, whereof we speake.

6 But one in a certaine place witnessed, saying, What is man, that thou shouldest be mindful of him, or the sonne of man that thou wouldest consider him?

7 Thou madest him a little inferior to the Angels: thou crownedst him with glorie and honour, and hast set him aboute the workes of thine hands.

8 Thou hast put all things in subiection vnder his feete. And in that hee hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him. But wee yet see not all things subdued vnto him.

9 But wee see Iesus crowned with glorie and honour, which was made a little inferior to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whom are all things, and by whom are all things, seeing that he brought many children vnto glorie, that he should consecrate the Prince of their saluation through afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all of one: wherefore hee is not ashamed to call them brethren,

12 Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing praises to thee.

with Christ Math. 28. 18. 1. cor. 15. 27. phil. 2. 9, 10, 11. h To them which obiekt that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captain, who leadeth his to the same glory with him.

i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortality, giueth vs assu-ance of our saluation.

m Therefore we by afflictions are made like vnto the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by the vnion of our flesh. Psal. 22. 22. o This proueth Christs humanity.

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like felles full of chaps wee leake, and run out on euery part.

b Which was the law giuen to Moses by the hand of the Angels, Gal. 3. 19. Acts 7. 53.

c As the Gospel is, which only offereth saluation.

d That is, the Apostles.

e Marke 16. 20.

f Which Elai calleth the new heauens and the new earth, Chap. 65. 17.

g Whereof Christ is the Father, Iha. 9. 6. that is, the head of vs his members.

h Psal. 8. 4. f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part.

i In making heire to him, follow heire

Psal. 18. 7.

p Meaning, that Christ, touching his humanity put his trust in God.

Jsa 8. 18.

q Bay speaketh this of himselfe and his disciples, but properly it is applied to Christ the head of all ministers.

1. cor. 13. 14. 1. cor. 15. 55.

r And Gods anger.

f Not the nature of Angels, but of man.

t Not onely as touching nature, but also qualities, onely sinne except.

u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

13 And againe, * I will put my trust in him. And againe, * Beholde, here am I, and the children, which God hath given mee.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy * through death, him that had the power of death, that is, the devil.

15 And that he might deliver all them, which for feare of death, were all their life time subiect to bondage.

16 For hee in no sort tooke the Angels, but he tooke the seed of Abraham.

17 Therefore in all things it became him to bee made like vnto his brethren, that he might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the finnes of the people.

18 For in that he suffered, and was tempted, hee is able to succour them that are tempted.

1 He requirerh them to be obedient vnto the word of Christ, 3 who is more worthy then Moyses. 12 The punishment of such as will harden their hearts, and not beleene, that they might haue eternall rest.

Therefore, holy brethren, partakers of the heavenly vocation, consider the Apostles and high Priest of our profession, Christ Iesus:

2 Who was faithfull to him that hath appoynted him, euen as Moyses was in all his house.

3 For this man is counted worthy of more glory then Moyses, inasmuch as hee which hath builded the house, hath more honour then the house.

4 For euerie house is builded of some man, and he that hath build all things, is God.

5 Now Moyses verily was faithfull in all his house, as a seruant, for a witness of the things which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, whole house we are, if we hold fast the confidence, and the reioicing of the hope vnto the end.

7 Wherefore as the holy Ghost saith, * To day if ye shall heare his voyce,

8 Harden not your hearts, as in the exproocation, according to the day of the tentation in the wilderness,

9 Where your fathers tempted me, prouoed mee, and saw my works fouretyeeres long.

10 Wherefore I was grieved with that generation, and sayd, They erre euer in their heart, neither haue they known my wayes.

11 Therefore I sware in my wrath, ^b If

they shall enter into my rest.

12 Take heed, brethren, lest at any time there bee in any of you an euill heart, and unfaithfull, to depart away from the liuing God.

13 But exhort one another dayly, while it is called * To day, lest any of you bee hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the ende the beginning, wherewith we are upholden,

15 So long as it is layd, * To day if ye heare his voyce, harden not your hearts, as in the prouocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moyses.

17 But with whom was he displeased fortyeeres: was he not displeased with them that sinned, * whose carkeises fell in the wilderness?

18 And to whome sware hee, that they should not enter into his rest, but vnto them that obeyed not?

19 So we see that they could not enter in, because of unbeliefe.

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47 But with whom was he displeased fortyeeres: was he not displeased with them that sinned, * whose carkeises fell in the wilderness?

48 And to whome sware hee, that they should not enter into his rest, but vnto them that obeyed not?

49 So we see that they could not enter in, because of unbeliefe.

i As disobeying God, they in olde time were debarred fro the quietnes of the land of Canaan: so they which do not obey Christ, shall not enter into the heavenly rest.

k Which is by that time wherein God doth call vs: while he therfore speaketh, let vs heare.

l Which is by faith to embrace, and hold fast the true doctrine of Iesus Christ.

m Or, foundation of our assurance.

n To wit, the Lord.

o Numb. 14. 37.

p Or, bodies and members.

q He compareth the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, heare and vnderstand with profit, we must temper or mixe it with faith.

r Psal. 95. 11.

s Although that God by his rest, after the creation of his works signified the spirituall rest of faithfull, yet he sware to giue rest in Canaan, which was but a figure of the heavenly rest, and endured but for a time.

t The perfection of Gods works, and so his rest, signifie our heauenly rest.

u Gene. 2. 2. dent. 5. 14.

v That is, in the Psalmes, Chap. 37. e Meaning, Ioshua. f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God.

g

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k

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as God did from his.

11 Let vs study therefore to enter into that rest, lest any man fall after the same example of disobedience.

12 For the word of God is lively, & mighty in operation, and shaper then any two edged sword, and senteth through, euery vnto the diuiding asunder of the soule and the spirit, and of the toynes, and the marrow, and is a di. cerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, (with whom we haue to doe.

14 Seeing then that we haue a great high Priest, which is entered into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.

15 For we haue not an high Priest, which cannot be touched with the feeling of our infirmitie, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercy, and find grace to helpe in time of need.

CHAP. V.

5 He compareth Iesus Christ with the Levitical Priests, shewing wherein they either agree, or dissent.

11 Afterward he reproofeth the negligence of the Levites.

12 Every high Priest is taken from among men, and is ordained for men, things pertaining to God, that hee may offer both gifts, and sacrifices for sinnes.

2 Which is able sufficiently to haue compassion on them, that are ignorant, and that are out of the way, because that hee also was compassed with infirmities.

3 And for the same sake he is bound to offer for sinnes, as well for his owne, parties as for the peoples.

4 And no man taketh this honoz vnto himselfe, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this honoz to be made the high Priest, but he that sayd vnto him, Thou art my Sonne, this day began I thee, &c. u. him.

6 As hee also in another place speaketh, Thou art a Priest for ever after: the order of Melchisedec.

7 Which in the dayes of his flesh did offer by prayers & supplications, with a strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the author of eternall saluation vnto all them that obey him:

10 And is called of God an high Priest after the order of Melchisedec.

11 Of whom we haue many things to say, which are hard to be believed, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet haue ye neede againe that we teach you the first principles of the word of God: and are become such as haue neede of milke, and not of strong meat.

13 For euery one that tasteth milke, is inexperienced in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discern both good and euill.

CHAP. VI.

1 He proceedeth in reproving them, and exhorteth them not to faint.

12 But to be steadfast and patient,

18 Forasmuch as God vs sure in his promise.

Therefore leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisme, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.

3 And this will we do, if God permit.

4 For it is impossible that they, which were once lightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good worde of God, & of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance: seeing they crucified againe to themselves the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the raine that cometh oft vpon it, and bringeth forth hearbs meet for them by whom it is blessed, receiveth blessing of God.

8 But that which beareth thornes and briars, is reposed, and is nere vnto cursing, whole and so to be burned.

9 But beloved, we haue persecuted our selues: better things of you, and such as accompany saluation, though we thus speake.

10 For God is not vnrighteous, that he should forget your worke, and labour of loue which ye shewed toward his name, in that ye haue ministered vnto the Saints, and yet minister.

11 And wee desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end,

12 That ye be not slothful, but followers of them, which through faith and patience inherit the promises.

13 For when God made the promise to Abraham, because he had no greater to sweare by, he swore by himselfe.

14 Saying, Surely I will abundantly bless thee, and multiply thee maruclously.

15 And so after that hee had rayped patiently, he enjoyed the promise.

16 For mennerly weare by him that is greater then themselves, and an oath for

Whereby it may appeare, that you are fully persecuted of life everlasting.

g As the holy Fathers, Prophets, and Martyrs, that were before vs Gen. 12. 2, and 17. 4. and 22. 17.

[Or, rudiments.

k Reade 1. Cor.

3. 2.

l That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.

a That is, the first rudiments of our Christian religion.

b He mentioneth five points of the catechisme which was then in v. the confession of amendment of life: the summe of the faith: a briefe explication of baptisme, and laying on of hands: the article of the resurrection and the last iudgement.

c Then the vse of Baptisme was declared, when on the soleme dayes appointed to baptize, the Church came together.

d It is Gods singular gift to increase in knowledge, and to goe forward in the vnderstanding of Gods word. Mat. 12. 3. 13. 2. ps. 120.

chap. 10. 26.

e They which are Apostles &c sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their own destruction, and therefore fall into desperation, and cannot repent.

h Because of mans wickednesse, which will not beleue God, except hee sweare.
i Gods word and oath are two things in him vnchangeable.

k He returneth to the comparison betweene Christs Priesthood and the Levitical, which he had begun in the fifth Chapter.

l Which is in heauen, whither Christ is gone before to prepare vs place.

Gen. 14. 18. a So called because that Moses maketh no mention of his parents or kindred, but as he had bin suddenly sent of God into the world to be a figure of Christ our euenglasting Priest, & shortly taken out of the world againe, so Christ as touching his humanity had no father, and concerning his diuinity no mother.

b That is, the chiefe of fathers, Num. 18. 21. deui. 18. 1, 2. ioh. 14. 4.

c The Leuites had commandement to receiue that which Abraham gaue freely to Melchisedec.

d Were begotten of Abraham, e The Leuites receiued tithes of their brethren, but Melchisedec of Abraham the Patriarch: therefore his Priesthood is more excellent then the Leuiticall.

f Because there is no mention of his death.

confirmation is among them an end of all strife.

17 So God willing more abundantly to shew vnto the heires of promise the stables of his counsell, bound himselfe by an oath.

18 That by two immutable things wherein it is impossible that God should lie, wee might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs,

19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it is curren into that which is within the vail,

20 Whether the forerunner is for vs entered in, euen Iesus that is made an high Priest for euer after the order of Melchisedec.

1 Which is in heauen, whither Christ is gone before to prepare vs place.

CHAP. VII.

1 He compareth the Priesthood of Christ vnto Melchisedec, 11 Also Christs Priesthood with the Leuites.

1 The this Melchisedec was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithe of all things, who first is by interpretation King of righteousness: after that, hee is also King of Salem, that is, King of peace,

3 Without father, without mother, without kindred, and hath neither beginning of his dayes, neither end of life: but is likened vnto the Soune of God, and continueth a Priest for euer.

4 Now consider how great this man was vnto whom enen the Patriarch Abraham gaue the tithe of the spoiles.

5 For verely they which are the children of Leui, which receiue the office of the priesthood, haue a commandement to take according to the law, tithes of the people (that is, of their brethren) though they came out of the loines of Abraham.

6 But hee whose kindred is not counted among them, receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the lesse is blessed of the greater.

8 And heere men that die receiue tithes: but there hee receiue them, of whom it is witnessed, that hee liueth.

9 And to say as the thing is, Leui also which receiue tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchisedec met him.

11 If therefore perfection had bene by the Priesthood of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aarons?

12 For if the Priesthood bee changed,

then of necessitie must there bee a change of the Law.

13 For hee of whom these things are spoken, pertained vnto another tribe, whereof no man ferued at the Altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which Tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is risen vp another Priest.

16 Which is not made Priest after the Law of the carnall Commandement, but after the power of the endlesse life.

17 For hee testifieth thus, Thou art a Priest for euer, after the order of Melchisedec.

18 For the Commandement that went afore, is disannulled, because of the weaknes thereof, and vniprofitablenesse.

19 For the Law made nothing perfect, but the bringing in of a better hope made perfect, whereby we draw nerre vnto God.

20 And forasmuch as it is not without an oath (for these are made Priests without an oath:

21 But this, hee is made with an oath by him that sayd vnto him, The Lord hath sware, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.)

22 By so much is Iesus made a surety of a better Testament.

23 And among them many were made Priests, because they were not suffered to endure by the reason of death.

24 But this man, because hee endureth euer, hath an euenglasting Priesthood.

25 Therefore, he is able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 For such an he Priest it became vs to haue, which is holy, harmlesse, vndefiled, separate from sinners, and made higher then the heauens:

27 Which needed not daily as those high Priests to offer vp Sacrifice, first for his owne finnes, & then for the peoples: for that did he once, when he offered by himselfe.

28 For the Lawe maketh men high Priests, which haue infirmitie: but the word of the oath that was since the Lawe, maketh the Soune, who is consecrated for euermore.

was first made after the Law was giuen: but because the declaration of that eternal oath was then reuealed vnto the world,

CHAP. VIII.

6 He prometh the abolishing as well of the Leuiticall Priesthood, as of the old Covenant by the spirituall and euenglasting Priesthood of Christ, 8 And by the New Covenant.

Now of the things which wee haue spoken, this is the summe, that wee haue such an high Priest, that sitteth at the right hand of the Throne of the Maiestie in heauens,

2 And is a minister of the Sanctuary,

The Law and the Priesthood are both of one condition: so that both Aarons and Moses Offe pertaine to Christ, which is Priest, and Law maker, h Which stood in outward and corporal ceremonies, Psal. 110. 4. chap. 5. 6.

i For the Lawe hath no vertue nor profit, till a man be come to Christ.

|| Or, it was an introduction of a better hope, Psal. 110. 4.

|| Or, covenant. k herefore all others are blasphemous, that either make themselves his successors, or

pretend any other sacrifice, l The fruit of his Priesthood is to saue, and that fully, and perfectly, not by supplying that that wanteth, but by taking away the Law, which is vperfect by reason of our infirmities.

Leuit. 16. 6. m And cannot without blasphemie be said to be offered againe, or else by any creature: for none could offer him, but him selfe, n Not that it

a That is, heauen.

b Which is the
body of Christ.
c For else it
should be cor-
ruptible.
d He prooueth
that Christs bod-
y is the true ta-
bernacle, and
that hee must
needs be made
man, to the in-
tent that hee
might haue a
thing to offer,
which was his
body.

Exod. 25. 40.
after 7. 44.
e Seeing the of-
ferings of the
Leuites were but
shadows of
heavenly things,
as appeareth by
the oracle to
Moses it follow-
eth then that
Christs heavenly
Sanctuary, his
Tabernacle and
Office, are firre
more excellent,
|| Or, conuenant,
Iere. 31. 31.
rom. 1. 27.
chap. 10. 16.
f That is, when

Christ shall re-
mit our sinnes by
the preaching of
the Gospel.
g Signifying,
that there should
be no more diui-
sion, but all shall
be made one
Church.
h Man by trans-
gressing the
bands of the
Covenant could
not enjoy the con-
the Gospel be so i-
much more perle-

and of the true ^b Tabernacle; which the
Lord sight, and not ^c man.

3 For^d every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priests that according to the Law offer gifts,

5 Who serue unto the paterne & shadow
of heavenly things, as Moles was warned
by God, when he was about to finish the Ta-
bernacle. * See, said he, that thou make all
things according to the paterne shewed to
thee in the mount.

6. But now our high Priest hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established upon better promises.

7 If or if that first Testament had bin fault
lesse, no place should haue bin sought for the
second.

8 For in rebuking them, her saith, * Be hold, the dayes will come, sayth the Lord when I shall make with the house of Israel and with the house of Juda, a new Testament:

9. Not like the Testament that I made with their fathers, in the day that I took them by the hand, to lead them out of the land of Egypt; for they^b continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I wil be their God, and they shall be my people :

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their unrighteousnesse, and I will remember their finnes and their iniquities no more.

13 In that he sayth, A new Testament, he hath abrogated the olde: now that which is disannulled and waxed old, is ready to be banished away.

modifieth thereof. i Men shal not in the time be ignorant as they were before, but shall know God truly through Christ.

CHAP. IX.

1 How that the ceremonies and sacrifices of the Law are abolished, 11 by the eternity and perfection of Christ's sacrifice.

When the first || Testament had also || ordi-
nances of religion, and a^d worldly sanc-
tuary.

2 For the first ⁷ Tabernacle was made wherein was the candlesticks, and the table and the shewbread, which Tabernacle is called the holy places.

3 And after the ^b second vail was the Tabernacle, which is called the holiest of all,

4 Which had the golden censur, and the
Arke of the Testament overlaid round a

bout with golde, wherein the golden pot
which had Hanna was, and * Aarons rod
that has budded and the * tables of the Ec-
clesiast.

5 * And ouer the Arke were the glorious Cherubims, shadowing the // Mercy seat: of which things we will not now speake particularly.

6 Now when these things were thus ordained, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the * High Priest alone, once every yeere, not without blood which he offered for himselfe, and for the // ignorances of the people.

8 Whereby the holy Ghost this signified, that the way into the holiest of all was not yet opened, while as yet the first Tabernacle was standing.

9 Which was a figure for the time present wherein were offered gifts and sacrifices that could not make a holy, concerning the conscience, of him that did the service,

10 Which only stood in meats & drunks,
and diuers washings, and carnal rites, un-
till the time of reformation.

11 But Christ being come an hie Priest

of good things to come, by a greater and a more perfect Tabernacle, not made with hands that is, not of this building,
12 Neither by the blood of goates and calves: but by his owne blood entred hee in once vnto the ^h holy place, and obtained eternal redemption for vs.

13 * For if the blood of buls & of goats, and the ashes of an heifer, sprinkling them that are unclean, sanctifieth as touching the purifying of the flesh,

14. Howe much more shall the blood of
Thyſt, which through the eternall ſpirit of
freed himſelfe without ſpot to God, purge
your conſcience from ^{all} dead works, to ſerue
the living God?

15. And for this cauſe is he the Mediator
of the new Teſtament, that though ^{our} death
which was for the redemption of the tranſ-
greſſions that were in the ^{old} former Teſta-
ment, they which were called might receive
the promiſe of eternall inheritance.

16 For where a Testament is, there must
bee the death of him that made the Testa-
ment.

17 * For the Testament is confirmed
when men are dead: for it is yet of no force
as long as he that made it, is alive.

18 Therefore, neither was the first ordeined without blood.

NUM. 17. 10.
 1. King 8. 9.
 2. Chron 5. 10.
 Exod 25. 22.
 || Or, *cover of the*
Ark.
 Exod. 30. 10.
 Levit. 16. 2.
 || Or, *errors.*
 || Or *to* or *long as*
 the he Priest of-
 fered once a yec-
 for his owne
 sinnes, & for the
 peoples, and also
 whilst this earth-
 ly tabernacle
 stood, the way to
 the heavenly Ta-
 bernacle, which
 is made open by
 Christs blood,
 could not be en-
 tred into,
 || Or, *perfect.*
 d Neither yet
 him for whom
 they were offer-
 red.
 e Which cere-
 monies although
 they were ordai-
 ned of God yet
 considered in
 themselves, or els
 compared with
 Christ, are but
 carnall, grosse,
 and earthly, and
 touch not the
 soule.
 f Till the new
 Testament was
 appointed.
 g Which was
 his body and hu-
 mane nature.
 h Which is
 heaven.
 i For Christ was
 the sacrifice, the
 Tabernacle, and
 the Priest.
 Levit. 16. 14.
 || Or, 19. 4.
 k The Levitical
 Priest offered
 brauts blood, but
 not his blood, which
 he offered yearly, and
 Christ by one only
 offering.
 l Out-
 shined. 1. 5.
 m The fruits thereof
 betweene God and
 man.
 Gal. 3. 15. o He
 of the new Testa-
 ment.
 p Without
 the Law.
 signified that a bri-

Exod. 24. 8.

q Albeit there is but one sacrifice, which is Christ himselfe once offered: yet because this true and eternall sacrifice is compared with all those which were figurative, and is more sufficient then all they, therefore he calleth it in the plural number, Sacrifices.

|| Or, paternes.

r Therefore to make any other offering or sacrifice for sinne after that Christs body was once offered, is blasphemie.

f Which is the latter dayes when Christ came.

Rom. 5. 8.

1. pet. 3. 18.

t Of the elect.

u That is, without a sacrifice for sinne: or sinne abolished.

Leuit. 16. 14, 21.

a Which was as it were the first draught and purtrait of the lively paternes to come.

b Which are eternall.

|| Or, substance.

|| Or, make perfect.

c When Christ was made man.

Psal. 40. 6, 7.

d In the Hebrew it is, thou hast peered mine eare, thou hast row, that is, hast made me prompt and ready to heare: and in the Greeke, thou hast made mee a body, that is, to obey thee, which both tend to one purpose. e Or roll and folding: for in old time they vsed to fold bookes like rolles.

19 For when Moses had spoken every precept to the people according to the Law, hee tooke the blood of calves and of goats, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people.

20 * Saying This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices then are these.

24 For Christ is not entered into the holy places that are made with hands, which are similitudes of the true Sanctuary: but is entered into very heaven, to appeare now in the sight of God for vs.

25 Not that he should offer himselfe often, as the high Priest entered into the holy place every yeere with other blood,

26 (For then must he haue often suffered, since the foundation of the world): but now in the end of the world hath hee appeared once to put away sin, by the sacrifice of himselfe.

27 And as it is appointed unto men that they shall once die, and after that cometh the iudgement.

28 So Christ was once offered to take away the sinnes of many, and unto them that looke for him, shall hee appeare the second time without sinne unto salvation.

CHAP. X.

i The old Law had no power to cleanse away sin, so but Christ did it with offering of his body once for all. 22 An exhortation to receive the good new of God thankfully, with patience and stedfast faith.

For the Law having the shadow of good things to come, and not the very substance of the things, can neuer with those sacrifices which they offer yeere by yeere continually, sanctifie the comers thereunto.

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those sacrifices there is a remembrance againe of sinnes euery yeere.

4 For it is impossible that the blood of buls and goats should take away sinnes.

5 Wherefore when hee cometh into the world, he saith, Sacrifice and offering thou wouldest not: but a body hast thou ordained me.

6 In burnt offerings, and sinne offerings, thou hast had no pleasure.

7 Then I said, Loe, I come, (In the beginning of the booke it is written of mee)

that I should doe thy will, O God.

8 About when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law.)

9 Then said he, Loe, I come to doe thy will, O God, hee taketh away the first, that he may establish the second.

10 By the which will wee are sanctified, even by the offering of the body of Iesus Christ once made.

11 And euery Priest appeareth daily ministering, and oft times offereth one manner of offering, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, sitteth for euer at the right hand of God,

13 And from henceforth tareth till his enemies be made his footstool.

14 For with one offering hath hee consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that hee had said before,

16 * This is the Testament that I will make vnto them, After those dayes, saith the Lord, I will put my lawes in their heart, and in their minds I will write them,

17 And their sinnes and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bold to enter into the holy place,

20 By the new, and liuing way, which hee hath prepared for vs, through the vailles, that is, his flesh:

21 And seeing we haue an high Priest, which is sure the house of God,

22 Let vs draw nere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water:

23 Let vs keepe the profession of our hope without wavering (for hee is faithful that promised.)

24 And let vs consider one another, so prouoke vnto loue, and to good workes,

25 Not forsaking the fellowship that wee haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because we see that the day draweth nere.

26 * For if we sinne willingly after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes.

27 But a fearful looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 We that despise the Law of Moses, death without mercy, under two or three witnessnes.

29 How much longer punishment suppose wee shall hee be worthy, which treadeth vnder foote the Sonne of God, and count

f That is, sacrifices.

g Which is the will of God to stand content with Christs sacrifice.

Chap. 1. 13.

Psal. 110. 1.

1. cor. 15. 25.

chap. 1. 13.

h That is, sanctified to God and made perfect.

iere. 31. 33.

chap. 8. 8. 10.

rom. 1. 27.

i Where there remaine no sins to be forgiven,

there is no more sacrifice: seeing therefore that onely Christs death hath washed away all sins,

and doeth euer afresh when sinners doe repent,

there can bee none other sacrifice but that, and it can bee no more reiterated.

k For the offering of thanksgiving, which is the onely sacrifice now of the Christians, is not for sinne: but a thanksgiving and an offering vp of our selues and ours for the same.

l We by Christ haue the liberty which the ancient fathers could not haue by the Law.

m The blood of Christ is alwayes fresh and liuely before the Father to sprinkle and quicken vs.

n That is, hauing our hearts made pure.

p That is, forsake

Iesus Christ, as Iudas, Saul, Ananias, Iulian the Apostata did.

Dens. 19. 15. math. 23. 16. iohn 8. 17. 2. cor. 3. 8.

q Whereby it is evident that the Apostle here only meaneth that sinne which is against the holy Ghost, as also Chap. 6. 4.
 Dent. 32. 35.
 rom. 12. 19.
 r Defend the go^ly, and punish the wicked.
 s For the which thing also Saint Paul praiseth the Philippians and Thessalonians, || Or, of that state.

Habak. 2. 4.
 rom. 1. 17.
 galat. 3. 11.

telth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth despite the Spirit of grace?

30 For wee know him that hath sayde, *vengeance belongeth vnto mee: I will recompense, faith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Now call to remembrance the dayes that are passed, in the which, after yee had receiued light, yee endured a great fight in afflictions,

33 Partly while you were made a gazing stocke both by reproches and afflictions, and partly while yee became companions of them which were || to toiled to and fro.

34 For both ye sorrowed with me for my bonds, and suffered with ioi the spoiling of your goods, knowing in your selues how that ye haue in heauen a better and an enduring substance.

35 Call not away therefore your confidence which hath great recompence of reward.

36 For ye haue need of patience, that after yee haue done the will of God, yee might receiue the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 * Now the iust shall liue by faith: but if any withdraw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which withdraw our selues vnto perdition, but follow faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same.
 6 Without faith wee cannot please God. 16 The first faith beleeve of the Fathers in the old time.

Now faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our Elders were well reported of.

3 * Through faith wee vnderstand that the world was ordeined by the word of God, so that the things which we see, are not made of things which did^e appeare.

4 By faith Abel^a offered vnto God a greater sacrifice then Cain: by^b the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also, he being dead, yet^c speaketh.

5 By faith was^d *Enoch taken away, that he should not see death, neither was he found: for God had taken him away: for before he was taken away, hee was reported of him that he had pleased God.

6 But without faith it is vnpossible to please him: for hee that cometh to God, must beleeue that God is, and that hee is a

a Haue bene approved and so obtained saluation.
 Genes. 1. 3.
 iohn 1. 10.
 b For God made all things of nothing.
 Gen. 4. 4.
 c Meaning faith.
 Matthe. 23. 35.
 d Because God receiued him to mercy, therefore he imputeth him righteous.
 e That is, liueth.
 Gen. 5. 24.
 eclus. 44. 16.
 and 49. 14.

f For Enochs and Elias taking vp was such a thing, as is spoken of, 1. Cor. 15. 51. & 1. Thess. 4. 17. g First God must liue vs before we can seeke him; then we must seeke him with a pure heart in Christ, who is reuealed in his word: and thereby we learne to beleeue Gods freeniercy toward vs in his Sonne, through whom we obtaine the reward of his promise, and not of our deserts.

rewarder of them that seeke him.

7 By faith^g *Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through the which Arke hee condemned the world, and was made heire of the righteousnesse which is by faith.

8 By faith^h *Abraham, when he was called, obeyed God, to go out into a place, which he should afterwaerd receiue for inheritance, and he went out, not knowing whither hee went.

9 By faith hee abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For he looked for a city hauing a foundation, whole builder and maker is God.

11 Through faithⁱ *Sara also receiued strength to conceiue seed, and was deliuered of a child, when she was past age, because shee iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was^j dead, so many as the starres of the heie in multitude, and as the sand of the Sea shore which is innumerable.

13 All these dyed in faith, and^k receiued not the promises, but saw them^l afarre off, and beleued them, and receiued them thankfully, and confessed that they were^m strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seeke a countrey.

15 And if they had bene mindfull ofⁿ that countrey, from whence they came out, they had leasure to haue returned.

16 But now they desire a better, that is, an heauenly: wherefore God is not ashamed of them to be called their God: for hee hath prepared for them a citie.

17 By faith^o *Abraham offered by Isaac, when he^p was tryed, and hee that had receiued the promises, offered his onely begotten Sonne.

18 (To whom it was sayd, *In Isaac shall thy seed be called)

19 For he considered that God was able to raise him by euen from the dead: from whence he receiued him alive after a sort.

20 By faith, *Isaac blessed Jacob and Esau, concerning things to come.

21 By faith, *Jacob when hee was a dying, blessed both the sonnes of Joseph, and^q leaning on the end of his staffe, worshipped God.

22 By faith^r *Joseph when he died, made mention of the departing of the children of Israel, gave commandment of his bones.

23 *By faith Moyses when he was borne, was hid three monthes of his parents, because they saw hee was a proper child, neither feared they the Kings^s commande-

Genes. 6. 13.
 eclus. 44. 17.

Genes. 12. 4.

h For all things in the world are subiect to corruption,
 Gen. 17. 19.
 and 21. 2.

i Euen as dead.
 Eclus. 44. 21.

k Which was the enioying of the land of Canaan.
 l With the eyes of faith.
 m And therefore put not their confidence in things of this world.

n That is, of Mesopotamia.
 Gen. 23. 10.
 eclus. 44. 20.
 o For it might seeme to the flesh, that the promise was contrary to this commandement to sacrifice his sonne.
 rom. 9. 7.
 Gen. 27. 38.
 Gen. 48. 15, 16.
 Gen. 47. 31.
 || Or, worshipped toward the end of his staffe.
 Gen. 50. 24, 25.
 Exod. 2. 2.
 altes. 7. 29.
 Exod. 1. 16.

Exod. 2. 11.

24 By faith^t *Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitee with the people of God, then to enioy the pleasure

p The enticings of the world, which draw vs from God, and which we cannot vie without prouoking of Gods anger.

Exod. 12. 21, 22.

Exod. 14. 22, 23.

Josh. 6. 20. Josh. 6. 23.

Ioshua 2. 11. Judges 6. 11. Judges 4. 6. Judges 13. 24. Judges 11. 11. and 12. 7. 1 Sam. 1. 20. and 13. 14. q O, fruit. t. great.

r As Elias raised vp the widow of Sareptas sonne, and Eldenis the Sunamites sonne.

f They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they. e For we are all one body together.

p pleasures of sinnes for a season. 26 Concerning the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured as he that law him which is invisible.

28 Though faith he ordeined y^e Passouer, and the effusion of blood, lest he that destroyed the first borne, should touch them.

29 By faith they passed thorow the red Sea, as by dry land, which when the Egyptians had assayed to doe, they were drowned.

30 By faith the * wallles of Iericho fell downe, after they were compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.

32 And what shall I more say: for the time would be too short for me to tel of * Gedeon, of * Barak, and of * Sampson, and of * Iephth, also of * David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdoms, wrought righteousness, obtained the promises, stopped the mouthes of Lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weakes were made strong, wared valiant in battell, turned to flight the armies of the aliantes.

35 The women receiued their dead raised to life, other also were racked, and would not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings and scourginges, yea, moreouer by bonds and imprisonment.

37 They were stoned, they were hewen alinder, they were tempted, they were slain with the sword, they wandered vp and down in shepes skynes, and in goats skins, being destitute, afflicted, and comforted:

38 Whom the world was not worthy of: they wandered in wildernesses, and mountaines, and denmes, and caues of the earth.

39 And these all through faith obtained good report, and receiued * not the promise,

40 God providing a better thing for vs that they without vs should not bee made perfect.

CHAP. XII.

1 An exhortation to bee patient and stedfast in trouble, and aduersities, vpon hope of everlasting reward. 25 A commendation of the New Testament about the Eld.

Rom 6. 4. eph. 4. 2, 24. col. 3. 8. 1. per 2. 1. || Or, multitude. a As riches, cares and such like, and so to become Christs disciples by denyng our selues, and taking our crosse to follow him. || Or, so easily compasseth vs about. b As being our marke.

W herefore let vs also, seeing that we are compassed with y^e great a || cloud of witnesses, cast away euery thing that * p^reserth downe, and the sinne that * hangeth so fast on: let vs runne with patience the race that is set b^e fore vs.

2 Looking vnto Iesus the author and

fini her of our faith, who for the say that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, least yee should be wearied, and faint in your minids.

4 Yee haue not yet resisted vnto blood, striving against * sinne.

5 And yee haue forgotten the consolation, which speakerth vnto you as vnto children, * By sinne, despitte not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whom the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiueth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is he, whome the Father chasteneth not?

8 If therefore yee be without correction, wherof all are partakers, then are yee bastards, and not * sonnes.

9 Moreover, we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the Father of * spirits, that we might lue?

10 For they verily for a few dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that wee might bee partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grievous: but afterward it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised.

12 Therefore lift vp your hands which hang downe, and your weak knees,

13 And make straight steps vnto your feet, lest that which is halting, be turned out of the way, but let it rather be healed.

14 * Follow peace with all men, and holiness, without the which no man shall see the Lord.

15 Take heed that no man fall away from the grace of God: let no * root of bitterness spring vp and trouble you, lest thereby many be defiled.

16 Let there be no fornicator, or prophane person as * Esau, which for a portion of meat sold his birthright.

17 * For ye know how that afterward also when he would haue inherited the blessing he was reiected: for he found no place to repentance, although he sought the blessing with teares.

18 For ye are not come vnto the * mount that * might bee touched, nor vnto burning fire, nor to blacknesse and darknesse, and tempest.

19 Neither vnto the sound of a trumpet, and the voyce of words, which they that heard it, eueled themselves, that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commanded, y^e * * * * *)

21 And so terrible was the sight which

e Which by reason of our confidence, faileth vs on all sides. *Prou. 3. 11. reuel. 3. 19.*

d He concludeth that they which refuse the crosse, denie to be of the number of Gods children, but are bastards.

e Which haue naturally begotten vs.

f As he doeth create our spirits without any worldly meane,

g He doeth instruct and maintain them by the wonderful vertue of his spirit.

g Their halting partly declared their slownesse,

h As heretics or apostates.

h As heretics or apostates.

h As heretics or apostates.

h As heretics or apostates.

h As heretics or apostates.

h As heretics or apostates.

h As heretics or apostates.

h As heretics or apostates.

h As heretics or apostates.

h As heretics or apostates.

h As heretics or apostates.

Whence the word of God must come. In Which shall bee extended thorow all the world. n By the Gospel wee are ioyned with the Angels and Patriarkes. Gen. 4. 10.

o Which spake but rudely in comparison of Christ, who preached not the law, but the Gospel. Hag. 2. 7.

Dmt. 4. 24. p To destroy them that resist him.

Rom. 12. 10. 1. per 4. 8. Gene. 18. 3. and 19. 3.

a As incontinencie is a disease common to men of all sorts & degrees, so marriage the remedy is offered by the free mercy of God to all manner of men without respect. b The Lord. 1. ps. 1. 9. Psal. 118. 6.

appeared, that Moses said, I feare & quake.) 22 But ye are come vnto the mount¹ Zion, and to the City of the liuing God, the celestiall Ierusalem, and to the company of innumerable² Angels, 23 And to the Congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the spirits of iust and perfect men, 24 And to Iesus the Mediatour of the New Testament, and to the blood of sprinkling, that speaketh better things then that of Abel. 25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on^o earth: much more shall wee not escape, if wee turne away from him that speaketh from heauen. 26 Whose voyce then spooke the earth, and now hath declared, saying, * Yet once more will I shake, not the earth only, but also heauen. 27 And this word, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine. 28 Wherefore seeing wee receive a kingdom, which cannot be shaken, let vs haue grace, whereby we may so serue God, that we may please him with reverence and feare. 29 For * euen our God is a consuming fire.

CHAP. XIII.

1 He exhorteth vs vnto love, 2 to hospitality, 3 to thinke vpon such as be in aduersitie, 4 To maintaine wedlocke, 5 To amoyd couetousnesse, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To bee thankfull vnto God, 17 And obedient vnto our gouernours.

Let^a brotherly loue continue. 2 Be not forgetful to lodge strangers: for thereby some haue receiued Angels into their houses vniuares. 3 Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body. 4 * Marriage is honorable among all, and the bed undefiled: but whoremongers and adulterers God will iudge. 5 Let your conuersation bee without couetousnesse, and be content with those things that ye haue: for^b he hath said, * I will not saile thee, neither forsake thee: 6 So that we may boldly say, * The Lord is mine helper, neither will I feare what man can doe vnto me. 7 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whole faith follow, consi-

dering what hath bene the end of their conuersion. 8 Iesus Christ: yesterday, and to day, the same also is for euer. 9 Bee not caried about with diuers and strange^a doctrines: for it is a good thing that the heart be established with grace, and not with^b meates, which haue not profited them that haue bene occupied therein. 10 We haue an altar, whereof they haue no authority to^c eat, which serue in the Tabernacle. 11 * For the bodies of those beasts whose blood is brought into the Holy place by the big Priest for sinne, are s burnt without the campe. 12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate. 13 Let vs goe forth therefore out of the campe, bearing his reproch. 14 * For here haue we no continuing city: but we seeke one to come. 15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the^d fruit of the lips, which confesse his name. 16^e To do good, and to distribute forget not: for with such sacrifices God is pleased. 17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is impossible for you. 18 Pray for vs: for wee are assured that we haue a good conscience in all things, desiring to liue honestly. 19 And I desire you somewhat the more earnestly that ye so do, that I may be restored to you more quickly. 20 The God of peace that brought again from the dead our Lord Iesus, the great Shepheard of the sheepe, through the blood of the euerlasting Couenant, 21 Make you perfect in all good works, to doe his wil, working in you that which is pleasant in his sight, through Iesus Christ, to whom be praise for euer and euer, Amen. 22 I beseech you also brethren, suffer the words of exhortation: for I haue written vnto you in few words. 23 Know, that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you. 24 Salute all them that haue the ouersight of you, and all the Saints. They of Italy salute you. 25 Grace be with you all, Amen.

Written to the Hebrewes from Italy, and sent by Timotheus.

c He was, is, and shalbe the foundation of the Church for euer. d Whatsoever doctrine is not according to the simple truth of Gods word, is strange. e By reprobuing them which u persifiously put difference betweene meats, he condemneth all the seruice which stood in ceremonies comparing it with the spirituall worshiping and regeneration. f They that stick to the ceremonies of the Law, cannot eat, that is, cannot be partakers of our altar, which is thanksgiving, & liberality, which two sacrifices or offerings are now only left in the Christians. Lewis. 4. 11. & 6. 30. 16. 27. g So that the Priests had no piece thereof. Michah 2. 10. Hofs. 14. 3. h Thanksgiving and doing good are our onely sacrifices which please God. i Reade Acts 10. 28. & Ioh. 10. 12.

* That is, written to no one man, city, or country, but to all the Iewes generally, being now dispersed.

The * generall Epistle of Iames.

THE ARGVMENT.

IAMES the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countryes, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to bee partiall, neither to boast of an idle faith,

faith, but to declare a true faith by liuely fruits, to auoyd ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to viter their faults when they haue offended, to pray one for another, and to bring him which is out of the way to the knowledge of Christ.

CHAP. I.

2 Hee bortheth to reioyce in trouble. 6 To be feruent in prayer with steadfast belief, 17 To looke for all good things from above, 21 To forsake all vice, and thankfully to receive the word of God, 22 Not onely hearing it, and speaking of it, but to doe there-after indeed. 27 What true religion is.



Ameas a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroad, salutation.

2 My brethren, count it exceeding ioy, when ye fall into diuers // tentations,

3 * Knowing that the // tryng of your faith byngeth forth patience.

4 And let patience haue her // perfect worke, that ye may be perfect and entire, lacking nothing.

5 If any of you lacke // wisdom, let him aske of God, which giueth to all men liberallie, and reprocheth no man, and it shall bee giuen him.

6 * But let him aske in faith, and wauer not: for he that wauereth, is like a waue of the sea, tost of the winde and carryed away.

7 Neither let that man thinke that hee shall receiue any thing of the Lord.

8 A // wauering minded man is unstable in all his wayes.

9 Let the brother of lowe degree reioyce in that he is // exalted:

10 Again, he that is rich, in that hee is made // lower: for as the floure of the grasse shall he // vanishe away.

11 For as when the sunne riseth with heat, then the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the rich man fade away in all his // wayes.

12 * Blessed is the man that endureth temptation: for when he is tride, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let no man say when he is // tempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any man.

14 But every man is tempted, when he is drawn away by his owne concupiscence, and is enticed.

15 Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Etrenot, my deare brethren.

17 Every good // giuing, and every perfect gift is from above, & cometh downe from the Father of lights, with whom is no variableness, neither // shadowing by turning.

18 Of his owne will begate he vs with the word of truth, that we should be as the first fruits of his creatures.

19 Wherefore my deare brethren, * let every man be // swift to heare, slow to speake,

Pro. 17. 27. k That is, prompt to learne.

and // slow to wrath.

20 For the wrath of man doeth not // accomplish the // righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluitie of malicioulnesse, and receiue with meekenesse the word that is // grafted in you, which is able to saue your soules.

22 * And be ye doers of the word, and not hearers onely, deceiuing your owne selues.

23 For if any heare the word, and doe it not, he is like vnto a man that beholdeth his naturall face in a // glasse.

24 For when he hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was.

25 But who so looketh in the perfect Law of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shall be blessed // in his deed.

26 If any man among you seemeth religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine.

27 Pure religion is this, to visite the fatherlesse and widowes in their aduersitie, & to keepe himselfe vnspotted of the world.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 But to regard the poore as well as the rich. 8 To be loving and mercifull. 14 And not to be of faith, where no deeds are: 17 For it is but a dead faith, where good workes follow not.

My brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persons.

2 For if there come into your company a man with a gold ring and in goodly apparel, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou here, or sit here vnder my footstole,

4 Are ye not partiall in your selues, and are become iudges of euill // thoughts?

5 Weaken my beloued brethren, hath not God chosen the poore of this world, that they should be rich in faith, and heires of the kingdome which hee promised to them that loue him?

6 But ye haue despised the poore. Doe not the rich oppresse you by tyranny, and doe not they draw you before the iudgement seate?

7 Doe not they blasphemie the // worthy Name after which ye be named?

8 But if ye fulfil the royal law according to the Scripture, which saith, * Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 * But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressours.

10 For // whosoever shall keepe the whole

1 For we cannot heare God, except wee be peaceable and modest.

m But hindreth Gods worke in vs.)

n By hearing the word preached.

Mat. 7. 21.

rom. 1. 13.

o So Gods word is a glasse where-

in we must be-

hold our selues,

and become like vnto him.

p In so behauing himselfe.

a As esteeming faith & religion by the outward appearance of men

b Or, acceptance.

c b That is, are ye not euill affected?

d or, considered?

e Seeing God esteemeth them, we may not contemne them.

f The name of God and Christ, wherof you make profession, and in that they dis-honour God, it is not meet that you his children should honour them.

g Which is here taken proverbially for that he or broad way wherein there is no turnings, and enery man can go it: so every man is our neighbor, as well the poore as the rich.

h 1. 9. 6 mar.

2. 39 mar. 12.

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

16. 19. Math. 5. 19

Or, afflictions.

Rom. 5. 3.

a Afflictions try our faith, and in-

crease our patience.

b Our patience ought to continue to the end,

til by working it hath polished vs

and made vs per-

fect in Christ.

c To endure pa-

tiently whatsoe-

uer God layeth vpon him.

Mat. 7. 7. mar. 11

24. Luk. 11. 9. ioh.

14. 13. & 16. 23.

d Doubting in doctrine, or of Gods will.

Or, double.

e That he is cal-

led to the com-

pany of Christ

and his Angels.

f Or, contempti-

ble to the world.

Eccles. 1. 4. 18. ioh.

40. 6. 1. pet. 1. 24.

Or, in all his

thoughts & deeds.

Iob 5. 17.

Or, moved to euil

g He meaneth

now of the in-

ward tentations,

as of our disor-

dered appetites

which cause vs

to sinne.

h Seeing all good

things come of

God, we ought

not to make him

author of euill

i He alludeth vn-

to vsuene, which

in his course and

turning some-

time is cleare &

bright, sometime

darke and clou-

die: but Gods li-

beralitie is euer

like it selfe,

bright and con-

tinually shining.

Exod. 20. 14.
dent. 3.

f Mercy
of God which
delivereth vs
from the curse
of the Law.

g And feareth
it not.

h S. Paul to the
Romane and
Galathians, dis-
puteth against
them which at-
tributed iustifi-
cation to works:

and here S. James
reasoneth against
them which vte-
rally condemne
works: therefore
Paul sheweth the
causes of our ius-
tification, and
James the effects:

where it is decla-
red how we are
iustified: here
how we are
known to be
iustified: there
works are exclu-
ded as not the
cause of our ius-
tification: here
they are appro-
ued as effects
proceeding ther-
of: there they are
denied to go be-
fore them that
shall be iustified:

and h. re they
are said to fol-
low them that
are iustified.

Luke 3. 11.

i John 3. 17.

i In thine owne
opinion

f Or, without
works.

k Here heretics are considered as ioyned with true faith, 1 So that
faith was not idle. m. The more his faith was declared by his obe-
dience and good works, the more was it known to men to be per-
fect, as the goodnesse of a tree is known by her good fruit, other-
wise no man can have perfection in this world: for every man must
pray for remission of his sinnes, & increase of faith, Gen. 15. 6. rom.
4. 3. gal. 3. 6. n. I. known & declared to man. o. Of that
blessed and dead faith whereof yee boast. Ioh. 2. 1. p. Meaning
hereby all them that were not Jewes, & were received to grace.

q Wherefore we are iustified only by that lively faith, which doth
apprehend the mercy of God toward vs in Iesus Christ.

Law, and y. t. faileth in one point, he is guilty
of all.

11 For he that saith, * Thou shalt not commit
adultery, sayd also, * Thou shalt not kill.
Now though thou doest none adultery, yet
if thou killest, thou art a transgressor of the
Law.

12 So speake ye, and so doe, as they that
shall be iudged by the ¹ Law of liberty.

13 For there shall be iudgement mercilesse
to him that sheweth no mercie, and mercie
reioyceth against iudgement.

14 What availleth it, my brethren, though
a man saith he hath ¹ faith, when he hath no
works? can the faith save him?

15 For if a brother or a sister be * naked
and destitute of daily food,

16 And one of you say unto them, Depart
in peace: warme your selves, and fill your
bellies, notwithstanding yee give them not
those things which are needfull to the body,
what b. profiteth it?

17 Euen so the faith, if it haue no works
is dead in it selfe.

18 But some man might say, Thou hast
the faith, and I haue works: shew mee thy
faith out of thy ¹ works, and I will shew
thee my faith by my works.

19 Thou believest that there is one God:
thou doest well: the devils also beleeue it,
and tremble.

20 But wilt thou vnderstand, O thou
vaine man, that the faith which is without
works, is dead?

21 Was not Abraham our father iustifi-
ed through works, when hee offered Isaac
his sonne vpon the altar?

22 Seest thou not, that the faith wrought
with his works: and through the works
was the faith made ¹ perfect.

23 And the Scripture was fulfilled,
which saith, * Abraham beleeued God, and
it was imputed vnto him for righteousness:
and hee was called the friend of God.

24 Vse then how that of works a man
is ¹ iustified, and not ¹ of faith onely.

25 Likewise also was not * Rahab the
harlot iustified through works, when shee
had receiued the messengers, and sent them
out another way?

26 For as the body without the spirit is
dead, euen so the faith without works is
dead.

My brethren, bee not ¹ many masters,
knowing that we shall receive the grea-
ter condemnation.

2 For in many things wee ¹ sinne all.
* If any man sinne not in ¹ word, he is a per-
fect man, and able to bridle all the body.

3 Behold, wee put bits into the horses
mouthes, that they should obey vs, and we
turne about all their body.

4 Behold also the ships, which though
they bee so great, and are driuen of fierce
windes, yet are they turned about with a
very small rudder, whether loener the gover-
nour listeth.

5 Euen so the tongue is a little member,
and boasterh of great things: behold, how
great a ¹ thing a little fire kindleth.

6 And the tongue is fire, yea, a ¹ world
of wickednesse: so is the tongue set among
our members, that it defileth the whole bo-
dy, and ¹ setteth on fire the course of nature,
and it is set on fire of hell.

7 For the whole nature of beasts, and of
birds, and of creeping things, and things of
the sea is tamed, and hath bene tamed of the
nature of man.

8 But the tongue can no man tame. It
is an unruly euill, full of deadly poison.

9 Therewith blessed wee God euen the
father, and therewith curse we men, which
are made after the similitude of God.

10 Out of one mouth proceedeth blessing
and cursing: my brethren, these things ought
not to be.

11 Doeth a fountaine send forth at one
place sweet water and bitter?

12 Can the figge tree, my brethren, bring
forth olives, either a vine figges? so can no
fountaine make both salt water and sweet.

13 Who is a wise man and endued with
knowledge among you? let him shew by
good conuersation his works in meeknesse
of wisdom.

14 But if yee haue bitter enuying, and
strife in your hearts, reioyce not, neither bee
liars against the truth.

15 This wisdom descendeth not from
above, but is earthly, sensuall, and deuillish.

16 For where enuying and strife is, there
is sedition, and all manner of euill works.

17 But the wisdom that is from above,
is first ¹ pure, then peaceable, gentle, easie
to be intreated, full of mercie and good
fruits, without iudging, and without hy-
pocrisie.

18 And the ¹ fruit of righteousness is so-
wen in peace, of them that make peace.

CHAP. IIII.

1 Having shewed the cause of al wrong & wic-
kednesse, and also of all graces and goodnesse, 4. Hee
exhorteth them to loue God, 7. And submit them-
selues to him, 11. Not speaking euill of their neigh-
bours, 13. But patiently to depend on Gods promi-
se.

a Vsurpe not
through ambi-
tion, authority
ouer your bre-
thren.

f Or, humble.

b He that well
considereth him-
selfe, shall not be
rigorous toward
his brethren,
Eccles. 10. 1, and
19. 16. and 25. 8.

c He that is able
to moderate his
tongue, hath ac-
tained vnto an
excellent vertue.

f Or, matter.

d An heape of
full measure of
all iniquitie.

e The tempe-
rante of the
tongue is as a
flame of hel fire.

f Without mix-
tion and dissimu-
lation.

g And exami-
ning things with
extreme rigour
as hypocrites,
who only iustifie
themselves and
condemne all
others.

h So that their
life is according
to their profes-
sion.

CHAP. III.
1 He forbiddeth all ambition to seeke honor among
our brethren. 4. He describeth the property of the
tongue 15. 6. And what difference there is betwix
the wisdom of God, and the wisdom of the world.

From whence are warres and contentions
among you, are they not hence, euen of
your lusts, that ¹ fight in your members?

2 Ye lust, and haue not: ye enuie and haue
indignation, and cannot obtayne: yee fight

a For the law of
the members co-
ntinually fighteth
against the law
of the minde.

and warre, and get nothing, because ye aske not.

3 Ye aske and receiue not, because ye aske amillie, that ye might consume it on your lusts.

4 Ye adulterers and adulteresses, know ye not that the amillie of the world is the enemie of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemy of God.

5 Doe ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offereth more grace, and therefore saith, * God resisteth the proud, and giueth grace to the humble.

7 * Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands ye sinners, and purge your hearts, ye wavering minded.

9 Suffer afflictions, and sorrow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heavinesse.

10 * Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and * condemneth the Law: and if thou condemnst the Law, thou art not an observer of the Law, but a iudge.

12 There is one Lawgiuer, which is able to saue, and to destroy. * Who art thou that iudget another man?

13 Goe to now ye that say, * To day or to morrow we will goe into such a citie, and continue there a yeere, and buy and sell, and get gain.

14 (And yet ye cannot tell what shall be to morrow. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away.)

15 For that ye ought to say, * If the Lord will, and, * If wee liue, wee will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, ^h to him that knoweth how to doe wel, and doeth it not, to him it is sinne.

CHAP. V.

2 He threateth the wicked rich men, 7 exhorteth vnto patience, 12 to beware of sweareing, 16 one to knowlege his fault to another, 20 and one to labour to bring another to the truth.

Goe to now, ye rich men: weepe, and mourne for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and siluer is cankered, and the rust of them shall be a ^b witness against you, and shall eat your flesh as it were fire.

* Ye haue heaped vp treasure for the last dayes.

4 Behold, the hire of the laborers, which haue reaped your fieldes (which is of you kept back by fraud) cryeth, and the cryes of them which haue reaped, are entered into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, and in wantonnesse, Ye haue nourished your hearts, as in a day of slaughter.

6 Ye haue condemned and haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receive the former, and the latter raine.

8 We ye also patient therefore, and settle your hearts: for the coming of the Lord draweth neere.

9 * Grudge not one against another, brethren, lest ye bee condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering adversity, & of long patience, which haue spoken in the name of the Lord.

11 Behold, we count them blessed which endure. Ye haue heard of the patience of Job, and haue known what end the Lord made. For the Lord is very pitifull and mercifull.

12 But before all things, my brethren, * sweare not, neither by heauen, nor by earth, nor by any other othe: but let your * yea, be yea, and your nay, nay, lest ye fall into condemnation.

13 Is any among you afflicted? Let him pray. Is any merrie? Let him sing.

14 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with * oyle in the name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shall be forgiven him.

16 Acknowledge your fautes one to another, and pray one for another, that ye may bee healed: for the prayer of a righteous man availeth much, if it bee without spot.

17 * Hellas was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeeres and six moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you haue erred from the truth, and some man hath conuered him,

20 Let him know that he which hath conuered the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

Rem. 2. 5. c To suffer ill the end of the world.

d Which were the dayes of the fastines or teares, when they vied to burne, c an I receiue more abundantly these other dayes.

e Which is when the corne is sowne & a little before it is mowen, f Be not grieved, nor aske vengeance.

Math. 5. 34. g That which must be affirmed, affirme it simply & without other like one that denied: by this hee taketh note from the magistratus his authority who may require an othe for the maintenance of iustice, iudgement, & c. uetna. [Or, hyperbole]

h The gift of healing was then in the Church, Marke 6. 13. i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.

k In calling on the name of the Lord.

l Open y which griueth y ou, that a remedy may be found: an: this is comman ed both for him that committeth sinne, and for him that heareth, that the one should shew his grieues to the other.

1. King 17. 1. eccles. 48. 3. Luke 4. 25.

b He calleth adulterers here after the manner of the Scriptures, them which preferre the pleasures of the world to the loue of God.

1. John 2. 15.

c The imagination of mans heart is wicked, Gen. 6. 5 & 8. 21

Prou. 3. 34.

1. Pet. 5. 5.

Ephe. 4. 27.

d The Greeke word signifieth that heavinesse, which is ioyned with a certaine shew of heavinesse, as appeareth in the countenance

1. Pet. 5. 6.

e In vntying the an hority of iudging, which is due to the law.

f He sheweth that this seuer iudging of others is to deprive God of his authority.

Rom. 1. 4. 4.

g We ought to submit our selues to the providence of God.

Math. 18. 21.

1. cor 4. 19.

h He answereth to them, which said they knew what was good, but they would not doe it.

1. cor 4. 19.

i He answereth to them, which said they knew what was good, but they would not doe it.

1. cor 4. 19.

h He answereth to them, which said they knew what was good, but they would not doe it.

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h He answereth to them, which said they knew what was good, but they would not doe it.

1. cor 4. 19.

h He answereth to them, which said they knew what was good, but they would not doe it.

1. cor 4. 19.

Rom. 12. 10. ephs.
4. 2. chap. 2. 17.
q Therefore we
must renounce
our former na-
ture.
1/a 140. 6. eccius.
14. 18. iam. 1. 10.

might be in God.

22 Seeing your soules are purified in obeying the truth through the spirit to 1 love brotherly without faining, loue one another with a pure heart feruently,

23 Being borne anew not of mortall seed, but of immortall, by the word of God who liueth and endureth for ever.

24 For all flesh is as grasse, & all the glory of man is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the word of the Lord endureth for ever: and this is the word which is preached among you.

CHAP. II.

1 He exhorteth them to lay aside all vice, 4 shewing that Christ is the foundation whereupon they build. 9 The excellent estate of Christians. 11 He prayeth them to abstaine from fleshly lusts. 13 To obey the rulers. 18 How seruants should behaue themselves toward their masters. 20 He exhorteth to suffer after the ensample of Christ.

Rom. 6. 4. ephs. 4.
23. 25. col. 3. 8.
hebr. 12. 1.

a In this their
infancie and new
comming to
Christ, he willeth
them to take
heed lest for the
pure milke,
which is the first
beginnings of
learning the
sincere word,
they be not de-
ceiued by them
which chop
and change it,
and giue poi-
son in stead
thereof.

1/a Or, the milke of
vnderstanding,
which is without
dect.

Romel. 1. 6.
1/a 28. 16.

1/a 9. 33.
b Meaning, that
God hath ap-
pointed Christ
to be chiefe and
head of his
Church.

1/a 11. 8. 23. mas.
21. 42. after 4. 11
c The Priests,
Doctors, and
Ancients of the
people.

1/a 8. 14. rom.
9. 33.

d That is, parta-
kers of Christs
Priesthood and
kingdome. Exod. 19. 6. rom. 5. 10. 1/a Or, gotten by purchase. Hos. 2. 23.
rom. 9. 25. Gal. 5. 16. rom. 13. 14. Chap. 3. 16. Matt. 5. 16.

Wherefore laying aside all malitiousnes, and all guile and dissimulation, and enuy, and all euill speaking,

2 As new borne babes, desire the sincere milke of the word, that ye may grow thereby.

3 If so be that ye haue tasted how bountifull the Lord is.

4 To whom ye come as vnto a liuing stone disallowed of men, but chosen of God, and precious.

5 And ye as liuely stones be made a spirituall house, an holy Priesthood to offer by spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is contained in the Scripture, Behold, I put in Sion a chiefe corner stone, elect and precious: and he that belieueth therein, shall not be ashamed.

7 Vnto you therefore which beleeue. it is precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

8 And a stone to stumble at, and a rock of offence, euen to them which stumble at the word being disobedient vnto which thing they were euen ordeined.

9 But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should shew forth the vertues of him that hath called you out of darknesse into his marvellous light.

10 Wherein in time past were not a people, yet are now the people of God, which in time past were not vnder mercy, but now haue obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which fight against the soule,

12 And haue your conuersation honest among the Gentiles, that they which beake euill of you as of euill doers, may by your good workes which they shall see, glorifie

God in the day of his visitation.

13 Submit your selues vnto all manner ordinance of man for the Lords sake, whether it be vnto the King, as vnto the superiour,

14 Vnto Gouernours, as vnto them that are sent of him for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the liberty for a cloke of malitiousnesse, but as the seruants of God.

17 Honour all men: 1 loue brotherly fellowship: feare God: honour the King.

18 Seruants, be subiect to your masters with all feare, not only to the good and courteous, but also to the irouard.

19 For this is thankeworthy, if a man for conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be buffered for your faults, ye take it patiently: but and if when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.

21 For heremto ye are called: for Christ also suffered for vs, leauing vs an ensample that ye should follow his steps.

22 Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe, when he suffered, he threatened not, but committed it to him thatudgeth righteously.

24 Who his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue in righteousnesse: by whose stripes we were healed.

25 For ye were as sheepe going astray: but are now returned vnto the shepherd and bishop of your soules.

CHAP. III.

1 How wiues ought to order themselves toward their husbands, 3 and in their apparell. 7 The duty of men toward their wiues. 8 He exhorteth all men to vnitie and loue, 14 and patiently to suffer trouble by the example and benefit of Christ.

Like wise let the wiues be subiect to their husbands, that euen they which obey not the word, may without the word bee wonne by the conuersation of the wiues,

2 While they behold your pure conuersation, which is with feare.

3 While apparelling let it not be outward, as with brydded hayre, and gold put about in putting on of apparell.

4 But let the hid man of the heart be incorrupt, with a mecke & quiet spirit, which is before God a thing much let by.

5 For euen after this manner in time past did the holy women, which trusted in God, tire themselves, and were subiect to their husbands:

6 As Sarra obeyed Abraham, and called him Sir: whose daughters ye are, 1/a Or, masters
whiles

e Your good
conuersation
shall be as a pre-
paratiue against
that day that
God shall shew
mercy vnto them
and tyme them.
Rom. 13. 1.
1/a Or, publike ge-
nerations.

Chap. 1. 22.
rom. 12. 10.
f With them
which acknow-
ledge one selfe
Father in heauen
Eph. 5. 5. col. 3. 22
g In all obedi-
ence: this must
be before our
eyes, that we o-
bey in the Lords
for if any com-
mand things a-
gainst God, then
let vs answere, it
is better to obey
God then men.
2. Cor. 7. 10
h Knowing that
God layeth this
charge vpon
him.
1/a 53. 9.
1 iohn. 3. 5.
1/a 53. 5.
math. 8. 17.

Col. 3. 18. ephs.
5. 22.

1. Tim. 2. 9.

Gen. 18. 12.

CHAP. III.

a But willingly
doe your duty:
for your con-
sition is not the
worie for your
obediencie.

1 Cor. 7. 3.
b By neither
keeping them
too strait, nor
in giuing them
too much li-
bertie.

c Taking care
and prouiding
for her.

d Man ought to
loue his wife,
because they
leade their life
together, also for
that she is the
weaker vessell,
but chiefly be-
cause that God
hath madethem
as it were fellow
heires together
of life euersa-
ling.

e For they can-
not pray when
they are at dis-
sention.

1. Pet. 1. 3.
and 10. 23.
math. 5. 39.
rom. 12. 17.

1. thes. 5. 15.
f God hath made
vs when wee
were his ene-
mies, heires of
his kingdome,
and shall not we
forgiue our bre-
thren a small
fault?

Psal. 34. 13.
1. sa. 1. 16.

g Totake ven-
geance on him.
math. 5. 10.
h That is, when
they thinke to
make you afraid
by their threat-
nings.

1. Ja. 8. 13.
i Giue him
praise, and de-
pend on him.

Chap. 2. 12.
Rom. 5. 6. hebr. 9. 25. 28. k By the power of God. I Christ be-
ing from the beginning Head and Governour of his Church, came
in the dayes of Noe, not in the body which then he had not, but
in spirit, & preached by the mouth of Noe, for the space of 120. o.
yeres to the disobedient, which would not repent: and therefore are
now in prison referred to the last iudgement. Gen. 6. 14. math. 24.
38. Luke 17. 26. Or, persons. l Or, she taking to witness of a good con-
science. Heb. 1. 3.

whiles ye doe well, not being afraid of any
terror.

7 * Likewise yet husbands dwell with
their wives, as men of knowledge, giuing ho-
nour vnto the woman, as vnto the weaker
vessell, euen as they which are heires toge-
ther of the grace of life, that your prayeres
be not interrupted.

8 Finally, be ye all of one mind: one suf-
fer with another: loue as brethren: be piti-
full: be courteous.

9 * Not repaying euill for euill, neither
rebuke for rebuke: but contrariwise blesse,
knowing that ye are therunto called, that
ye should be heires of blessing.

10 * For if any man long after life, and to
see good dayes, let him restraine his tongue
from euill, and his lips that they speake no
guile.

11 * Let him eschew euill and do good: let
him seeke peace and follow after it.

12 For the eyes of the Lord are ouer the
righteous, and his eares are open vnto their
prayeres: and the face of the Lord is vpon
them that doe euill.

13 And who is it that will harme you, if
ye follow that which is good?

14 * Notwithstanding, blessed are ye if ye
suffer for righteousness sake. For, feare not
their feare, neither be troubled.

15 * But sanctifie the Lord God in your
hearts, and be ready alwayes to giue an an-
swere to euery man that asketh you a reason
of the hope that is in you.

16 * And that with meeknesse & reuerence,
hauing a good conscience, that when they
speake euill of you, as of euill doers, they may
be ashamed, which blame your good conuer-
sation in Christ.

17 For it is better (if the will of God bee
lo) that ye suffer for well doing, then for euill
doing.

18 * For Christ also hath once suffered for
sinnes, the just for the vnjust, that he might
bring vs to God, and was put to death con-
cerning the flesh, but was quickened in the
spirit.

19 By the which he also went, and pre-
ached vnto the spirits that are in prison,

20 Which were in time past disobedient,
when once the long suffering of God, abode
in the dayes of Noe, while the Arke was
preparing, wherein few, that is, eight soules
were saved in the water.

21 To the which also, the figure that now
saureth vs, euen Baptisme agreeth (not the
putting away of the filth of the flesh, but in
that a good conscience maketh request to
God) by the resurrection of Iesus Christ.

22 Which is at the right hand of God,
gone into heauen, to whom the Angels, and
powers, and might are subiect.

1 Hee exhorteth men to cresse from sinne, 2 To
spend no more time in vice, 7 To be sober and apt to
pray, 8 To loue each other, 12 To be patient in
trouble, 15 To beware that no man suffer as an
euill doer, 16 But as a Christian man, and so not to be
ashamed.

1 Oasmuch then as Christ hath suffered
for vs in the flesh, arme your selues like-
wise with the same minde, which is, that he
which hath suffered in the flesh, hath eased
from sinne,

2 That he henceforward should sine (as
much time as remaineth in the flesh) not
after the lusts of men, but after the will of
God.

3 * For it is sufficient for vs that we haue
spent the time past of the life, after the lust of
the Gentiles, walking in wantonnes, lusts,
drunkennes, in gluttony, drinkings, and in
aboutinable idolatries,

4 Wherein it is worthy to them strange,
that ye runne not with them vnto the same
recede of ryot: therefore speake they euill of
you.

5 Which shall giue account to him, that
is ready to iudge quick and dead.

6 * For vnto this purpose was the Gospel
preached also vnto the dead, that they
might be condemned according to men, in
the flesh, but might liue according to God, in
the spirit.

7 Now the end of all things is at hand.
Wee see therefore sober, and watching in
prayer.

8 But aboue all things haue feruent loue
among you: for loue conereth the multi-
tude of sinnes.

9 * Be ye barbarous one to another with-
out grudging.

10 * Let euery man, as he hath receiued
the gift, minister the same one to another,
as good disposers of the manifold grace of
God.

11 If any man speake, let him alke as
the words of God. If any man minister, let
him doe it as of the abilitie which God mi-
nistreth, that God in all things may be
glorified through Iesus Christ, to whom
is prayle and dominion for euer and euer.
Amen.

12 Dearly beloued, thinke it not strange
concerning the fiery trial, which is among
you, to prooue you, as though some strange
thing were come vnto you:

13 But reioyce, in as much as ye are par-
takers of Christs sufferings, that when his
glory shall appeare, ye may be glad and re-
ioyce.

14 * If ye be railed vpon for the Name of
Christ, blessed are ye: for the spirit of glory,
and of God, resteth vpon you: which on their
part, is euill spoken of: but on your part is
glorified.

15 But let none of you suffer as a mur-
therer, or as a thief, or an euill doer, or as a
bustle body in other mens matters.

16 But if any man suffer as a Christian,
let him not be ashamed, but let him glorifie
God in this behalfe.

a Our sanctifica-
tion standeth in
two points, in
dying to sinne,
and liuing to
God.

l Or, body.
Ephes. 4. 22.

b Although the
wicked thinke
this Gospel new
& vexe you that
imbecile, yet
hath it bin pre-
ached to them of
time past which
now are dead, to
the intent that
they might haue
bin condemned,
or dead to sinne
in the flesh, and
also might haue
liued to God in
the spirit, which
two are the ef-
fects of the Gos-
pel.

c As haue mouth
vs to reproch our
brother when he
offendeth vs: so
loue hideth and
pardoneth the
faults which he
commiteth a-
gainst vs, though
they be neuer so
many.

Rom. 1. 3. 2.
hebr. 1. 3. 2.
Rom. 12. 6.
phil. 2. 14.
math. 5. 10.
d That is, by the
infidels.

|| Or, punishment,
Iere. 25. 29.
Luke 23. 31.

Pro. 2. 21, 23.
e As concerning
this life, where
he is punished.

17 For the time is come, that Iudgement
must begin at * the house of God. If it first
begin at vs, what shall the end bee of them
which obey not the Gospel of God?

18 * And if the righteous scarcely be sa-
ued, where shall the vngodly and the sinner
appeare?

19 Therefore let them that suffer accord-
ing to the will of God, commit their soules
to him in well doing, as vnto a faithfull Cre-
ator.

CHAP. V.

1 The duties of Pastours is to feede the flocke of
Christ, and what reward they shall haue if they be di-
ligent. 5 He exhorteth yong persons to submit them-
selues to the Elders, 8 To be sober, and to watch that
they may resist the enemy.

The Elders which are among you, I
beseech which am also an Elder, and a
witness of the sufferings of Christ, and also
a partaker of the glory that shall bee reuea-
led,

2 Feed the flocke of || God, which I de-
pendeth vpon you, caring for it not by con-
straint, but willingly: not for filthy lucre,
but of a ready minde:

3 Not as though yee were lordes ouer
Gods heritage, but that ye may be examples
to the flocke.

4 And when the chiefe shepheard shall
appeare, yee shall receiue an incorruptible
crowne of glory.

5 Likewise ye yonger, submit your selues
vnto the Elders, and submit your selues eu-

ry man one to another: * decke your selues
inwardly in lowliness of minde: for God
* resisteth the proude, and giueth grace to
the humble.

6 Humble * your selues therefore vnder
the mightie hand of God, that he may exalt
you in due time.

7 Cast * all your care on him: for he ca-
reth for you.

8 Be sober and watch: for * your aduer-
sary the deuill as a roaring lion walketh a-
bout, seeking whom he may deuoure:

9 Whome resist stedfast in the faith,
knowing ^b that the same afflictions are ac-
complished in your brethren which are in the
world.

10 And the God of all grace, which hath
called vs vnto his eternal glory by Christ
Iesus, after that ye haue suffered a litle,
make you perfect, confirme, strengthen, and
stablish you.

11 To him bee glory and dominion for
euer and euer, Amen.

12 By Siluanus a faithfull brother vn-
to you, as I suppose, haue I written briefely,
exhorting and testifying how that this
is the true grace of God, wher in yee
stand.

13 The Church that is at * Babylon elec-
ted together with you, saluteth you, and
Marcius my sonne.

14 Greete ye one another with the * kisse
of loue. Peace bee with you all which are in
Christ Iesus, Amen.

Rom 12. 10.

Iames 4. 6.

Iames 4. 10.

Psal. 55. 22. wisd.

1. 2. 13. mat. 6. 25.

Luke 12. 32.

Luke 22. 31.

b Nothing com-
meth vnto vs
which we see
not to apper-
taine to the rest
of Christs mem-
bers: and there-
fore we ought
not to refuse
it at condition
which is com-
mon to all the
Saints.

c Which was a
famous citie in
Assyria, where
Peter then was
the Apostle of
the circumcision.

Rom. 16. 16.

1 cor. 16. 20.

2 cor. 13. 12.

The second Epistle generall of Peter.

THE ARGVMENT.

The effect of the Apostle here, is to exhort them which haue once professed the true faith of
Christ, to stand to the same euen to the last breath: also that God by his effectual grace towards
men moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in
increasing his gifts in the godly: wherefore by godly life, he being now almost at deaths doore, ex-
horteth them to approve their vocation, not setting their affections on worldly things. (as he had
oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Gospel,
whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was pro-
claimed from heauen to bee the Sonne of God, as likewise the Prophetes testified. And lest they
should promise to themselves quietnesse by professing the Gospel, hee warneth them both of trou-
bles which they should sustaine by the false teachers, and also by the mockers and contemners of
religion, whose manners and trade he liuely set forth as in a table, aduertising the faithfull not
onely to waite diligently for Christ, but also to behold presently the day of his coming, and to
prepare themselves vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen them
all things appertaining vnto life, he exhorteth them to
see the corruption of worldly lusts, 10 To make
their calling sure with good works, and fruits of faith.
14 He maketh mention of his owne death, 17 De-
claring the Lord Iesus to bee the true Sonne of God
as he himselfe had scene vpon the mount.

Simon Peter a seruant, and an
Apostle of Iesus Christ, to you
which haue obtained like pre-
cious faith with vs by the
righteousness of our God and
Saviour Iesus Christ:

2 Grace and peace be multiplied to you,
by the knowledge of God and of Iesus our
Lord,

3 According as his ^b godly power hath
giuen vnto vs all things that pertaine vnto
life and godlinesse, ^c through the know-
ledge of him that hath called vs || vnto glory
and vertue.

4 Whereby most great, and precious
promises are giuen vnto vs, that by them yee
should be partakers of the ^e godly nature, in
that yee flee the corruption, which is in the
world through lust.

5 Therefore giue euen all diligence there-
vnto: to witte, moueuer ^f vertue with your
faith: and with vertue, knowledge:

b He speaketh
of Christ as he
is God and
Saviour.

c That is, salua-
tion.

d The summe of
our saluation
and religion is
to be led by
Christ to the Fa-
ther, who calleth
vs in the Sonne.
|| Or, through his

glory. e We are made partakers of the diuine nature, in that wee
flee the corruption of the world, as Paul writeth, are dead to sin
and are not in the flesh. f Godly manners.

a By Elders he
vnderstandeth
all them which
preach teach, or
minister in the
Church.

|| Or, Christ.
|| Or, which is com-
mitted vnto you,
or as much as in
you lieth.

a In that he de-
clared himselfe
true and faithfull
in accomplish-
ing his promise
by Christ.

6 And with knowledge, temperance; and with temperance, patience; and with patience, godliness:

7 And with godliness, brotherly kindness; and with brotherly kindness, love. 8 For if these things be among you, and abound, they will make you that ye neither shall be idle nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For hee that hath not these things, is blinde, and e cannot see farre off, and hath forgotten that he was purged from his olde finnes.

10 Therefore, brethren, giue rather diligence to make your calling and election sure; for if ye doe these things, ye shall neuer fall.

11 For by this meanes an entering shall be ministred unto you abundantly into the everlasting kingdome of our Lord and Saviour Jesus Christ.

12 Therefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be established in the present truth.

13 For I thinke it meete as long as I am in this tabernacle, to stirre you up by putting you in remembrance,

14 Seeing I know that this my tabernacle, such as our Lord Jesus Christ hath bestowed me.

15 I will endeuour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.

16 For we followed not * // deceivable fables, when we opened vnto you the power, and coming of our Lord Jesus Christ, but with our eyes wee saw his glorie.

17 For hee receiued of God the Father honour and glory, when there came such a voice to him from the excellent glory, * This is my beloued Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the holy mount.

19 And hee haue also a most sure word of the Prophets, to the which ye doe well that ye take heed, as vnto a light that shineth in a darke place, vntill the * day dawne, and the * day itare arrie in your hearts.

20 * So that ye first know this, that no prophesie in the Scripture is of * any priuate // motion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP II.

He prophesieth of false teachers, and sheweth their punishment.

But there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon them selfe swift damnation.

2 And many shall follow their // damnable wayes, by whom the way of truth shall be euill spoken of.

3 And through couetousnesse shall they with fained words make * merchandise of you, whose iudgement long agoe is not farre off, and their damnation sleepeth not.

4 For if God spared not the * Angels that had sinned, but cast them downe into Hell, and deliuered them into chaines of darkness, to be kept vnto damnation:

5 Neither hath spared the old world, but saued * Noe the right person a preacher of righteousness, and brought in the flood vpon the world of the vngodly,

6 And * turned the cities of Sodom and Gomorhe into ashes, condemned them and ouerthrew them, and made them an example vnto them that after should liue vngodly,

7 * And deliuered iust Lot veyed with the vncleane conuersation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, vered his righteous soule from day to day with their vnlawfull deeds)

9 The Lord knoweth to deliuer the godly out of temptation, and to releeue the vniust vnto the day of iudgement to bee punished:

10 And chiefly them that walke after the flesh, in the lust of vncleannesse, and despite the gouernement, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, * giue not * railing iudgement against them before the Lord.

12 But these, as * brute beasts, led with sensuality, and made to be taken, and destroyed, speake euill of those things which they know not, and that perishe through their owne corruption,

13 And shall receive the wages of vnrightheousnesse, as they which count it pleasure to liue deliciouly for a season. Spots they are and blot: * delighting themselves in their deceivings, in railing with you,

14 Having eyes full of adultery, and that cannot cease to sinne, beguiling vnbable soules: they haue hearts exercised with couetousnes, curled chyliden,

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bolo, which loured the wages of vnrightheousnes,

16 But hee was rebuked for his iniquitie: for the dumb asse speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 * These are wells without water, and cloudes carried about with a tempest, in whom the blacke darkenesse is reserved for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lusts of the flesh them that were

Or, insolent and wanton.

a This is euidently seene in the Pope and his Priests, which by lies and flatteries, sell mens soules, so that it is certain that he is not the successor of Simon Peter, but of Simon Magus.

Iob. 4. 8 inde 6,

Genf. 7. 1.

Gen. 19. 24, 25.

Gen. 19. 16.

1. King. 22. 22,

Job. 1. 12.

b Albeit the Angels condemne the vices and iniquities of wicked magistrates, yet they blame not the authoritie & power which is giuen them of God.

c As beasts without reason or wit follow whither nature leadeeth them: so these wicked men destitute of the spirit of God, onely seeke to fulfill their insuality, and as they are vessels made to destruction and appointed to this iudgement, so they fall into the snares of Satan to their destruction.

d For in your holy feasts they sit at members of the Church, whereas indeede they be but spots and so deceiue you, reade Iude 12.

e For in your

holy feasts they

sit at members

of the Church,

whereas indeede

they be but spots

and so deceiue

you, reade

Iude 12.

Num. 22. 23.

Iude 11.

Iude 12.

e They haue

some appearance

outward, but

within they are

drie and barren,

or at most they

cause but a

conspic.

were cleane escaped from them which are wrapped in error,

19 Promising vnto them liberty, and are themselves the seruants of corruption: for of whomsoever a man is overcome, euen vnto the same he is in bondage.

20 * For if they, after they haue escaped from the stichineesse of the world, through the knowledge of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein and overcome, the later end is worse with them then the beginning.

21 For it had been better for them, not to haue knownen the way of righteousness, then after they haue knownen it to turne from the holy Commandement giuen vnto them.

22 But it is come vnto them according to the true prouerbe, * The dog is returned to his owne vomite, and, The sow that was washed, to the wallowing in the mire.

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sort the ende of the world shall be. 8 That they prepare themselves therunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 concluding with eternal thanks to Christ Iesus.

1 This second Epistle I now write vnto you beloved, wherewith I liue vp and waite your pure minds,

2 To call to remembrance the wordes which were tolde before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Saviour.

3 * This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lusts,

4 And say, Where is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they willingly knowe not, that the heauens were of old, and the earth that was of the water, and by the water, by the word of God.

6 Wherefore the world that then was, perished, overflowed with the water.

7 But the heauens and earth, which are

now, are kept by the same word in store, and reserved vnto fire against the day of iudgement, & of the destruction of vngodly men.

8 Dearely beloved, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 The Lord is not slacke concerning his promise (as some men count slacknelle) but is patient toward vs, and * would haue no man to perish, but would all men to come to repentance.

10 * But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a noyse, & the earth shall melt with heat, & the earth with the workes that are therein, shall be burnt vp.

11 Seeing therefore that all these things must be dissolved, what manner person ought ye to be in holy conuersion and godlinesse.

12 Looking for, & hasting vnto the coming of the day of God, by the which the heauens being on fire shall be dissolved, and the elements shall melt with heat?

13 But wee looke for * new heauens, and a new earth, according to his promise, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that yee looke for such things, be diligent that yee may bee found of him in * peace, without spot, and blamelesse.

15 * And suppose that the long suffering of our Lord is saluation, euen as our beloved brother Paul according to the wisdom giuen to him, wrote to you,

16 As one that in all his Epistles speaketh of these things: among the which some things are a hard to bee vnderstood, which they that are vnlearned and vnstable peruerter, as they doe also other Scriptures vnto their owne destruction.

17 Ye therefore, beloved, seeing yee know these things before, beware lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord & Saviour Iesus Christ: to him be glory both now and for euermore Amen.

Psal. 90. 4.

Ezek. 33. 18.

1. tim. 2. 4.

d He saith: he is not here of the secret and eternal

counsell of God, whereby hee e-

stablisheth whom he

pleaseth him, but of the preaching

of the Gospel, whereby all are

called & bidden to the banquet,

Math. 24. 44.

1. thes. 5. 2. reuel. 3. 3. and 6. 15.

16. 6. 5. 17. & 66. 22. reuel. 2. 1. 1.

In quiet confidence.

Rom. 2. 4.

f Albeit his Epistles were written to peculiar Churches, yee

they containe a generall doctrine

appertaining to all men.

g As no man condemneth the brightness of the sunne, because his

eye is not able to sustain the clearnesse thereof: so the hardnesse

which we cannot sometime com-

pass, or perfectly vnderstand in the Scriptures,

ought not to take away from vs, the vse of the Scriptures.

h Or, most.

John 8. 34.

rom. 6. 20.

Math. 12. 45.

hebr. 6. 4. 5. 6.

and 10. 26. 27.

Which com-

meth by heari-

g the Gospel pre-

ached.

f Or, doctrine.

Proh. 26. 11.

a For we fall,

quickly asleepe,

and forget that

which we are

taught.

1. 1. tim. 4. 1. 2. tim.

3. 1. iude 18.

b He meaneth

them which had

once professed

Christian religi-

on, but became

afterward con-

demners & mock-

ers, as Epicu-

ans & Aheists.

c As touching

the beauty there-

of, and things

which were

therein, except

them which

were in the Arke.

The first Epistle generall of Iohn.

THE ARGUMENT.

AFTER that Saint Iohn had sufficiently declared how that our whole saluation doth consist only in Christ, lest that any man should thereby take a boldnesse, to sinne, he sheweth that no man can beloeue in Christ, unless he doth endeavour himselfe to keepe his commandmentes, which hinc being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirits. Last of all he doth earnestly exhort them vnto brotherly loue, and to beware of deceiues.

CHAP. I.

1 True witness of the euerlasting word of God.

2 The blood of Christ is the purgation of sinne. 10 No man is without sinne

1 That which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the

word of life,

2 (For the life appeared, and we haue seene it, and haue witness, and shewe vnto you the eternall life, which was with the Father and appeared vnto vs.)

3 That, I say, which wee haue seene and heard declare wee vnto you, that yee may also haue fellowship with vs, and that

c Which giueth

d life and had it in

e himselfe, Iohn

f 1. 4.

g Before all be-

h The effect of the Gospel is, that we all being

q That is, Christ,

God eternall.

b That is, Christ

being man,



ioyned together in Christ by faith, should be the

sonnes of God,

John 8. 12.

f The fruit of our faith must declare whether we be ioyned in God or no: for God being the very purity and light, will not haue fellowship with them which he in sinne and darknesse.

g In an euill conscience, and without the feare of God.
h That is, Christ with vs, and we with our selues.
Heb. 9. 14. 1 pet. 1. 19. reue. 1. 5.

1. King. 8. 46. 2. chron. 6. 36. prou. 30. 9. eccle. 7. 22. i If wee be not ashamed earnestly and openly to acknowledge our selues before God to be sinners. || Or, doctrine.

our fellowship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your joy may be full.

5 This then is the message, which wee haue heard of him, & declare vnto you, that God is light, and in him is no darknesse.

6 If we say that we haue fellowship with him, and walke in darknesse, wee lie, and doe not truly:

7 But if we walke in the light, as hee is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 * If we say that we haue no sinne, wee deccie our selues, and truerh is not in vs.

9 If we acknowledge our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all unrighteousnesse.

10 If we say we haue not sinned, we make him a liar, and his word is not in vs.

CHAP. II.

1 Christ is our Advocate. 10 Of true loue, and how it is tried. 18 To beware of Antichrist.

M^y babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Advocate with the Father, Iesus Christ the Iust.

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.

3 And hereby we are sure that we know him, if we keepe his Commandements.

4 He that saith, I know him, and keepeth not his Commandements, is a liar, and the truerh is not in him.

5 But he that keepeth his word, in him is the loue of God perfect in deede, hereby we know that we are in him.

6 He that lateth hee remaineth in him, ought euen so to walke, as he hath walked.

7 Brethren, I write no new commandement vnto you: but an olde commandement which ye haue had from the beginning: the olde commandement is the word, which ye haue heard from the beginning.

8 Again, a new commandement I write vnto you, that which is true in him, and also in you: for the darknesse is past, and the true light now shineth.

9 He that saith that he is in the light, and hateth his brother, is in darknesse untill this time.

10 * He that loneth his brother, abideth in the light, and there is none occasion of euill in him.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.

12 Little children, I write vnto you, because your sinnes are forgiven you for his Names sake.

13 I write vnto you, Fathers, because ye haue known him that is from the beginning. I write vnto you, young men, because ye haue overcome the wicked.

14 I write vnto you, babes, because ye haue known the Father. I haue written vnto you, fathers, because ye haue known him, that is from the beginning. I haue written vnto you, young men, because ye are strong, and the word of God abideth in you, and ye haue overcome the wicked.

15 Loue not the world, neither the things that are in the world. If any man loue the world, the loue of the Father is not in him.

16 For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof, but he that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as yet haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this cometh to passe, that it might appeare that they are not all of vs.

20 But ye haue an ointment from him, that is holy, & ye haue known all things. 21 I haue not written vnto you because ye know not the truerh: but because ye know it, and that no lie is of the truerh.

22 Who is a liar, but hee that denieth that Iesus is Christ: the same is the Antichrist that denieth the Father and the Sonne.

23 Whosoever denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen eternal life.

26 These things haue I written vnto you, concerning them that deccie you.

27 But the anointing which he receiued of him, dwelleth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, & it is true and is not lying, and as it taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him at his coming.

29 If ye knowe that hee is righteous, know ye that he which doeth righteously, is borne of him.

g He nameth all the faithfull children, as he being their spirituall father, attributing to old men knowledge of great things, to young men strength, to children obedience and reuerence to their gouernours.

h For Christs sake.

|| Or, the deuill, || Or, the deuill.

i As it is aduersary to God, James 4. 4.

k To liue in pleasure.

l Wantonnesse

m Ambition and pride.

n Which seemed to haue beene of our number, because for a time they occupied a place in the Church.

o The grace of the holy Ghost, p Which is Christ.

q In this Epistle which I now write vnto you.

r He that taketh away, or diminisheth either of the natures in Christ, or he

that counteneth or seprate them, else he that putteth not difference betweene the person of the Sonne,

and also he that beleueth not to haue remission of sinnes by his onely sacrifice,

denieth Christ to be the true Messias.

t Then the infidels worship not their true God.

† But he that confesseth the Sonne hath also the Father.

u Christ communicating himselfe vnto you, and teacheth you by the holy Ghost and his ministers. || Or, in Christ.

u By this name he meaneth the whole Church of Christ in generall.

C H A P.

a Christ is our onely Advocate and attonement: for the office of intercession and redemption are ioyned together.
b That is, of them which haue embraced the Gospel by faith in all ages, degrees, and places, for there is no saluation without our Christ.
c That is, by faith, and so obey him: for knowledge cannot be without obedience.
d Whereby he loneth God: so that to loue God is to obey his word.

|| Or doctrine.

e When the law was giuen.

f Loue thy neighbour as thy selfe, is the old commandment taught in the Law: but when Christ saith, So loue one another, as I haue loued you, hee giueth a new commandment onely as touching the forme, but not as touching the nature or substance of the precept. Chap. 3. 14.

communicateth himselfe vnto you, and teacheth you by the holy Ghost and his ministers. || Or, in Christ. u By this name he meaneth the whole Church of Christ in generall.

C H A P. III.

1 The singular loue of God toward vs, 7 And how we againe ought to loue one another.

BEhold what loue the Father hath shewed **B**on vs, that wee should bee called the sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

2 Dearly beloved, now are we the sonnes of God, but yet it doth not appeare what we shall be: and wee know that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, such as he is pure.

4 Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither hath known him.

7 Little children, let no man deceiue you: he that doth righteously, is righteous, as he is righteous.

8 He that committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose appeared the Son of God, that he might looke the works of the deuill.

9 Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can hee sinne, because hee is borne of God.

10 In this are the children of God knowne, and the children of the deuill: whosoever doth not righteously, is not of God, neither he that loueth not his brother.

11 For this is the message that yee heard from the beginning, that wee should loue one another.

12 Not as Cain which was of the wicked, and slew his brother: and wherefore slew he him? because his owne works were euill, and his brothers good.

13 But well not, my brethren, though the world hate you.

14 We know that we are translated from death unto life, because wee loue the brethren: he that loueth not his brother, abideth in death.

15 Whosoever hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 Whereby haue we perceined loue, that he layd downe his life for vs: therefore wee ought also to lay downe our liues for the brethren.

17 And whosoever hath this worldes good, & seeth his brother haue need, and shutteth by his compassion from him, how dwelleth the loue of God in him?

18 My little children, let vs not loue in word, neither in tongue onely, but in deed and in trueth.

19 For thereby we know that we are of the trueth, and shall before him assure our hearts.

20 For if our heart condemne vs, God

is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 And whatloueuer we aske, we receiue of him, because wee keepe his commandments, and doe those things which are pleasing in his sight.

23 This is then his Commandement, That we beloue in the Name of his Sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 For he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

C H A P. IIII.

1 Difference of spirits. 2 How the spirit of God may be knowne from the spirit of error. 7 Of the loue of God, and of our neighbours.

DEARELY beloved, beloue not euery spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shall yee know the Spirit of God, Euery spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome yee haue heard, how that hee should come, and now already he is in the world.

4 Little children ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby know we the spirit of trueth, and the spirit of error.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: For God is loue.

9 In this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the world, that wee might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 No man hath seene God at any time, If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby know we that wee dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue seene and do testifie, that the Father sent the Sonne to bee the Saviour of the world.

15 Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

16 And wee haue knowne, and beleeued

Iohn 15. 7. & 16. 23. math. 11. 22. chap. 5. 14. Iohn 6. 29. and 17. 3.

Iohn 13. 34. and 15. 10.

a Them which boast that they haue the spirit to preach or prophesie.
b Who being very God, came from his Father, and tooke vpon him our flesh. He that confesseth or preacheth this trueth, hath the Spirit of God, else not.
c He began to build the mystrie of iniquitie.
d Satan the prince of the world.
e Iohn 8. 47.
f With pure affection and obedience,

Iohn. 3. 16.
f Trueth it is, that God hath declared his loue in many other things, but herein hath passed all other.
g By his onely death.
Iohn 1. 18.
1. tim. 6. 16.

h So that his confession proceedeth of faith.

H Toward vs.
I By inspiring it
into vs.

the loue that God hath // in vs. God is loue,
and hee that dwelleth in loue, dwelleth in
God, and God in him.

17 Wherein is the loue perfect in vs, that
we should haue beloued in the day of iudge-
ment, for as he is, even so are wee in this
world.

18 There is no feare in loue, but perfect
loue casteth out feare: for feare hath paine-
fulness: and he that feareth, is not perfect in
loue.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate
his brother, he is a liar: for how can he that
loueth not his brother whom hee hath seene,
loue God whom he hath not seene?

21 * And this commandement haue wee
of him, that hee which loueth God, should
loue his brother also.

C H A P. V.

1. 10. 13 Of the fruits of faith. 14. 20 The office
authoritie, and dominion of Christ. 21 Against images.

Who soeuer beleueth that Iesus is the
Christ, is * borne of God, and euery
one that loueth him which begat, loueth him
also which is begotten of him.

2 In this we know that we loue the chil-
dren of God, when we loue God, and keepe
his commandments.

3 For this is the loue of God, that we
keepe his commandments: and his * com-
mandments are not * grievous.

4 For all that is borne of God overcom-
meth the world: and this is the victorie that
overcometh the world, euen our faith.

5 * Who is it that overcometh the
world, but he which beleueth that Iesus is
the Sonne of God?

6 This is that Iesus Christ that came
by water and blood, not by water onely,
but by water and blood: and it is the
Spirit, that beareth witness: for the Spirit
is true.

7 For there are three, which beare record
in heauen, the Father, the Word, and the ho-
ly Ghost: and these three are one.

8 And there are three which beare re-
cord in this world, the water, the blood, and
the Spirit, which beare witness: for the Spirit
is true.

9 And these three are one, the Father, the
Word, and the holy Ghost: and these three are
one.

He writeth vnto a certaine Ladie. 4 Reioicing
that her children walke in the truth. 5 And ex-
horteth them vnto loue. 7 Warneth them to beware
of such deceiuers as denie that Iesus Christ is come
in the flesh. 8 Prayeth them to continue in the doctrine
of Christ. 10 And to haue nothing to doe with them
that bring not the true doctrine of Christ Iesus our
Saviour.



Elder to the // elect Ladie,
and her children, whome I
loue in the truth: and not
I only, but also all that haue
known the truth,

2 For y^e truths sake which
dwelleth in vs, and shalbe with vs for euer:
3 Grace be with you, merite and peace
from God the Father, and from the Lord

and in the earth, the Spirit, and the water,
and the blood: and these three agree in one.

9 If we receiue the witness of men, the
witness of God is greater: for this is the
witness of God, which hee testified of his
Sonne.

10 * Wee that beleueth in the Sonne of
God, hath the witness in himselfe: hee that
beleueth not God, hath made him a liar,
because he beleueth not the record, that God
witnesseth of his Sonne.

11 And this is the record, that God hath
giuen vnto vs eternall life, and this life is in
his Sonne.

12 We that hath the Sonne, hath life, and
hee that hath not the Sonne of God, hath
not life.

13 These things haue I written vnto you
that beleue in the Name of the Sonne of
God, that ye may know that ye haue eternall
life, and that ye may beleue in the Name of
the Sonne of God.

14 And this is the assurance that we haue
in him, * that if wee aske any thing according
to his will, he heareth vs.

15 And if we know that hee heareth vs,
what soeuer wee aske, wee know that wee
haue the petitions that wee haue desired of
him.

16 If any man see his brother sin a sinne
that is not vnto death, let him aske, & he shall
giue him life for them that sinne not vnto
death. * There is a sinne vnto death: I say
not that thou shouldst pray for it.

17 All vnrightheousnes is sinne, but there
is a sinne not vnto death.

18 We know that whosoever is borne of
God, * sinneth not: but hee that is begotten
of God, * keepeth himselfe, and the wicked
* toucheth him not.

19 We know that we are of God, and the
whole world * lieth in wickednes.

20 But wee knowe that the Sonne of
God is * come, and hath giuen vs a minde
to know him, which is true: and we are in
him that is true, that is, in his Sonne Iesus
Christ: this same is very God and eternall
life.

21 Babes, keepe your selues from idols,
Amen.

Iohn 3 36.
† Of God.

Matth. 7. 7. and
21. 22. cha. 23. 23.
h Although e-
very sinne be to
death, yet God
through his mer-
cy pard. neth his
in his Son Christ.

Adas. 1. 2. 31. mar.
3. 29. luke 1. 10.
i As theirs is
whom God doth
so for sake, that
they fall into ve-
ter despair. e.

k Giueth not
himselfe so ouer
to sinne, that he
forgetteth God.

l Taketh heed
that he sinne not.
m That is, Satan.

n With a mort-
tal wound.

o That is, all men
generally, as of
themselves, lie as
it were buried in
euil.

Luke 24. 45.
p Christ very
God.

q Meaning, from
euery forme and
fashion of things
which is set vp
for any deuotion
to worship God.

The second Epistle of Iohn.

He writeth vnto a certaine Ladie. 4 Reioicing
that her children walke in the truth. 5 And ex-
horteth them vnto loue. 7 Warneth them to beware
of such deceiuers as denie that Iesus Christ is come
in the flesh. 8 Prayeth them to continue in the doctrine
of Christ. 10 And to haue nothing to doe with them
that bring not the true doctrine of Christ Iesus our
Saviour.



Elder to the // elect Ladie,
and her children, whome I
loue in the truth: and not
I only, but also all that haue
known the truth,

2 For y^e truths sake which
dwelleth in vs, and shalbe with vs for euer:
3 Grace be with you, merite and peace
from God the Father, and from the Lord

Iesus Christ the Sonne of the Father, with
the truth and loue.

4 I reioyced greatly, that I found of thy
children, walking in the truth, as wee haue
receiued a commandement of the Father.

5 And now beleeue I thee Ladie, (not as
writing a new commandement vnto thee,
but that same which we had from the begin-
ning) that we * loue one another.

6 And this is the loue, that we should
walke after his // commandments. This
commandment is, that as yet haue heard
from the beginning, ye should walke in it.

7 For many deceiuers are entred into the
world, which confesse not that Iesus Christ
is come in the flesh. We that is such one, is a
deceiuer and an Antichrist:

b We cannot re-
ceiue the grace
of God, except
we haue the true
knowledge of
him, of the which
knowledge loue
proceedeth.

c According to
Gods word.

Iohn 15. 12.
|| Or, doctryne.

d By suffering our selves to be seduced.
e He that passeth the limits of pure doctrine.

8 Look to your selves, that we also tole not the things which we have done, but that we may receive a full reward.

9 Whosoever transgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in y doctrine of Christ, he hath both the Father and the Sonne.

10 If there come any unto you, and bring not this doctrine, receive him not to house,

neither bid him God speed.

11 For hee that biddeth him God speed, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greet thee, Amen.

f Haue nothing to do with him, neither shew him any signe of familiarity or acquaintance.

Or, worthy.

Rom. 16. 17.

The third Epistle of Iohn.

3 He is glad of Gaius that hee walketh in the truth, 8 Exhorteth them to be louing vnto the poore Christians in their perfection, 9 sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.



I Elder vnto the beloued Gaius whom I loue in the truth.

2 Beloued, I wish chiefly that thou prosperedst & faredst well, as thy soule prospereth.

3 For I reioyced greatly when the brethren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioy then this, that is, to heare that my sonnes walke in veritie.

5 Beloued, thou doest faithfully whatsoever thou doest to the brethren, and to strangers.

6 Which bare witness of thy loue before the Churches, whom if thou bringest on their iourney, as it becometh according to God, thou shalt doe well.

7 Because that for his names sake they went forth and tooke nothing of the Gentiles.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessities toward their iourney, knowing that the Lord sayth, He that receiueth you, receiueth me.

8 Wee ought therefore to receiue such, that we might be helpers to the truth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them receiveth vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither hee himselfe receiveth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloued, follow not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill hath not seene God.

12 Demetrius hath good report of all men, and of the truth it selfe: yea, and we our selves beare record, and yee know that our record is true.

13 I haue many things to write: but I will not with inke and pen write vnto thee.

14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace bee with thee. The friends salute thee. Greeete the friends by name.

Or, known.

The generall Epistle of Iude.

THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take heede of deceiuers, which goe about to draw away the hearts of the simple people from the truth of God, and willeth them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally, he comforteth the faithful, and exhorteth them to persevere in the doctrine of the Apostles of Iesus Christ.



I A seruant of Iesus Christ, & brother of James, to them which are called and sanctified of God the Father, and referred to Iesus Christ:

2 Mercy vnto you, and peace, and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that yee should earnestly contend for the maintenance of the faith, which was once giuen vnto the Saints.

4 For there are certaine men crept in, which were before of olde ordeined to this

condemnation: vngodly men they are which turne the grace of our God into wantonnes, and denie God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, so far as much as ye once knew this, how that the Lord after that hee had deliuered the people out of Egypt, destroyed them afterward, which belieued not.

6 The Angels also which kept not their first estate, but left their owne habitation, he hath reserved in euilllasting chains vnder darkenesse vnto the iudgement of the great day.

7 As Sodome and Gomorthe, and the cities about them, which in like manner as they did, committed fornication, and followed strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

2 Pet. 2. 1.

Numb. 14. 37.

f Their incredulitie was the fountaine of all their euill.

2 Pet. 2. 4.

Or, originall.

g Then shall be their extreme punishment.

Gen. 19. 24. 25.

h Most horrible pollutions.

a The faithful are sanctified of God the Father in the Sonne by the holy Ghost.
b That he should keepe you, Iohn 17. 6.
c Against the assaults of Satan and Heretikes.
d That he should keepe it for euer.
e He confirmeth their heart against the contemners of religion and apostates, shewing that such men trouble not the Church at all aduises, but are appointed thereunto by the determinate counsell of God.

i Which shew themselves dull and impudent.
k It is most like that this example was written in some of those bookes of the Scripture which are now lost,
Numb 21.14.

Iosh. 10.13.
2 chron. 9.29.

1 In Zacharie 3.

2 Christ vnder the name of the Angel rebuked Satan, as knowing that he went about to hinder the Church: but heere we are admonished not to seeke to reuenge our selues by euill speaking, but to referre the thing to God.

m By their cor-
nall iudgement

Gene. 4.8. Numb. 22.23. n For as Core, Dathan, and Abiram rose v^o and spake against Moses, so do these against them that are in authoritie. Numb. 16.1,2. o These were generally feasts which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needy, Tertul in Apologet cap. 39. p Either of God or of his Church. 2 Pet. 2.17. Reuel. 1.7. q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of all times, or els haue bene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20.31.

8 Likewise notwithstanding these dreames also desile the flesh, and despise government, and speake euill of them that are in authoritie.

9 Yet Michael the Archangel, when he stroue against the druiell, and disputed about the body of Moyses, durst not blame him with curled speaking, but sayd, The Lord rebuke thee.

10 But these speake euill of those things which they know not: & whatsoeuer things they know naturally, as beasts which are without reason, in those things they corrupt themselves.

11 What be vnto them: for they haue followed the way of Cain, and are cast away by the deccit of Balaams wages, & perishe in the gaine sayings of Core.

12 These are spots in your feasts of charitie when they feast with you, without all feare feeding themselves: clouds they are without water, carped about of windes, corrupt trees, without fruit, twise dead, and plucked vp by the rootes.

13 They are the raging waues of the sea, soming out their owne shame: they are wandering stars, to whom is reserved the blacknesse of darkenesse for euer.

14 And Enoch also the seuenth from Adam propheied of such, saying, Behold,

the Lord commeth with thousands of his Saints.

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked doodes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes: whose mouthes speake proud things, hauing mens persons in admiration, because of a vanitage.

17 But ye beloued, remember the words which were spoken before of the Apostles of our Lord Iesus Christ.

18 How that they tolde you that there should be mockers in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sectes, fleshly, hauing not the Spirit.

20 But ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.

22 And haue compassion of some in putting difference:

23 And other saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.

24 Now vnto him that is able to keepe you that ye fal not, and to present you faultlesse before the presence of his glory with ioy,

25 That is, to God onely wise, our Saviour, be glory, and maiestie, and dominion, and power, both now and for euer, Amen.

occasions, which are as preparatiues, and accessaries to the same

+ In vngodliness and iniquitie.

2 Pet. 2.10.

1. Tim. 4.1.

2. Tim. 3.1.

2. Pet. 3.3.

r Of regeneration.

f Some may be wonne with gentleness, other by sharpe-
nesse.

t By sharpe reproofes to draw them out of danger.

u e willeth not onely to cut off the euill, but also to take away all

|| Or, declared to Iohn.

The Reuelation of Iohn the Diuine.

THE ARGUMENT.

It is manifest that the holy Ghost would, as it were, gather into this most excellent Book, a summe of those prophesies, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Inerein therefore is liuely set forth the diuinitie of Christ, and the testimonies of our redemption, what things the Spirit of God alloweth in the Ministers, and what things he reprobeth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: how that the hypocrites which sing like scorpions the members of Christ, shall be destroyed. But the Lambe Christ shall defend them which beare witness to the truth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited: and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies: and at length he shall be destroyed by the wrath of God: when as the elect shall giue praise to God for the victory: neuertheless for a season God will permit this Antichrist, and strumper vnder color of faire speech, and pleasant doctrine, to deceiue the world: wherefore he aduerteth the godly (which are but a small portion) to auoid this harlots flatteries and brags, whose ruine without mercy they shall see, and with the heauenly companie sing continuall praises: for the Lambe is married: the world of God hath gotten the victory: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enioy perpetual glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP. I.

1 The cause of this revelation, 3 Of them that receive it. 4 John writeth to the seven Churches. 5 The Maiestie and Office of the Sonne of God. 20 The vision of the Candlesticks and Starres.



E We a Revelation of Iesus Christ which God gave unto him to shewe unto his seruants things which must shortly be done: which hee sent, and shewed by his Angel vnto his seruant John,

2 Who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is hee that readeth, and they that heare the words of this prophetic, and keepe those things which are written therein: for the time is at hand.

4 John to the seven Churches which are in Asia, Grace bee with you, and peace from him, which is, and which was, and which is to come, and from the seven spirits which are before his throne,

5 And from Iesus Christ, which is a faithful witness, and the first begotten of the dead, and Prince of the kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his blood,

6 And made vs Kings and Priests vnto God, euen his Father, to him be glory and dominion for evermore, Amen.

7 Behold he cometh with clouds, and every eye shall see him: yea, euen they which haue pierced him thorow: and all kindreds of the earth shall wail before him. Euen so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, euen the Almighty.

9 I John, euen your brother, and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirit on the Lords day, and heard behinde mee a great voice, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and send it vnto the seven Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyratra, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the voice

1. Pet. 2. 2. Math. 24. 30. i. 4. 3. 14. iude 14. h They that contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him. i Or, for him. Chap. 21. 6, and 22. 3. i Alpha and Omega are the first and last letters of the abc of the Greeces k Which some call Sunday, s. Paul the first day of the weeke, i. Cor. 16. 2. act. 20. 7. and it was established after that the Iewes Sabbath was abolished. l I am he before whom nothing was, yea, by whom whatsoever is made, was made, and he that shall remain when all things shall perish, euen I am the eternall God. m Of the which some were fallen, others decayed: some were proud, others negligent: so that hee sheweth remedie for all. n That is, him whole voyce I heard.

that spake with mee: and when I was turned, I saw seven golden candlesticks, 13 And in the middes of the seven Candlesticks one like vnto the sonne of man, clothed with a garment downe to the feet, and girded about the payes with a golden girdle.

14 His head, and haire were white as white wool, and as snow, and his eyes were as a flame of fire.

15 And his feete like vnto ffine brass, burning as in a furnace: and his voyce as the sound of many waters.

16 And hee had in his right hand seven starres: & out of his mouth went a sharpe two edged sword: and his face shone as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as dead: then he layd his right hand vpon me, saying vnto me, Feare not: I am the first and the last.

18 And am alive, but I was dead: and behold, I am alive for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come: hereafter.

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks, is this. The seven starres are the Angels of the seven Churches: and the seven candlesticks which thou sawest, are the seven Churches.

z This word signified his word and the vertue thereof, as is declared, Hebr. 4. 12. Dan. 10. 8. 9. a To comfort mee. i. 41. 4. and 44. 6. b Equall God with my Father, and eternall. c That is, power ouer them. d In the latter dayes. e In my protection f That is, the ministers, Mal. 2. 7.

CHAP. II.

He exhorteth foure Churches to repentance, to To perseuerance, patience, and amendment, 5, 14 20. 21. As well by threatening, 7. 10. 17. 26. As promises of reward.

Vnto the Angel of the Church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, and walketh in the middes of the seven golden candlesticks.

2 I knowe thy workes, and thy labour, and thy patience, and how thou canst not beare them which are euill, and hast examined them, which say they are Apostles, and are not, and hast found them liars.

3 And thou hast suffered, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Remember these, I haue somewhat against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, a repent, and doe the first works: or else I will come against thee shortly, and will remove thy candlestick out of his place, except thou amend.

6 Thy first loue that thou hadst toward God and thy neighbour at the first preaching of the Gospel. f The office of the Pastor is compared to a candlestick or lampe, forasmuch as he ought to shine before men.

o Meaning, the Churches. p Which was Christ, the head of the Church, q s the chiefe Priest. r For in him was no concupiscence, which is signified by girding the loynes. s To signifie his wisdom, eternitie, and diuinitie. t To see the secrets of the heart. u Or, Alcumine. v His iudgements and wayes are most perfect. x Both because all nations praise him, and also his word is heard and preached through the world. y Which are the pastours of the Churches.

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a To the Pastor or Minister which are called by this name, because they are Gods messengers and haue their office common with Iesus Christ, who also is called an Angel.

b Reade Chap. 1. 13. c In his protection. d According to his promise, Mat. 23. 20. he will be with them to the ende of the world. e Thy first loue that thou hadst toward God and thy neighbour at the first preaching of the Gospel. f The office of the Pastor is compared to a candlestick or lampe, forasmuch as he ought to shine before men.

o Meaning, the Churches. p Which was Christ, the head of the Church, q s the chiefe Priest. r For in him was no concupiscence, which is signified by girding the loynes. s To signifie his wisdom, eternitie, and diuinitie. t To see the secrets of the heart. u Or, Alcumine. v His iudgements and wayes are most perfect. x Both because all nations praise him, and also his word is heard and preached through the world. y Which are the pastours of the Churches.

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g. These were heretikes which held that wiles should be common, & as some thinke, were named of one called Nicolas, of whom is written, Actes 6.5. which was chosen among the Deacons.

h. Meaning, the life everlasting: thus by corporal benefits he raised them up to consider spiritual blessings.

i. This is thought to be Polycarpus, who was

minister of Smyrna 86. yeres, as he himselfe confessed before Herodes,

when as he was led to be burned for Christs cause,

k. The eternall dignity of Iesus Christ is here

most plainly declared with his

manhood, and

glorious over death, to assure

his that they shall not be overcome by death.

l. This was the persecution under the Empe-

ror Domitian. m. In spiritual treasures.

n. They are not Abrahams children according to the faith.

o. Here he nameth the author of all our calamities,

encouraging vs manfully to fight against him, in promising vs the victory. p. The end of affliction is,

that we may be tried and not destroyed. q. Signifying many times, as Gen. 31. 41. numb.

14. 22. although there shall be comfort and release. r. The first death is the naturall death of the body, the second is the eternall

death, from the which all are free that beleue in Iesus Christ, Iohn 5. 24. s. The word of God is the sword with two edges, Hebr.

4. 12. t. All rownes and countreys whence Gods word and good lining is banished, are the throne of Satan, and also those places

where the word is not preached sincerely, nor manners upright reformed. u. In the very heart of p. recution and slaughter of the

6 But this thou hast, that thou hatest the workes of the Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare what the Spirit saith unto the Churches. To him that overcometh, will I give to eat of the tree of life, which is in the middes of the Paradise of God.

8 And unto the Angel of the Church of the Smyrnians write, These things saith hee that is first, and last, which was dead, and is alive.

9 I know thy workes and tribulation, and poverty (but thou art rich) and I know the blasphemy of them, which say they are Jews, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, I shall come, to passe, but the death shall come of you into prison, that ye may be tried, and ye shall have tribulation ten dayes: be thou faithfull unto the death, and I will give thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith unto the Churches. He that overcometh, shall not be hurt of the second death.

12 And to the Angel of the Church which is at Pergamus, write, These things saith hee which hath the sharpe sword with two edges.

13 I know thy workes and where thou dwellest, even where Satans throne is, and thou kepest my name, and hast not denied my faith, neither in those dayes when Antipas my faithfull martyr was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast them that maintain the doctrine of Balaam, which taught Balac to put a stumbling blocke before the eyes of Israel, that they should eat of things sacrificed unto idoles, and commit fornication.

15 When thou hast them that maintain the doctrine of the Nicolaitanes, which thing I hate.

16 Repent thy selfe, or else I will come unto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith unto the Churches. To him that overcometh, will I give to eat of the Manna that is, and will give

him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the Angel of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like unto a flame of fire, and his feet like fine brasse.

19 I know thy workes and thy love, and service, and faith, and thy patience, and thy workes, and that they are more at the last than at the first.

20 Notwithstanding, I have a few things against thee, that thou suffrest the woman Jezabel, which teacheth her selfe a Prophetsse, to teach and to deceime my servants, to make them commit fornication, and to eat meates sacrificed unto idoles.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall knowe that I am he which search the reins and hearts: and I will give unto every one of you according unto your workes.

24 And unto you, I say, the rest of them of Thyatira, as many as have not this learning, neither have knowen the deepenesse of Satan (as these speake) I will put upon you none other burden.

25 But that which ye have already, hold fast till I come.

26 For he that overcometh and keepeth my workes unto the end, to him will I give power over nations.

27 And he shall rule them with a rod of iron: and as the vessels of a potter shall they be broken.

28 Even as I received of my Father, so will I give him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith unto the Churches.

cher termed their doctrine by this name, as though it contained the most deepe knowledge of heavenly things, and was indeed drawn out of the deepe dungeon of hell: by such termes now the Anabaptists, Libertines, Papists, Arrians, &c. use to beautifie their monstrous errors and blasphemies. 2. The children of Jezabel. Psal. 2.9.

CHAP. III.

Hee exhorteth the Churches or ministers to the true profession of faith and to watching, 12 With promises to them that persevere.

A And write unto the Angel of the Church which is at Sardis, These things saith hee that hath the seven Spirits of God, and the seven starres, I know thy workes: for thou hast a name that thou livest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are ready to die: for I have not found thy workes perfect before God.

3 Remember therefore how thou hast received and heard, and holdest fast, and repent. If thou lose thou wilt not watch,

2 Such a stone was wont to be given unto them that had gotten any victorie or prize, in signe of honour, and therefore it signifieth here a token of Gods favour & grace: also it was a signe that one was cleared in judgement.

a. The new name also signifieth renowne & honor.

b. To helpe the Saints,

c. As that harlot Jezabel maintained strange religion and exercised cruelty against the servants of God,

d. To be there among them that doe the like.

e. They that consent to idolatry & false doctrine,

f. The false teachers that followeth whoredome,

g. Them that followeth whoredome,

h. Them that followeth whoredome,

i. Them that followeth whoredome,

j. Them that followeth whoredome,

k. Them that followeth whoredome,

l. Them that followeth whoredome,

m. Them that followeth whoredome,

n. Them that followeth whoredome,

o. Them that followeth whoredome,

p. Them that followeth whoredome,

q. Them that followeth whoredome,

r. Them that followeth whoredome,

s. Them that followeth whoredome,

t. Them that followeth whoredome,

u. Them that followeth whoredome,

Or persons.

b either by con-
fessing to idola-
tries, or else pol-
luting their con-
science with any
guilt.

Chap 20. 12,

and 21. 27.

phil 4. 3.

1/a 22. 32.

job 12. 14.

c Which signifi-
fieth that Christ
hath all the
power over the
house of David
which is the
Church, so that
he may either re-
ceive or put out
whom he will.
d Which is to
advance the
kingdome of
God.

e I will cause
thearin thy fight
to humble them-
selves, and to
give due honour
to God, and to
his Sonne Christ

f Let no man
plucke them a-
way, which thou
hast wonne to
God, for they are
thy crowne, as S.

Paul writeth, say-
ing, Brethren, ye
are my joy and
my crowne, Phil.

4. 1. 1. thes. 2. 19.

g That is, Timothee

h Of whom all
creatures have
their beginning.

i Perfwading
thy selfe of that
which thou hast
not.

k These the hy-
pocrites boast of
their own power,
and doe not ven-
dered their
infirmities to
seek to Christ
for remedie.

l Suffer the eyes
of thine unde-
standing to bee
opened.

I will come on thee as a thiefe, and thou
shalt not know what houre I will come up-
pon thee.

4 Notwithstanding thou hast a few names
written in Sardis, which have not defiled their
garments, and they shall walke with mee in
white: for they are worthy.

5 Whoe that overcome, shall be clothed
in white raiment, and I will not put out his
name out of the Booke of life, but I will
confesse his name before my Father, and be-
fore his Angels.

6 Let him that hath an eare, heare what
the Spirit saith unto the Churches.

7 I And write unto the Angel of the
Church which is of Philadelphia, These things
sayeth hee that is Holy and True,
which hath the key of David, which open-
eth, and no man shutteth, and shutteth, and
no man openeth.

8 I know thy works: behold, I have
set before thee an open dore, and no man
can shut it: for thou hast a little strength,
and hast kept my word, and hast not denied
my Name.

9 Behold, I will make them of the Sy-
nagogue of Satan, which call themselves
Jewes, and are not, but doe lye: behold, I say,
I will make them that they shall come and
worship before thy feet, and shall know that
I have loved thee.

10 Because thou hast kept the word of
my patience, therefore I will deliver thee
from the houre of temptation which will come
upon all the world, to trie them that dwell
upon the earth.

11 Behold, I come shortly: hold that
which thou hast, that no man take thy
crowne.

12 Him that overcome, will I make
a pillar in the Temple of my God, and hee
shall goe no more out: and I will write up-
on him the Name of my God, and the Name
of the citie of my God, which is the new Jeru-
salem, which cometh downe out of hea-
ven from my God, and I will write upon him
my new Name.

13 Let him that hath an eare, heare what
the Spirit saith unto the Churches.

14 And unto the Angel of the Church of
the Laodiceans write, These things sayeth
Amen, the faithful and true witness, the
beginning of the creatures of God.

15 I know thy works, that thou art nei-
ther cold nor hot: I would thou werest cold
or hot.

16 Therefore, because thou art like-
warne, and neither cold nor hot, it will
come to passe, that I shall spue thee out of
my mouth.

17 For thou sayest, I am rich and in-
creased with goods, and have neede of no-
thing, and knowest not how thou art wret-
ched, and miserable, and poore, and blinde,
and naked.

18 I counsell thee to buy of me gold tried
by fire, that thou mayest become rich,
and white raiment, that thou mayest bee
clothed, and that thy nakednes doe
not appeare: and lamenter thine eyes with
eye salve, that thou mayest see.

19 As many as I love, I rebuke & cha-
stise: be zealous therefore and amend.

20 Behold, I stand at the dore, and
knocke. If any man heare my voyce and o-
pen the dore, I will come in unto him, and
will sup with him, and he with me.

21 To him that overcome, will I
graunt to sit with mee in my throne, even
as I overcome, and sit with my Father in
his throne.

22 Let him that hath an eare, heare what
the Spirit saith unto the Churches.

a In my seate royall, and to be partaker of mine heavenly ioyes.

CHAP. IIII.

1 The vision of the Maiestie of God. 2 He seeth
the throne and one sitting upon it, 8 and 24 seates
about it with 24 Elders sitting upon them, and
seuen beastes praising God day and night.

After this I looked, and behold, a dore
was open in heaven, and the first voyce
which I heard, was as it were of a trumpet
talking with mee, saying, Come up hither,
and I will shew thee things which must bee
done hereafter.

2 And immediately I was raulshed in the
spirit, and behold, a throne was set in hea-
ven, and one late upon the throne.

3 And he that sat, was to looke upon
like unto a Jasper stone, and a Sardine, and
there was a rainbow round about the throne
in sight like to an Emerauld.

4 And round about the throne were seuen
and twentie seates, and upon the seates I saw
seuen and twenty Elders sitting, clothed
in white raiment, and had on their heads
crownes of gold.

5 And out of the throne proceeded light-
nings, and thundrings, & voyces, and there
were seuen lamps of fire burning before the
throne, which are the seuen spirits of God.

6 And before the throne there was a sea
of glasse like unto crystal: in the midst
of the throne, and round about the throne
were seuen beastes full of eyes before and
behind.

7 And the first beast was like a lyon, and
the second beate like a calfe, and the third
beast had a face as a man, and the fourth
beast was like a flying Eagle.

8 And the four beastes had each one of
them fire wings about him: and they were
full of eyes within, and they ceased not day
nor night, saying, Holy, holy, holy, Lord
God Almighty, which was, and which is,
and which is to come.

9 And when those beastes gave glory, and
honour, and thanks to him that sat on the
throne, which lieth for ever and ever,

10 The seuen and twentie Elders fell
downe before him that sat on the throne,
and worshipped him, that lieth for ever
more, and cast their crownes before the
throne, saying,

the changes and variableness. **p** It is as cleare
before the eyes of God, because there is nothing in it so lieth that
is hid from him. **q** Or, under the throne. **h** They are called Cle-
robins, Ezek. 1. 10. **i** We are hereby trugh to give glory to
God in all his works. **1/a** 6. 3. **k** They will chalenge to wor-
ship, honour, nor power before God.

Prem. 3. 11.

hebr. 12. 5.

m Nothing

more displea-

seth God then

indifference

and coldnesse

in religion, and

therefore hee

will spue such

out as are not

zealous and

seuerent.

a Before that he

make mention of

the great afflic-
tions of Church,

he setteth forth

the Maiestie of

God, by whole

will, wisdom,

and providence

all things are

created and go-
uerned, to teach

vs patience.

b He describeth

the diuine and

incomprehensi-
ble vertue of

God the Father,

as chap. 5. 6.

and the Sonne, who

is ioyned with

him.

c By these are

meant all the

holy company

of saints.

d From the

throne of the

Father and the

Sonne proceed-
eth the holy

Ghost, who ha-
ving all but one

throne, declare

the veritie of the

Godhead.

e The holy

Ghost is as a

lightning vnto

vs that beleeve,

and as a fearful

thunder to the

disobedient.

f The world is

compared to a

Sea, because of

the changes and

variableness.

g It is as cleare

before the eyes of

God, because there

is nothing in it

so lieth that

is hid from him.

h They are called Cle-

robins, Ezek. 1. 10.

i We are hereby

trugh to give

glory to God

in all his works.

Chap. 5. 13.

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and haue bene created.

CHAP. V.

1 Hee seeth the Lambe opening the booke, 8. 14 And therefore the foure beasts, the 24 Elders, and the Angels praye the Lambe, and doe him worship, 9 For their redemption and other benefits.

AND I saw in the right hand of him that satte upon the throne, ^a a Booke written within, and on the backside, sealed with ^b seven seales,

2 And I saw a strong Angel, which preached with a loud voice, Who is worthy to open the Booke, and to looke the Seales thereof?

3 And no man in heaven, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders said vnto mee, Weepe not: beholde, the ^c Lion which is of the tribe of Iuda, the roote of Dauid hath obtained to open the Booke, and to looke the seauen seales thereof.

6 Then I beheld, and loe in the middes of the throne, and of the foure beasts, and in the middes of the Elders, stood a ^d Lambe, as though hee had bene killed, which had ^e seven hornes, and ^f seven eyes, which are the seven spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that satte upon the throne.

8 And when hee had taken the Booke, the foure beasts, and the foure and twentie Elders^g fell downe before the Lambe, hauing euery one harpes and golden vials full of obours, which are the ^h prayers of Saints.

9 And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast ⁱ redeemed vs to God by thy blood, out of euery kinred, and tongue, and people, and nation,

10 And hast made vs vnto our GOD ^k Kings and Priests, and we shall ^l reigne on the earth.

11 Then I beheld, and I heard the voice of many Angels round about the throne, and about the beasts and the Elders, and there were ^m thousand thousands,

12 Saying with a loud voyce, Who is worthy is the ⁿ Laybe that was killed, to receive power, and riches, and wisdom, & strength, and honour, and glory, and praye.

13 And all the creatures which are in heauens, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power be: vnto him that sitteth vpon the throne, and vnto the ^o lambe for euermore.

14 And the foure beasts said, Amen, and

the foure and twentie Elders fell down, and worshipped him that sitteth for euermore.

CHAP. VI.

The Lambe openeth the six seales, and many things follow the opening thereof, so that thou consistest a generall prophesie to the end of the world.

AFTER I beheld when the Lambe had opened one ^a of the seales, and I heard one of the foure beasts say, as it were the ^b noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there was a ^c white horse, and he that ^d satte on him had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might overcome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was ^e red, and power was giuen to him that ^f satte thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a ^g blacke horse, and he that satte on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A ^h measure of wheate for a ⁱ peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a ^j pale horse, and his name that satte on him, was Death, and ^k Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the ^l fifth seale, I saw vnder the altar ^m the soules of them that were killed for the word of GOD, and for the testimony which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, holy and true, dost thou tudge and avenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them, that they should rest for a litle season, vntill their fellow seruants, and their brethren that should be killed euery one as they were, were fulfilled.

12 And I beheld when hee had opened the sixth seale, and loe, there was a great ⁿ earthquake, and the ^o sunne was as blacke as ^p sackcloth of haire, and the ^q moone was like blood.

the Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens. ^r Which signifieth the change of the true doctrine which is the greatest cause of motions, and troubles that come to the world. ^s That is, the brightnesse of the Gospel. ^t The traditions of men. ^u The Church miserably delaced with idolatrie and afflicted by tyrants.

^a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.

^b Signifying, that there were marueilous things to come.

^c The white horse signifieth innocencie, victory, and felicitie, which should come by the preaching of the Gospel.

^d He that rideth on the white horse, is Christ.

^e Signifying the cruel wailes that ensued when the Gospel was refused.

^f Who was Satan.

^g This signifyeth an extreme famine & want of all things.

^h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or share of meate for one day.

ⁱ Which amounted to about foure pence halfe peny.

^k Whereby is meant sickness, plagues, pestilence, and death of man & beast.

^l Or, the graine. ^m The continuall persecution of the Church noted by the fifth seale.

ⁿ The soules of they are in his safe custodie in the heauens. ^o Which signifieth the change of the true doctrine which is the greatest cause of motions, and troubles that come to the world. ^p That is, the brightnesse of the Gospel. ^q The Church miserably delaced with idolatrie and afflicted by tyrants.

^a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifie all the counsels, and iudgements of God, which are onely known to Christ the sonne of Dauid, ver. 5. ^b That is, many. Gen. 49. 9.

^c This vision confirmeth the power of our Lord Iesus which is the Lambe of God, that taketh away the finnes of the world. ^d That is, manifold power. ^e Signifying the fulnesse of the Spirit, which Christ powreth vpon all.

^f The Angels honour Christ: he is therefore God.

^g This declareth how the prayers of the faithfull are agreeable vnto God, reade Actes 10. 4. and chap. 8. 3.

^h Our saviour Iesus hath redeemed his Church by his blood-shedding, & gathered in of all nations.

ⁱ Pet. 2. 9. ^j Not corporally Dan. 7. 10. Chap. 4. 11.

even cast into the earth, and his Angels were cast out with him.

10 Then I heard a loude voyce, saying, Now is saluation in heauen, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Alloe to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when the dragon saw that hee was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to the woman were given two wings of a great Eagle, that she might flee into the wilderness, into her place, where shee is nourished for a time, and times, and halfe a time from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might cause her to be carried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed by the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimony of Iesus Christ.

18 And I stood on the sea sand.

CHAP. XIII.

1. 8 The beast deceiveth the reprobate, 2. 4. 12 And is confirmed by another beast. 17 The privilege of the beasts marke.

And I saw a beast rise out of the Sea, having seven heads, and ten hornes, and upon his heads were ten crownes, and upon his heads the name of blasphemie.

2 And the beast which I saw, was like a leopard, and his feet like a beares, and his mouth as the mouth of a lion: and the dragon gave him his power, & his throne, and great authority.

3 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the Dragon which gave power vnto the beast, and they worshipped the beast, saying, Who is like

vnto the beast? who is able to warre with him?

5 And there was given vnto him a mouth that spake great things and blasphemies, and power was given vnto him to doe two and fortie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was given vnto him to make war with the Saints, and to overcome them, and power was given him ouer euery kind, red, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captivity, hee shall goe into captivity: if any kill with a sword, he must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast coming by out of the earth which had two hornes like the Lambe, but hee spake like the dragon.

12 And hee did all that the first beast could doe before him, and hee caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And hee did great wonders, so that he made fire to come downe from heauen on the earth in the sight of men.

14 And hee deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he made all, both small and great, rich and poore, free and bond, to receiue

two swords caried before him. So Boniface the eighth which first ordained the Iubile, shewed himselfe one day in apparell as a Pope, and the next day in harnesse as the Emperour, and the two hornes in the Bishops mitre are signes hereof. He spake deuillish doctrine, accused Gods word of imperfection, set vp mans traditions, and spake things contrary to God and his Word. For the Pope in ambition, cruelly, idolatry and blasphemy did follow and imitate the ancient Romanes. Brought them to idolatry, and astonished them with the name of that holy Empire (as heermeth it.) The man of sinne, according to the operation of Satan shal be with all power, signes and miracles of lies, 2. Thessal. 2. 9, 10. Before the whole Empire, which representeth the first beast, and is the image thereof. y For the first Romane Empire was as the patterne, and this second Empire is but an image & shadow thereof. z For except the Pope confirme the authority of the king of Romanes, he is not esteemed worthy to be made Emperour. a The same things which the Pope or false prophets instruct him in b Receiue the ordinances and decrees of the seat of Rome, and to kille the villaines soote, if he were put therunto.

a marke

m They put their liues in danger to olt as neede required. n Meaning them that are giuen to the world and fleshly lusts. o And was overcome of Christ, then he fought against his members. p Which the Lord had appointed for her. q God giueh meanes to his Church to escape the furie of Satan, making his creatures to serue to the support thereof. r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

a Here is the description of the Romane empire, which standeth in cruelty and tyrannie. b Meaning Rome, because it was first gouerned by seven Kings or Emperours after Nero, and also is compassed about with seven mountains. c Which signifie many prouinces. d By these beasts are signified the Macedonians, Perians and Caldeans, whome the Romanes overcame. e That is, the deuill. f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the familie of the Cæsars ended in him. g For the Empire was established againe by vespasian. h By receiving the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.

i Antichrists time and power is limited. k In their bodies, not in soules. l He meaneh that vniuersall departing whereof of S. Paul speaketh to the Thessalonians. m Antichrist hath no power ouer the elect. Chap. 3. 5. n As God ordained from before all beginning, and all the sacrifices were as signes and sacraments of Christs death. o They which led soules captiues, goe themselves into captivity. p As the kingdom of Christ is from heauen, and bringeth men thither: so the Popes kingdom is of the earth, and lea- deth to perdition, and is begun by ambition, and established by ambition, couetousnes, bestiallness, craft, ir- ration, and tyrannie. q Which signifie the Priesthood and the kingdom, and therefore he giueh in his armes two Keyes, and hath

c Whereby he renounceth Christ: for as faith, the word, and the Sacraments are the Christians marks: to this Antichrist will accept none but such as will approve his doctrine: so that it is not enough to confesse Christ, and to beleue the Scriptures, but a man must subscribe to the Popes doctrine: moreover, their chirmatories, greting, vowes, othes, and shewings are signes of this marke, inasmuch as no nation was accepted that had not many of these marked beastes. d He that is not sealed with Antichrists marke, cannot be suffered to liue among men. e Such as may be vnderstood by many reasons: for about 666 yeeres after this reuelation, the Pope or Antichrist beganne to bee manifest in the world: for these characters $\chi \psi \theta$ signifie 666, and this number is gathered of the small number *Armenians*, which in the whole make 666, and signifie Lactinius, or Latin, which noteth the Pope or Antichrist, who vetch in all things the Latin tongue, and in respect thereof he contemneth the Hebrew and Greeke, wherein the word of God was first and best written: and because Italy in old time was called Lactinius, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he should come.

CHAP. XIII.

1 The notable company of the Lambe. 6 One Angel announceth the Gospel. 8 Another the fall of Babylon. 9 And the third warneth to fle from the beast. 13 Of their blessednesse which die in the Lord. 18 Of the Lords haruest.

a Iesus-Christ ruleth in his Church to defend and comfort it, though the beast rage neuer so much: and seeing Christ is present eu^r with his Church, there can be no vicar: for where there is a vicar, there is no Church. b Meaning, a great and ample Church. c Which was the marke of their cleaung to wit, their faith. d Signifying that the number of the Church should be great, and that they should speake boldly, and aloud, & so glorifie the Lord. e None can praise God but the elect whom he hath bought. f By whoredome: and vnder this vice he comprehendeth all other: but this is chiefly meant of idolitry, which is the spiritual whor dome. g For their whole delight is in the Lambe Iesus, & they loue none but him. h Which declareth that the faithfull ought to liue iustly and holily: that they may be the first fruits, in an excellent sort of the Lord. i Forasmuch as their finnes are pardoned, and they are clad with the iustice of Christ. k By this Angel are meant the true ministers of Christ which preach the Gospel faithfully.

kindred, and tongue, and people,

7 * Saying with a loude voyce, ¹ Feare God, and giue gloe to him: for the houre of his iudgement is come: and worship him that made ² heauen and earth, and the sea, and the fountaines of waters.

8 And there followed another Angel, saying, ³ It is fallen, it is fallen, ⁴ Babylon the great city: for shee made all nations to drinke of the wine of the ⁵ wrath of her fornication.

9 And the third Angel followed them, saying with a lowde voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the ⁶ pure wine, which is poyzed into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe:

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the print of his name.

12 Here is the patience of ⁷ Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 When I heard a voyce from heauen, saying vnto mee, ⁸ Write, ⁹ Blessed are the dead, which hereafter die in the ¹⁰ Lord. Then ¹¹ I sayed the Spirit: for they rest from their labours, and their works follow them.

14 And I looked, and behold, a white ¹² cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angel came out of the Temple, crying with a lowde voyce to him that sat on the cloude, ¹³ Thrust in thy sickle, and reape: for the time is come to reape: for the harvest of the earth is ripe.

16 And he that sat on the cloude, ¹⁴ thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a lowde crie to him that had the sharpe sickle, and said, ¹⁵ Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sic-

deliered from the horrible troubles which are in the Church, and rest with God. ¹⁶ Or, for the Lords cause. ¹⁷ Which are ingrafted in Christ by faith, which rest and stay onely on him, and reioyce to be with him: for immediately after their death they are receiued into ioy. ¹⁸ Signifying that Christ shall come to iudgement in a cloud, even as he was seene to goe p. ¹⁹ *Ierl* 3.13, *mat*. 24.39. ²⁰ The ouerthrow of the peop^e is compared to an haruest, *1a* 9.5, also to a vintage, *1a* 6.3. ²¹ This is spoken familiarly for our capacity, alluding vnto an husbandman, who suffereth himselfe to be aduer- sated by his seruants when his haruest is ripe, and not that Christ had neede to bee orde when he should come to iudgement for the comfort of his Church, and destruction of his enemies. ²² This was Christ, who is also the altar, the Priest, and sacrifice.

y That is, a certain place appointed, and not in the heaven, z By this simile he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seven Angels have the seven last plagues. 3 The seven of them that overcome the beast. 7 The seven vials full of Gods wrath.

a This is the fourth vision, which containeth the doctrine of Gods judgements for the destruction of the wicked and comfort of the godly.

b Meaning, an infinite number of God ministers, which had infinite manners and sorts of punishments.

c Signifying this brittle & inconsistent world mixt with fire, that is, troubles and afflictions, but the Saints of God overcome them all, and sing divine songs unto God, by whose power they get the victory.

Exod. 15. 1.

Psal. 145. 17.

1 Or, cries and

deeds.

Ier. 10. 7.

d Which is to

declare that Gods judgements are cleare, iust, & without spot. e As ready to execute the vengeance of God. f By the four beasts are meant all the creatures of God, which willingly serve him for the punishment of the infidels. g God giveth vs full entry into his Church by destroying his enemies: for the Saints cannot clearly know all Gods judgements betwixt the full end of all things.

CHAP. XVI.

2 The Angels pour out their vials full of wrath. 6 And what plagues follow thereof. 15 Admonition to take heed and watch.

a This was like the sixth plague of Egypt, which was scorpions and boyles, or pecks: and this, to repute commonly a marig Ca on, Monks, Friars, Nunnies, Priests, and such filthy vermin which beare the marke of the beast.

kile on the earth, and cut downe the vines of the vineyard of the earth, and cast them into the great winnecrosse of the wrath of God.

20 And the 7 winnecrosse was troden without the cite, and blood came out of the winnecrosse, unto the 7 boyles buildes by the space of a thousand & five hundred furlongs.

And the 7 winnecrosse was troden without the cite, and blood came out of the winnecrosse, unto the 7 boyles buildes by the space of a thousand & five hundred furlongs.

17 And I sawe another signe in heauen a great and marvellous, 7 seven Angels having the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a glasse sea mingled with fire, and them that had gotten victory of the beast, and of his image, and of his marke, and of the number of his name, stand at the glasse sea, having the harpes of God.

3 And they sing the song of Moses the servant of God, and the song of the Lambe, saying, Great and marvellous are thy works Lord God Almighty: iust and true are thy 7 waies, King of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy name? for thou only art holy, and all nations shall come & worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and behold, the Temple of the Tabernacle of testimony was open in heauen.

6 And the seven Angels came out of the temple, which had the seven plagues, clothed in purp & bright linnen, and having their 7 heads girded with golden girdles.

7 And one of the 4 four beasts gave unto the seven Angels seven golden vials full of the wrath of God, which fureth for execution.

8 And the temple was full of the smoke of the glory of God, and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

which had the marke of the beast, and upon them which worshipped his image.

3 And the second Angel powred out his viall upon the Sea, and it became as the blood of a dead man: and every living thing died in the Sea.

4 And the third Angel powred out his viall upon the rivers and fountaines of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, thou art iust. Which art, and Which wast, and holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Even so, Lord, God Almighty, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the Sunne, and it was given unto him to torment men with a heat of fire.

9 And men boyled in great heate, and blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory.

10 And the fifth Angel powred out his viall upon the thron of the beast, and his kingdom was darke, and they 7 grieved their tongues for sorrow.

11 And blasphemed the God of heaven for their paines, and for their sores, and repented not of their works.

12 And the sixth Angel powred out his viall upon the great river Euphrates, and the water thereof dried up, that the way of the Kings of the East should be prepared.

13 And I saw three 7 unclean spirits like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of 7 devils, working miracles, to goe unto the 7 Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, lest he walke naked, and men see his filthiness.

16 And they gathered them together into a

shew their furie, rage and blasphemy against God, when the light of his Gospel shal shine. 1 By Eufrate, which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithful which are the true Kings and Priests in Christ, have taken away by disclosing their wicked deceit.

m That is, a strong number of this great devil the Popes ambassadors, which are ever crying and creaking like frogges, and come out of Antichrists mouth, because they shoud speake nothing but lies, and vse all manner of craftie deceit to maintain their rich Euphrates against the true Christians.

n Albeit they call themselves spiritual and holy fathers. o For in all Kings courts the Popes have his ambassadors to hinder the Kingdom of Christ. Chap. 3. 3. math. 24. 44. Luke 12. 39.

p Of righteousness, and holiness, wherewith we are clad through Jesus Christ.

b This is like to the first plague of Egypt, which signifieth all kinds of pestilences and contagious diseases. c That is, corrupt and infected. d The first plague of Egypt was like unto this.

e He bringeth forth these two Angels: the one which is governor of the waters, and the other from vnder the altar, as witnesses and commanders of Gods iust iudgements.

f For to launch as thou destroyest the rebels, and preferrest thine.

g Signifying famine, drought, and hot diseases which proceed thereof.

h The wicked were hard hearted, and stubborn when God punished them.

i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darkness, ignorance and errors.

k They shall

show their furie, rage and blasphemy against God, when the light of his Gospel shal shine.

1 By Eufrate, which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithful which are the true Kings and Priests in Christ, have taken away by disclosing their wicked deceit.

m That is, a strong number of this great devil the Popes ambassadors, which are ever crying and creaking like frogges, and come out of Antichrists mouth, because they shoud speake nothing but lies, and vse all manner of craftie deceit to maintain their rich Euphrates against the true Christians.

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p Of righteousness, and holiness, wherewith we are clad through Jesus Christ.

q As if he would say, the craftines of destruction, when as kings and princes shall warre against God, but by the craft of Satan, are brought to that place where they shall be destroyed.

r This is the last judgement, when Christ shall come to destroy the wicked and deliver his Church. s Meaning, the whole number of them that shall call themselves Christians whereof some are so in deed, some are Papists, and vnder pretence of Christ serue Antichrist, and some are Neuters, which are neither on the one side nor on the other. t Signifying all strange religions, as of the Iewes, Turkes, and others, which then shall fall with that great whore of Rome, and be tormented in eternall paines. *Iere 25, 15.*

CHAP. VII.

3 The description of the great whore. 8 Her sins and punishment. 14 The victorie of the Lambe.

a Which was Christ Iesus, who will take vengeance on this Romish harlot. b Antichrist is compared to an harlot, because he seduceth the world with vaine words, doctrines of lies, and outward appearance. c Meaning diuers nations and countreies. d The beast signifieth the ancient Rome: the woman that sitteth thereon, the new Rome, which is the Papistry, whose cruelty and bloodshedding is declared by scarlet. e Full of idolatry, superstition, and contempt of the true God. f This woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, *vers. 18.* whose beauty onely standeth in outward pompe and impudencie, and craft like a strumpet. g Of false doctrines and blasphemies. h Which none can know to a joyd, but shee elect.

place called in Hebrew *q* Armageddon.

17 And the seventh Angel powred out his viall into the aire: and there came a loud voyce out of the Temple of heauen from the thron, saying, *It is done.*

18 And there were voyces, and thunders, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen to mightie an earthquake.

19 And the great citie was diuided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God: to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fledde away, and the mountaines were not found.

21 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

22 And euery yle fledde away, and the mountaines were not found.

23 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

24 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

25 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

26 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

27 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

28 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

29 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

30 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

31 And there fell a great hail, like talents, out of heauen vnto the men, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

8 The beast that thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe into perdition, and they that dwell on the earth, shall wonder, (whose names are not written in the Booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here is the mind that hath wisdom. The seven heads are *h* seven mountaines, whereon the woman sitteth: they are also *i* seven kings.

10 Five are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space:

11 And the beast that was, and is not, is euen the *m*ight, and is one of the seven, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdom, but shall receiue power, as kings at one houre with the beast.

13 These haue one mind, and shall giue their power and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall overcome them: for he is Lord of lords, and King of kings: and they that are on his side, called, and chosen, and faithfull.

15 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the tenne hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one consent for to giue their kingdom vnto the beast, vntill the words of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the kings of the earth.

19 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

20 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

21 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

22 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

23 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

24 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

i This is the Roman Empire, which being fallen into decay, y^e whore of Rome vltured authoritie, and proceeded from the deuill, and thither shall returne.

k Which are about Rome.

l For after that the Empire was decayed in Nero, Galba Otho, Vitellius Vespasian and Titus dyed in lesse then foureteens yeeres and reigned as kings: Domitian then reigned, and after him Cocceius Nerua which was the seventh.

m Heme: neth Traiane the Emperour, who was a Spaniard, and adopted by Nerua, but because he persecuted the faithfull, he goeth also to perdition.

n He signifieth the horrible persecutions which haue bene vnder the Empire of Rome, and in all other Realms subiect to the

same. o And breake them to shauers as a potters pot. *1 Tim. 6. 15 chap. 19. 16.* p Diuers nations, as y^e Gothes, Vandales, Hunnes, and other nations, which were once subiect to Rome, shall rise against it, and destroy it. q That in stead of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselves and theirs wholly vnto him.

CHAP. XVIII.

3. 9 The louers of the world are sorie for the fall of the whore of Babylon. 4 An aduention to the people of God, to flee out of her dominion. 20 But they that be of God, haue cause to reioyce for her destruction.

AND after these things, I saw another Angel come downe from heauen, hauing great power, so that the earth was lightened with his glory.

2 And hee cried out mightily with a loud voyce, saying, *a* It is fallen, it is fallen, Babylon the great citie, and is become the habitation of *b* deuils, and the holde of all foule spirits, and a cage of euery vncleane and hateful bird.

3 And hee sayd vnto mee, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

IIa. 21. 9. iere. 51.

8. chap. 14. 8.

a This description of the overthrow of the great whore, is like to that whereby the Prophets vse to declare the destruction of Babylon. b He describeth Rome to be the sinke of all abomination and deuilishnesse, and a kinde of hell.

c The greatest part of y^e world bene abused and seduced by this spirituall whoredome.

d When God threateneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is,

that they do not communicate with the finnes of the wicked.

e The Greeke words, that her finnes to follow one another, and so rise one after another, that they grow to such an heape,

that at length they touch the very heauens.

f Blessed is he that can repay to the whole the like, as it is written, Psal. i. 37. 8.

g The glorious boasting of the strumpet.

h But ful of people and mighty.

i Both they that temporally haue had profit by the strumpet, & also the spirituall merchants shall for

sorrow and want of their gaine, cry out and despaire.

k Which is very odoriferous and precious.

l Such as the wantons vse at Rome.

m This is the vilest ware, that these merchants sell, & best cheap,

which soules notwithstanding the Son of God redeemed whis precious blood,

1. Pet. i. 19. n That is, the things which shou loudest best.

o And to shew signes of great sorrow.

3 For all nations haue drunken of the wine of the wrath of her fornication. and the Kings of the earth haue committed fornication with her, & the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voyce from heauen say, ^a Go out of her my people, that ye be not partakers in her finnes, and that ye receive not of her plagues.

5 For her finnes are ^a come by vnto heauen, & God hath remembered her iniquities.

6 ^a Reward her, euen as the hath rewarded you, and giue her double according to her workes; and in the cup that shee hath filled to you, fill her the double.

7 In as much as shee glorified her selfe, and flued in pleasure, so much giue you to her torment & sorrow: for shee saith in her heart, ^a I fe beinge a queene, and am no ^a widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death and sorrow, and famine, and she shall be burnt with fire: for strong is the Lord God which will conuene her.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, & flued in pleasure with her, when they shall see the smoke of her burnings.

10 And shall stand asafare off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the merchants of the earth shall weepe and waile ouer her: for no man buyeth her ware any more.

12 The ware of gold and siluer, and of precious stone, and of pearles, and of finest linnen, and of purple, and of silke, and of scarlet, and of all manner of thyne ^a wood, and of all vessels of yvorie, and of all vessels of most precious wood, and of brasse, & of yron, and of marble,

13 And of cynamom, and odours, and oymments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beastes, and sheepe, and hoxes, and ^a charrets, and seruants, and ^a soules of men.

14 (And the ^a apples that thy soule tasted after, are departed from thee, and all things which were fat and excellent, are departed from thee, & thou shalt finde them no more.)

15 The merchants of these things which were ware rich, shall stand asafare off from her, for feare of her torment, weeping and wailing,

16 And saying, Alas, alas, the great citie, that was clothed in fine linnen, and purple, and and scarlet, and gilded with gold, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie shippes, and shippmen, and whosoever traualle on the sea, shall stand asafare off,

18 And cry, when they see the smoke of her burnings, saying, What citie was like vnto this great citie?

19 And they shall cast dust on their heads, and cry weeping, & wayling, and say, Alas,

alas, the great citie, wherein were made rich all that had shippes on the sea by her || colli-

nelle: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath ^a giuen your iudgement on her.

21 Then a mighty Angell tooke vp a stone, like a great millstone, and cast it into the sea, saying, With such violence shall the great citie Babylon be cast, & shall be ^a found no more.

22 And the voyce of harpers, and musiciens, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman, of whatsoeuer craft he bee, shall be found any more in thee, and the found of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: & the voyce of the bridegrome and of the bride shall bee heard no more in thee: for thy ^a merchants were the great men of the earth: and with thine enchantments were deceived all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

CHAP. XIX.

1 Praises are given vnto God for iudging the whore, and for auenging the blood of his seruants. 10 The Angel will not be worshipped. 17 The foules and birds are called to the slaughter.

And after these things I heard a great voyce of a great multitude in heauen, saying, ^a Hallelu iah, saluation, and glory, and honour, and power bee to the Lord our God.

2 For ^a true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants (shed by her hand).

3 And againe they said, Hallelu iah: and her ^a smoke role vp for euermore.

4 And the foure and twenty Eldees, and the foure ^a beastes fel doونه, and worshipped God that sat on the throne, saying, ^a Amen, Hallelu iah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu iah, for our Lord God Almighty hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambes is come, and his wife hath made her selfe ready.

8 And to her was granted that she should be arayed with pure fine linnen, and shining: for the fine linnen is the righteousness of the Saints.

9 Then ^a hee said vnto mee, Write, beginning, and ^a Blessed are they which are ^a called vnto the

completed, when we shall be ioyned with our head. p That is, the Angel. Math. 22. 2. chap. 14. 13. h Whom God of free mercy calleth to be partakers of his heauenly graces, and deliuereth from these pollutions of Antichrist.

|| Or, noble estate. p And hath re-

cause in punishing her.

1. Ier. 51. 63.

q It shall not be like to other cities which may be builded a-

gaine, but it shall bee destroyed without mercy.

r The Romish prelates & merchants of foules

are as Kings and princes: for that their countenance and pride

must be punished: secondly their crafts & de-

ceits: and thirdly their cruelty.

a That is, praise ye God, because the Antichrist and all wicked

nesses taken out of the world.

b So that all the Saints are confirmed, and ought nothing to doubt of the saluation

of the faithfull.

c The wicked shall be burned in continual fire, that neuer shall be

extinguished.

d By the foure beastes are meant all creatures.

e Signifying, that his iudgements are true and iust.

& that we ought to prayse him euermore for the destruction of the Pope.

f God made Christ the bridegrome of his Church at the

beginning, and at the last daye

shall be fully accomplished.

Chap. 22. 8. 9.

i Who am charged to tell life of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth y none ought to be worshipped but onely God, and that he is of their number, whom God vseth to reueale his secrets by to the Prophets, that they may declare them to others: alio that we must beleue no other spirit of prophesie but that which doeth testifie of Iesus, and leade vs to him.

l Whereby is signified that Iesus Christ our Iudge shall be victorious, and shall triumph over his enemies. m He meaneth Christ. n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world. p That is, none can haue so full reuelation how Christ is very God: eternal, infinite & almighty, as he himselfe.

Hs. 6. 1. 2.

q Whereby is signified his victory, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the word, is made flesh, and is our Lord, our God,

and the iudge of the quicke and the dead. l This declareth that his Angels shall come with him to iudge the world. t Which drath the wicked into eternal fire. Psal. 2. 9 chap. 2. 27. u Which declareth his humanity, wherein he is Lord of all, & shall iudge the world. 1. Tim. 6. 15. chap. 17. 14. x This significth that the day of iudgement shall be cleare, and euident, s that none shall be hid: for the trumpets shall low aloud, and all shall vnderstand it. y For the Pope and the worldly Princes shall fight against Christ, euē until this last day. z The overthrow of the beast and his, which shall be chiefly accomplished at the second comming of Christ.

Lambes supper, and he said vnto me, These wordes of God are true.

10 And I fell before his feet * to worship him: but he layd vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the * testimonie of Iesus. Allothip God: for the * testimonie of Iesus, is the spirit of prophesie.

11 And I saw heauen open, and beheld, a white * horse, and hee that sat vpon him, was called * faithfull and true, and hee * iudger and fighter righteously.

12 And his eyes were as a flame of fire, and on his head were * many crownes: and he had a name written, that no man * knew but himselfe.

13 And * he was clothed with a garment dypt in * blood, and his name is called THE * WORD OF GOD

14 And the * warriors which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe * sword, that with it he should smite the beachen: for he * shall rule them with a rod of iron: for hee it is that treadeth the wine presse of the fiercenesse and wrath of Almighty God.

16 And hee hath vpon his garment, and vpon his * thigh a name written, * THE KING OF KINGS, AND LORD OF LORDS.

17 And I saw an Angel stand in the * Summe, who cryed with a loud voyce, saying to all the soules that did sit by the middes of heauen, Come and gather your selues together vnto the supper of the great God.

18 That yet may eate the flesh of Kings and the flesh of his captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and the * warriors gathered together to make battell against him, that sat on the horse, and against his souldiers.

20 But the beast was * taken, and with him that false prophet that wrought miracles before him, whereby hee deceived them that receiued the beasts marke, and them that worshipped his image. These both were alius cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which cometh out of his mouth, and all the soules were filled full with their flesh.

22 And the iudge of the quicke and the dead. l This declareth that his Angels shall come with him to iudge the world. t Which drath the wicked into eternal fire. Psal. 2. 9 chap. 2. 27. u Which declareth his humanity, wherein he is Lord of all, & shall iudge the world. 1. Tim. 6. 15. chap. 17. 14. x This significth that the day of iudgement shall be cleare, and euident, s that none shall be hid: for the trumpets shall low aloud, and all shall vnderstand it. y For the Pope and the worldly Princes shall fight against Christ, euē until this last day. z The overthrow of the beast and his, which shall be chiefly accomplished at the second comming of Christ.

CHAP. XX.

2 Satan being bound for a certaine time, 7 And after let loose, with the Church graciously. 10. 14 And after the world is iudged, hee and his are cast into the lake of fire.

And I saw an * Angel come downe from the heauen, hauing the * key of the bottomlesse pit, and a great chaine in his hand.

2 And heooke the dragon that old serpent, which is the deuill and Satan, and he bound him a * thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the * thousand yeeres were fulfilled: for after that hee must bee loosed for a litle season.

4 And I saw * seates: and they sat vpon them, and iudgement was giuen vnto them, and I saw the soules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Christ a * thousand yeere.

5 But the rest of the * dead men shall not liue againe vntill the thousand yeeres be finished: this is the * first resurrection.

6 Blessed and holy is hee that hath part in the first resurrection: for on such the * second death hath no power: but they * shall bee the * Rulers of God and of Christ, and shall reigne with him a * thousand yeere.

7 And when the thousand yeeres are * expired, Satan shall be loosed out of his prison,

8 And shall goe out to deceiue the people which are in the foure quarters of the earth: euen * Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tents of the * Saints about, and the beloned city: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented euē day and night for euē more.

11 And I saw a great white throne, and * one that sat on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the * bookes

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ which should tread downe the serpents head.

b Hereby hee meaneth the Gospel, whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea, and the ministers hereby open it to the infidels, but through their impietie and stubbornnesse.

c That is, from Christs natiuitie vnto the time of Pope Syluester the second: so long the pure doctrine should as a sort remain.

d After this terme Satan had greater power then he had before.

e The glory and authoritie of them that suffer for Christs sake.

f That is, whies they haue remained in this life.

g He meaneth them which are spiritually dead: for in whom Satan liueth, he is dead to God.

h Which is to receiue Iesus Christ in true faith, and to rise

from sinne in newnesse of life. i The death of the soule, which is eternall damnation. k Shalbe the true partakers of Christs and of his dignitie. l That is, for euē. m After that the chaine is broken, and the true preaching of Gods word is corrupt. n By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and other. reade Ezek. 38. 2. and 39. 1, 2. by whom the Church of God should bee grievously tormented. o Which was Christ prepared to iudgement with glory and Maieستie. p Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke.

were

Phil. 4. 3.
chap. 3. 5.
and 21. 27.

q Vnderstanding
all kindes of
death, whereby
men haue bene
saine.
r Hell and death
which are the
last enemies, shall
be destroyed.

were opened, & another booke was opened, which is the booke of life, and the dead were iudged of those things which were writtten in the bookes according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead which were in them: and they were iudged euery man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whelouer was not found writtten in the booke of life, was cast into the lake of fire.

CHAP. XXI.

3. 24 The blessed estate of the godly, 8. 27 and the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

Jsa. 65. 17.
and 66. 22.

a All things shall
be renewed and
restored into a
most excellent
& perfect estate,
and therefore the
day of the resur-
rection is called
the day of re-
stitution of all
things, Acts. 5. 21
2 Pet. 3. 13.
b For all things
shall be purged
from their cor-
ruption, and the
faithfull shall en-
ter into heauen
with their head
Christ.

c The holy com-
pany of the elect.
d Meaning, that
God by his di-
uine Miesty will
glorifie and re-
new his, and take
them vnto him.

Jsa. 25. 8.
chap. 7. 17.
e All occasions
of sorrow shall be
taken away: so
that they shall
haue perpetuall
ioy.

Jsa. 43. 19.

2. cor. 5. 17.

chap. 1. 8,
and 2. 13.

f I that am the
eternall life will
giue vnto mine
to drinke of the liuely waters of this euerslaking life. g They
which feare man more then God. h They which mocke and iest
at religion. i Meaning the Church, which is married to Christ
by faith. k By this description is declared the incomprehensible
excellencie, which the heauenly company do enioy. l It is said to
come downe from heauen because all the benefits that the Church
hath, they acknowledge it to come of God through Christ.

And I saw a new heauen, and a new earth: for the first heauen, and the first earth were passed away, and there was no more sea.

2 And I John saw the holy Citie new Ierusalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

4 And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 And he that sat vpon the throne, said, Behold, I make all things new: and he said vnto mee, Write: for these words are faithful and true.

6 And he said vnto me, It is done. I am Alpha and Omega, the beginning and the end, I will giue to him that is athirst, of the well of the water of life freely.

7 He that overcometh, shall inherite all things, and I will be his God, and he shall be my sonne.

8 But the fearefull, and unbelieuing, and the abominable, and murderers, and whoremongers, & sorcerers, and idolaters, and all liars shall haue their part in the lake which burneth with fire & brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plagues, and talked with mee, saying, Come, I will shew thee the bride, the Lambe's wife.

10 And he caried me away in the spirit to a great and an high mountain, and he shewed me the great Citie, holy Ierusalem, descending out of heauen from God,

11 Having the glory of God: and her shining was like vnto a stone most precious, as a Jasper stone, cleare as Crystal,

12 And had a great wall and his, and had twelue gates, and at the gates twelue Angels, and the names writtten, which are the twelue tribes of the children of Israel.

13 On y^e East part the were three gates, and on the North side three gates, on the South side three gates, and on the West side three gates.

14 And the wall of the Citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me had a golden reed to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foursquare, and the length is as large as the bredth of it, and he measured the citie with y^e reed, twelue thousand furlongs: and the length, & the bredth, and the height of it are equal.

17 And he measured the wall thereof, an hundred, forty and four cubits, by the measure of man, that is, of the Angel.

18 And the building of the wall of it was of Iasper: and the citie was pure golde like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Jasper: the second of Sapphir: the third of a Chaledonie: the fourth of an Emeraud:

20 The fift of a Sardonie: the first of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaz: the tenth of a Chrysopasius: the eleuenth of a Iacinth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the streete of the citie is pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

23 And the citie hath no neede of the sunne, neither of the moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 And the people which are saved, shall walke in the light of it: and the kings of the earth shall bring their glory and honour vnto it.

25 And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are writtten in the Lambes booke of life.

m Ever greene
and flourishing.
n Signifying,
that the faithfull
shall be surely
kept in heauen.
o That is place
enough to enter
for els we know
there is but one
way, & one gate,
euens Iesus Christ.
p For the Apo-
stles were means
whereby Iesus
Christ the true
foundation was
revealed to the
world.

q This declareth
that Christ is
God inseparable
with his Father.

Jsa. 60. 19.
Isa. 60. 3. 5.
r Here we see as
in infinite other
places, that kings
and princes (con-
trary to that wic-
ked opinion of
the Anabaptists)
are partakers of
the heauenly
glory, if they
rule in the feare
of the Lord.
Isa. 60. 11.
Phil. 4. 3 chap. 3. 5
and 20. 12.

CHAP. XXII.

1 The river of the water of life 2 The fruitfulness and the light of the citie of God 6 The Lord giueth euer his seruants warning of things to come. 9 The Angel will not be worshipped. 18 To the word of God may nothing be added nor diminished therefrom.

a He alludeth to the visible Paradise, to set forth more sensibly the spirituall: and this agreeth with that which is written, Ezek.

47.1.

b Meaning, that Christ who is the life of his Church is common to all his, and not peculiar for any one sort of people.

c For there are all things pleasant and full of all contentation continually.

d Which sometime were vn-pure as Gentiles, but now are purged and made whole by Christ
1/2. 60. 19. 30.
e The light shall be vnchangeable and shine for euer.

Chap. 19. 10.

f Now this is the second time that he suffered himselfe to be caried away with the excellencie of the person, which as to admonish vs of our infirmities

and readinesse to fall, except God strengthen vs miraculously with his spirit. g This is not then as the other prophecies which were commanded to be hid till the time appointed, as in Daniel 12. 4. because that these things should bee quickly accomplished, and did now begin.

A And he shewed mee a pure & riuier of water of life cleare as crystal, proceeding out of the throne of GOD, and of the Lambe.

2 In the ^b midses of the streete of it, and of either side of the riuier, was the tree of life, which bare twelue manner of fruits, and gaue fruite euery ^c moneth: and the leaues of the tree serued to heale the ^d nations with.

3 And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, and his seruants shall serue him.

4 And they shall see his face, & his name shalbe in their foreheads.

5 * And there shalbe no ^e night there, and they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 And hee said vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that keepeth the wordes of the prophetic of this booke.

8 And I am John, which saw and heard these things: and when I had heard and seene, * I fell downe to worship before the feete of the Angel, which shewed mee these things.

9 But he said vnto mee, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he said vnto me, * Seale not the wordes of the prophetic of this booke: for the time is at hand.

11 He that is vnjust, let him be vnjust still:

and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, to giue euery man according as his worke shall be.

13 I am * Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that their right may be in the tree of life, and may enter in thorow the gates into the citie.

15 For without shalbe dogs and inchanters, and whozenongers, and murderers, and idolaters, and whosoever loueth, or maketh lies.

16 I Iesus haue sent mine Angel, to testify vnto you these things in the Churches: I am the rore and the * generation of Dauid, and the bright morning starre.

17 And the Spirit and the Bride say, Come. And let him that heareth say, * Come: and let him that is ^m athirst, come: and * let whosoever will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophetic of this booke, * If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophetic, God shall take away his part out of the booke of life, and out of the holy citie, & from those things which are written in this booke.

20 He which testifieth these things, saith, * Surely I come quickly. Amen. Euen so come Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

p Seeing the Lord is at hand, we ought to be constant and reioice, but we must beware we esteeme not the length or shortnesse of the Lords comming by our owne imagination, 2. Pet. 3. 9. q This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus,

Rom. 1. 6.

1/2. 4. 1. 4. and 44. 6. chap. 1. 8. and 21. 6.

h They shall liue eternally with y Sonne of God.

i That maintain false doctrine, & delight therein.

k That is, a true and natural man, and yet God e-

quall with my Father.

l For Christ is the light that

giueth light to euery one that commeth into this world.

m Let them be afraid of Gods horrible iudgements, and as

soone as they heare the Lambe call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauely graces and comfort.

1/2. 55. 1.

o That is, when God beginneth to reforme our

will by his spirit.

Deut. 4. 2 & 12. 32. prou. 30. 6.

The ende.



THE BOOKE of Psalmes,

Collected into English meeter,

by THOMAS STERNHOLD,

JOHN HOPKINS,

and others:

with the Hebrew with apt
Conferrea with
Notes to sing them withall.

*Set forth and allowed to be sung in all
Churches, of all the people together,
before and after Morning and
Euening prayer:*

*As also before and after Sermons:
and moreover, in private
houses:*

For their godly solace and comfort, laying apart all
vngodly songs and ballads, which tend only
to the nourishment of vice, and
corrupting of youth.

CELL. III.

*Let the Word of God dwell plentifully in you, in all wisdom, sea-
ching and exhorting one another in Psalmes, Hymnes, and spi-
rituall songs, and sing vnto the Lord in your hearts.*

JAMES V.

*If any be afflicted, let him pray: if any be merrie, let him sing
Psalmes.*



LONDON

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1613.

...angel, to tell the li
...you these things in the
...and of ...

Veni Creator.



Come holy Ghost, eternall
God, proceeding from a-

boue, Both from the Father & the Sonne,
the God of peace and loue. Visi- our

minde, and into vs thy heauenly grace
inspire: That in all truth and godlinesse

we may haue true desire.

Thou art the very Comforter
in all wee and distresse,
The heauenly gift of God most high,
which no tongue can expresse:
The fountaine and the liuely spring
of ioy celestall,
The fire so bright, the loue so cleere,
and unction spirituall.

Thou in thy gifts art manifold,
whereby Christs Church doth stand,
In faithfull hearts writing thy law,
the finger of Gods hand.
According to thy promise made
thou giuest speec, & grace,
That through thy helpe the praise of God
may stand in euery place.

O holy Ghost
send down
Kindle our hearts
to serue
Strength ar-
so feeble
That nei-
againe

But back
and
Peace in-
with
And gran-
our
Alleluia
and

Te-
our minde
ne thy heauenly light,
parts with seruant loue
God day and night.
to stablish all our weaknesse,
and so fraille,
er flesh, the world, nor diuell
as do preuaile.

our enemies farre from vs,
ant vs to obtaine
our hearts with God and man,
out grudge and disdain.
t (O Lord) that thou bring
leader and our Guide,
chew the sinners of sinne,
om thee neuer slide.

to Mercie of thy grace
id grant we thee pray,
ill be our comforter
readfull day.
d dissention

The humble sute of a sinner.

O Lord dissolve the bands,
And make the knots of peace and loue
thorowout all Christian lands.

Grant vs (O Lord) through thee to know
the Father most of might,
That of his deare beloved Sonne
we may attaine the sight.
And that with perfect faith also
we may acknowledge thee
The Spirit of them both, alway
one God in persons thre.

Laud and praise be to the Father,
and to the Sonne equally,
And to the holy Spirit also,
one God coeternall.
And pray we that thy only Sonne
boughte his Spirit to send
To all that do profess his Name,
vnto the worlds end.

The Humble sute of a sinner. M.

O Lord of whom I do depend, behold
my carefull hart, And when thy will and

pleasure is release me of my hart. Thou

seest my sorowes what they are, my

griefe is knowne to thee: And there is

none that can remove or take the same

from me:

But only thou, whose aid I see,
whose mercy still is prest
To ease all those that come to see
for succour and for rest.

And sith thou seest my restlessnes,
my teares and grievous groes,
Attend vnto my sute, O Lord,
marke well my plaint and moe.

For sinne hath so inclosed me,
and compass me about,
That I am now remedlesse,
if mercy helpe not out.

For moztall man can not release
or mitigate this paine,
But euen thy Christ, my Lord & God,
which for my sinnes was slain.

Whose bloody wounds are yet so sic,
though

Venite exultemus.

though not with mortall eye,
Yet do thy Saines behold them all,
and so I trust shalt I.
Though tunc doth hinder me a while,
when thou shalt see it good:
I shall enjoy the sight of him,
and see his wounds and blond.

And as thine Angels and thy Saines,
do now behold the same:
So trust I to possesse that place,
with them to praise thy name.
But while I live here in this vale,
where sinners do frequent:
Assist me euer with thy grace,
my finnes still to lament.

Least that I tread in sinners trace,
and giue them my consent:
To dwell with them in wickednesse,
whereto nature is bent.
Onely thy grace must be my stay,
lest that I fall downe flat:
And being downe then of my selfe,
can not recover that.

Wherefore this is yet once againe,
my suite and my request:
To grant me pardon of my finnes,
that I in thee may rest.
Then shall my heart, my tongue and voice,
be instruments of praise:
And in the Church and house of Saines
sing Psalmes to thee alwayes.

Venite exultemus. Plal. xci

Sing this as the Benediction

O Come and let vs now reioice
And sing vnto the Lord:
And to our onely Saniour
Also with one accord.
O let vs come before his face,
With inward reuerence:
Confessing all our former finnes
And that with diligence.

To thanke him for his benefite,
Alwayes distributing:
Wherefore to him right ioyfully,
In Psalmes now let vs sing.
And that because that he alone
Is Lord magnificent
And eke about all our Gods,
A king omnipotent.

His peop both he not forsake,
At any tye or tide:
And in his handes are all the coast:
Of all t world so wide.
And th his louing countenance,
He looth euer where:
And do behold the tops of all,
The mountanes far and neare.

The scand all that is therein
Are his, he them made:
And eke he hath fashioned,
The earth hich doth not fade.
O come therefore and worship him,
And downe before him fall:
And let vs kneele before the Lord,
Whom he hath made vs all.

Te Deum.

He is our God, our Lord and king,
And we his people are:
His flocke and sheepe of his pasture,
In whom he taketh care.

This day if ye will heare his voice
Yet harden not your heart:
As in the bitter murmuring,
When ye were in desert.

Which thing was for their negligence,
Committed in the time:
Of trouble in the wilderness,
A great and grieuous crime.

Whereas your fathers tempted me,
And tryed me euery day:
They proued me and saw my workes
What I could doe or say.

These fortie yeeres I haue been grieued
With all this generation:
And euenmore I sayd they erred,
In their imagination.

Whether with their hearts were soze combred
Long time and many dayes:
Wherefore I know assuredly,
They haue not knowen my wayes.

To whom I in mine anger swoze,
That they should not be blest:
Nor see my ioy celestiall,
Nor enter in my rest.

Gloria patri.

All laud and praise be to the Lord,
O that of might art most,
To God the Father and the Sonne,
And to the holy Ghost.
As it in the beginning was,
For euer heretofore,
And is now as this present time,
And shall be euenmore.

The Song of S. Ambrose called Te Deum.

Worship the Lord, we knowledg
Thee, the onely Lord to be, and as eter-
nall father, all the earth doth worship
thee. To thee all Angels cry, the
heauens and all the powers therein,
To thee Cherub and Seraphin
they do not sin.

holy, holy, holy Lord,
of Sabbath Lord the God:
Through heauen and earth thy praise is
and glory all abroad. (spread)
The Apostles glorious companie,
yeeld praises vnto thee:
The Prophets goodly fellowship,
praise thee continually.

The noble and victorious host,
of Martyres sound thy praise:
The holy Church throughout the world,
doth knowledg thee alwaies,
Father of infinite Mercie,
they doe acknowledge thee:
Thy Christ thine honorable true,
and onely sonne to bee.

The holy Ghost the Comforter,
of glory thou art king:
O Christ and of the Father art
the sonne euertlasting.
When sinfull mans decay in hand,
thou tookest to restore:
To be inclosed in virgins wombe,
thou diddest not abhorre.

When thou hadst overcome of death,
the sharpe and cruell night:
Thou heauens kingdome didst let open,
to each beleeuing wight.
In glory of the father thou,
doest sit on Gods right hand:
We trust that thou shalt come our iudge
our cause to vnderstand.

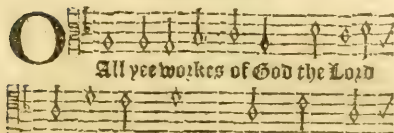
Lord helpe thy seruants whom thou hast,
bought with thy precious blood:
And in eternall glory, let
them with thy Sauiours so good.
O Lord doe thou thy people saue,
blesse thine inheritance:
Lord gouerne them and Lord do thou
for ever them aduance.

We magnifie thee day by day,
and world without an end
Adore thy holy name, O Lord
vouchsafe vs to defend
From sinne this day, haue haue mercy Lord,
haue mercy on vs all:
And on vs as we trust in thee,
Lord let thy mercy fall.

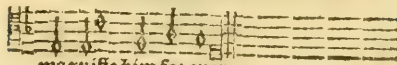
O Lord I haue reposed all,
my confidence in thee:
But to confounding shame therefore.
Lord let me neuer bee.

The Song of the three Children

praising God, promouing all crea-
tures to do the same.



blesse ye the Lord, Praise him and



- magnifie him for euer.
- 2 O ye the Angels of the Lord,
blesse ye the Lord, &c.
 - 3 O ye the carrie heauens hie,
blesse ye the Lord, &c.
 - 4 O ye waters aboue the skie,
blesse ye the Lord, &c.
 - 5 O ye the powers of the Lord,
blesse ye the Lord, &c.
 - 6 O ye the shining Sunne and Moone,
blesse ye the Lord, &c.
 - 7 O ye the glittering charres of heauen
blesse ye the Lord, &c.
 - 8 O ye the showers and dropping dew,
blesse ye the Lord, &c.
 - 9 O ye the blowing windes of God,
blesse ye the Lord, &c.
 - 10 O ye the fire and warming heat,
blesse ye the Lord, &c.
 - 11 O ye winter and the summer tide,
blesse ye the Lord, &c.
 - 12 O ye the dewes and binding frosts,
blesse ye the Lord, &c.
 - 13 O ye the frostes and chilling cold,
blesse ye the Lord, &c.
 - 14 O ye congealed ile and snow,
blesse ye the Lord, &c.
 - 15 O ye the nights and lightesome daies,
blesse ye the Lord, &c.
 - 16 O ye the darknesse and the light,
blesse ye the Lord, &c.
 - 17 O ye the lightnings and the cloudes,
blesse ye the Lord, &c.
 - 18 O let the earth blesse the Lord,
blesse ye the Lord, &c.
 - 19 O ye the mountaines and the hilles,
blesse ye the Lord, &c.
 - 20 O all the greene things on the earth,
blesse ye the Lord, &c.
 - 21 O ye the euerspringing welles,
blesse ye the Lord, &c.
 - 22 O ye the seas and ye the floodes,
blesse ye the Lord, &c.
 - 23 O whales and all that in waters moue,
blesse ye the Lord, &c.
 - 24 O all ye flying fowles of the ayre,
blesse ye the Lord, &c.
 - 25 O all ye beastes and cattle eke,
blesse ye the Lord, &c.
 - 26 O ye the children of mankind,
blesse ye the Lord, &c.
 - 27 Let Israel eke blesse the Lord,
blesse ye the Lord, &c.
 - 28 O ye the Wisdmes of God the Lord:
blesse ye the Lord, &c.
 - 29 O ye the seruants of the Lord
blesse ye the Lord, &c.
 - 30 O ye spirits & soules of righteous men
blesse ye the Lord, &c.
 - 31 O ye holy and ye mecke of heart,
blesse ye the Lord, &c.
 - 32 O Ananias blesse the Lord,
blesse thou the Lord, &c.
 - 33 O Azarias blesse the Lord
blesse thou the Lord, &c.
 - 34 And Sisacell blesse thou the Lord,
blesse ye the Lord, &c.

The song of Zacharias, called

Benedictus.

The only Lord of Israel, We pray'd

euermore : For though his visitation

And mercy kept in store, His people now

he hath redeem'd, That long hath bene

in thall : And spread abroad his saving

health, Upon his seruants all.

In Dauids house his seruant true,
According to his mind :

And also his annointed king
As we in Scripture find.

As by his holy Prophets all,
Of times he did declare,
The which were since the world began
His wayes for to prepare.

That we might be deliuer'd,
From those that make debate :
Our enemies and from the hands,
Of all that do vs hate.

The mercy which he promised,
Our fathers to fulfill :
And thinke vpon his covenant made,
According to his will.

And also to performe the oath,
Which he before had sworne :
To Abraham our father deare,
For vs that were forlorne.

That he would giue him selfe for vs,
And vs from bondage bring :
Out of the hands of all our foes,
To serue our heavenly king.

And that without all manner feare,
And eke in right confidence :
And also for to lead our lines,
In steadfast holinesse.

And thou O child which now art borne
And of the Lord cleet :
Shalt be the Prophet of the highest,
His wayes for to direct.

For thou shalt goe before his face,
For to prepare his wayes :
And also for to reach his will,
And pleasure all thy dayes.

To giue them knowledge howe that their
Saluation is nere :
And that remission of their sinnes,
Is through his mercy nere.

After by the day spring from on high,
Is come vs for to visite :

Magnificat.

And those for to illuminate
Which doe in darknesse sit.
To lighten those that shadow'd be,
With death and eke opprest :
And also for to guide their feet,
The way to peace and rest.

The song of blessed Mary called

Magnificat.

My soule doth magnifie the Lord, my

Spirit eke euermore : Reioyeth in the

Lord my God, which is my Saviour.

And why : because he did regard, And

gaue respect vnto, So base estate of his

handmaide, And let the mighty goe.

For now behold all nations,
And generations all,
From this time forth for euermore
Shall me right blessed call.

Because he hath me magnified
Which is the Lord of might :
Whose name be euer sanctified,
And pray'd day and night.

For with his mercy and his grace,
All men he doth enflame :
Throughout all generations,
To such as feare his name.

He shew'd strength with his great arme
And made the proud to start,
With all imaginations,
That they beare in their heart.

He hath put downe the mighty ones
From their supernall seat :
And did exalt the mecke in heart,
As he hath thought it meet.

The hungry he replenished,
With all things that were good :
And through his power he made the rich
Of times to want their food.

And calling to remembrance,
His mercy euery deale :
Hath holpen vp assistantly,
His seruant Israel.

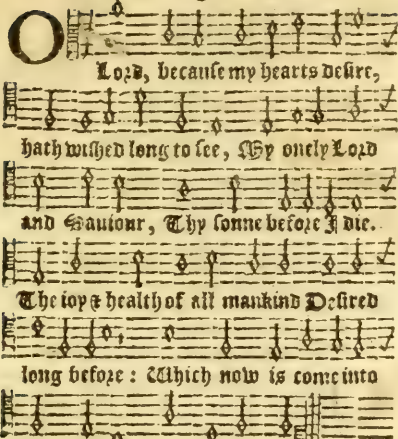
According to his promise made,
To Abraham before :
And to his seed succedimely,
To And for euermore.

The song of Simeon called

Nunc Dimittis.

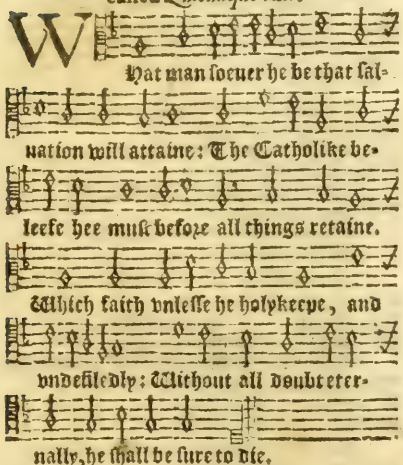
Lord

The song of Simeon.



the world Of mercy bringing here.
Thou sufferest thy servant now,
In peace for to depart,
According to thy holy word,
Which lighteneth my heart.
Because mine eyes which thou hast made,
To giue my body light:
Haue now beheld thy sauing health,
Which is the Lord of might.
Whom thou mercifully hast sent,
Of thine abundant grace:
In open sight and visible,
Before all peoples face.
The Gentiles to illuminate,
And Sathan ouer quell
And eke to be the glory of
Thy people Israel.

The Symbole or creed of Athanasius,
called *Quicunque uult.*



The Catholike beleefe is this,
that God we worship one
In Trinitie, and Trinitie
in Unitie alone.
So as we neither age confound,

Quicunque uult.

the persons of the three:
For yet the substance whole of one
in sunder parted be.

One person of the Father is,
another of the Sonne:
Another person proper of
the holy Ghost alone.
Of Father, Sonne, and holy Ghost,
but one the Godhead is:
Like glory coeternall eke,
the Diuinitie likewise.

Such as the Father is, such is
the Sonne in each degree:
And such also we do beleene,
the holy Ghost to be.
Vncreate is the Father, and
vncreate is the Sonne:
The holy Ghost vncreate, so
vncreate is each one.

Incomprehensible Father is,
incomprehensible Sonne,
Incomprehensible also is
the holy Ghost of none.
The Father is eternall, and
the Sonne eternall so:
And in like sort eternall is
the holy Ghost also.

And yet though we beleene, that each
of these eternall be:
Yet there but one eternall is,
and not eternals three.
As in incomprehensible, we
ne yet vncreate thee,
But one incomprehensible, one
vncreate hold to be.

Almighty so the Father is,
the Sonne almighty so:
And in like sort almighty is
the holy Ghost also.
And albeit that every one
of these almighty be:
Yet there but one almighty is,
and not almighties three.

The Father God is, God the Sonne,
God holy Ghost also:
Yet are there not three Gods at all,
but one God and no more.
So likewise Lord the Father is,
and Lord also the Sonne:
And Lord the holy Ghost, yet are
there not three Lords but one.

For as we are compelled to grant,
by Christian veritie:
Each of the persons by himselfe,
both God and Lord to be.
So Catholike religion,
forbidderh vs alway:
That either Gods be three, or that
their Lords be three to say.

Of none the Father is, nor made,
ne create, nor begot:
The Sonne is of the Father, not
creat, ne made, but got.
The holy Ghost is of them both,
the Father and the Sonne:
Ne made, ne create, nor begot,

The Symbole or Creed of Athanasius.

But doth proceed alone,

So we one Father hold, not three,
one Sonne also not three,
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie before,
nor after other is:
No greater any then the rest,
no lesser be likewise.

But every one among themselves,
of all the persons three:
Together coeternall all,
and all coequall be.
So Unitie in Trinitie,
as it is said before:
And Trinitie in Unitie,
in all things we adore.

Therefore what man soever that,
salvation will attaine:
This faith touching the Trinitie,
of force he must retaine.
And needfull to eternall life,
it is that every wight:
Of the incarnating of Christ,
our Lord belient aright.

For this the right faith is, that we
believe and eke doe know:
That Christ our Lord the Sonne of God,
is God and man also.
God of the Fathers substance got,
before the world began:
And of his mothers substance borne,
in world a very man.

Both perfect God and perfect man
in one, one Jesus Christ:
That both of reasonable soule,
and humane flesh subist.
Touching his Godhead equall with,
his Father God is he:
Touching his manhood, lower than
his Father in degree.

Who though he be both very God,
and very man also:
Yet is he but one Christ alone,
and is not persons two.
One not by turning of Godhead,
into the flesh of man:
But by taking manhood to God,
this being one began.

All one not by confounding of
the substance into one:
But onely by the unitie,
that is of one person.
For as the reasonable soule,
and flesh but one man is:
So in one person God and man,
is but one Christ likewise.

Who suffered for to save vs all,
to hell he did descend:
The third day rose againe from death,
to heaven he did ascend.
He sits at the right hand of God,
the almightie Father there:
From thence to judge the quicke and dead
again he will retie.

The Lamentation.

At whose returne all men shall rise,
with bodies new restor'd:
And of their owne works they shall give
account vnto the Lord.
And they vnto eternall life,
shall goe that haue done well:
Who haue done ill shall goe into
eternall fire to dwell.
This is the Catholike believe,
who doth not faithfully
Believe the same, without all doubt
he saved cannot be.
To Father, Sonne and holy Ghost,
all glory be therefore:
As in beginning was is now,
and shall be evermore.

The Lamentation of a Sinner. M.

O Lord turne not away thy face, From
him that lieth prostrate: Lamenting
fore his sinfull life, Before thy mercy
gate. Which gate thou openest wide
to those that do lament their sin. Shut
not that gate against me Lord, But let
me enter in.

And call me not to mine accounts,
How I haue liued here:
For then I know right well (O Lord)
how vile I shall appeare.
I need not to confesse my life,
I am sure thou canst tell
What I haue been and what I am
I know thou knowest it well.

O Lord thou knowest what things be past
And eke the things that be:
Thou knowest also what is come,
Nothing is hid from thee.
Before the heavens & earth were made
Thou knowest what things were then:
As all things else that haue been since,
Among the sonnes of men.

And can the things that I haue done,
Be hidden from thee then?
Yea, nay thou knowest them all (O Lord)
Where they were done and when.
Wherefore with teares I come to thee
To beg and to entreat:

The Lords prayer.

Enu as the child that hath done euill,
And feareth to be beate.

So come I to thy mercy gate,
Where mercy doth abound.
Requiring mercy for my sinne,
To heale my deadly wound.

O Lord I need not to repeate,
What I doe begge or craue:
Thou knowest O Lord before I aske,
The thing that I would haue.

Very good Lord mercy I aske,
This is the totall summe:
For mercy Lords is all my sute:
Lord let thy mercy come.

The Lords prayer or Pater Noster.

Our father which in heauen art, Lord
hallowed bee thy name: Thy kingdome
come. Thy will be done in earth euen as
the same in heauen is. Giue vs O Lord
our daily bread this day. As we forgieue
our debtors, So forgieue our debts we
pray. Into temptation lead vs not, from
euill make vs free: For kingdome power
and glory thine. Both now and euer be.

Audi Israel. Exod. 20.

Hearke Israel and what I say giue
heede to vnderstand: I am the Lord thy
God that brought thee out of Egypt

The X. Commandements.

land. Euen from the house wherein thou
didst in thraldome liue a slave: None
other Gods at all before my presence
thalt thou haue.

No manner grauen Image thalt,
thou make at all to thee,
Nor any figure like by thee:
shall counterfeited be.
Of any thing in heauen above,
nor in the earth below.
Nor in waters beneath the earth,
to them thou shalt not bow.
Nor shalt them serue, the Lord thy God,
a ialous God am I:
That punish parents faults vnto,
the third and fourth degree.
Upon their children that me hate,
and mercy doe display:
To thousands of such as me loue,
and my precepts obey.

The name thou of the Lord thy God,
in vaine shalt neuer vse:
For him that takes his name in vaine,
the Lord will not excuse.
Remember that thou holy keepe
the sacred Saboth day:
Sixe daies thou labour thy
thy needfull workes a

The seuenth day is
thy God to rest
No worke ther
ne thou ne
thy daue
thine
Nor o
hat,

For in six
and all t
And after th
vpon the seuen
Wherefore he ble
for resting did ord
And sacred to himsel
appointed to remai

Perld honour to thy pa
prolong thy daies may
Upon the land the which the
thy God hath giuen thee.
Thou shalt not murder. Thou shalt
commit adulterie:
Thou shalt not steale. Nor witness false,
against thy neighbour be.
Thou shalt not couet house that to
thy neighbour doth belong:

The complaint of a sinner.

He conet hile in his uing of,
his wife to doe him wrong.
Nor his manservant nor his maide,
nor Dre nor Affe of his:
Nor any other thing that to
thy neighbour proper is.

The complaint of a Sinner.

Where righteousnesse doth lay, Lord

for my sinfull part, In wrath thou

shouldst me pay, Vengeance for my de-

sert: I can it not deny, But needs I must

confesse How that continually, Thy lawes

I do transgresse, Thy lawes I do transgresse.

But if it be thy will,
Wretched sinners to contend:
Then all thy flocke shall spill,
be lost without end.

liueth here so right,
he can say:
thy sight,
day?

me tells me,
meth:

shall:
most,
thy mood,
perish all:

ace of this thy blood,
mercy I call,

The Scripture doth declare,
No drop of blood in thee:
But that thou didst not spare,
To shed e ch drop for me.

Now let those drops most sweet,

Psalme j.

So moist my heart so dry:
That I with sinne repeat,
Thy lawe and sinne may die.

That being mortified,
This sinne of mine in me:
I may be sanctified,

By grace of thine in thee.
So that I neuer fall,
Into such mortall sinne:

That my foes infernall,
Reioyce my death therein.

But boughsate me to keepe,
From those infernall foes:
And from that lake so deepe,

Whereas no mercy growes.
And I shall sing the longes,
Confirmed with the iust:

That unto thee belongs,
Which art mine onely trust.

FINIS.

The Psalmes of Dauid in

Meeter.

Beauwiv. Psal j. T. S.

This Psalme is set first as a preface to exhort all godly men to studie and meditate the heauenly wisdom: For they be blessed that doe so: but the wicked contemners thereof at length shall come to misery.

The man is blest that hath not

bent to wicked rede his eare: Nor led

his life as sinners doe, nor late in sco-

ners chayre. 2 But in the law of God

the Lord doth set his whole delight:

And in that law doth exercise himselfe

both day and night.

3 He shall be like the tree that groweth

fast by the riuers side:
Which bringeth forth most pleasant fruit,
in her due time and tide.

4 Whose leafe shall neuer fade nor fall,
but flourish, fill and stand:

Then so all things shall prosper well,
that this man takes in hand.

6 So shall not the vngodly men,
they shall be nothing so:

But

But as the dust which from the earth,
the winde drives to and fro.
6 Therefore shall not the wicked men,
in iudgement stand upright;
Nor yet the liars with the iust,
shall come in place of light.

For why, the way of godly men,
vnto the Lord is knownen:
And eke the way of wicked men,
shall quite be ouerthrowen.

Quare firmuerunt. Psal. ij. T. S.
David reioyceth that albeit his enemies and world-
ly power rage, God will aduance his kingdom
euen to the farthest end of the world. There-
fore he exhorteeth Princes humbly to submit them-
selues vnto the same. Herein is signified Christ
and his kingdom.

Sing this as the first Psalme.

Why did the Gentiles tumults raise,
what rage was in their braine?

Why did the Jewish people muse,
seeing all is but vaine.

2 The kings and rulers of the earth,
conspire and are all bent:

Against the Lord and Christ his Sonne,
which he amongst vs sent.

3 Shall we be bound to them say they:
let all their bonds be broke:

And of their doctrine and their law,
let vs reiect the yoke.

4 But he that in the heauen dwelth,
their doings will deride:

And make them all as mocking stockes,
through out the world so wide.

5 For in his wrath the Lord will say,
to them vpon a day:

And in his furie trouble them,
and then the Lord will say.

6 I haue anointed him my king,
vpon my holy hill:

I will therefore Lord preach thy lawes,
and eke declare thy will.

7 For in this wise the Lord himselfe,
did say to me I wot:

Thou art my deare and onely Sonne,
to day I thee begot.

8 All people I will giue to thee,
as heires at thy request:

The ends and coasts of all the earth,
by thee shall be possesst.

9 Thou shalt them bruite euen with a mase
as men vnder foot tread:

And as the porters shears shalt breake,
them with an iron rod.

10 Nowe O kings and rulers all,
be wise therefore and learne:

By whom the matters of the world,
be iudged and discerned.

11 See that yeferne the Lord aboue,
in remembrance and in feare:

See that with reuerence ye reioyce,
to him in like manner.

12 See that ye kill: and eke embrace,
his blest Sonne I say:

Left in his wrath ye suddenly,
perish in the mid way.

13 If once his wrath neuer so small,
shall kinde in his best:

O then all they that trust in Christ,
shall happy be and blest.

Domine quis. Psal. iij. T. S.

David driven out of his kingdom e by his sonne Ab-
solon, was greatly tormented in his mind for his
sinne. Therefore he calleth vpon God, and is
bold in his promises against the terror both of e-
nemies and present death. Then he reioyceth for
the victorie giuen to him and the Church, ouer
their enemies.

O Lord, how are my toes increast, which

were me more and more? They kill my

heart when as they say, God can him not

restore. But thou O Lord art my de-

fence, when I am hard beset: O

worship and mine honour both, & thou

holdst by my head.

4 Then with my voice vpon the Lord,

I did both call and cry:

And he out of his holy hill,

did heare me by and by.

5 I laid me downe and quietly,

I slept and rose againe:

For: why I know assuredly,

the Lord will me sustaine.

6 If ten thousand had hind me in,

I could not be afraid:

For thou art still my Lord my God,

my Saviour and my aide.

7 Rise vp therefore saue me my God,

for now to thee I call:

For thou hast broke the cheekes and teeth,

of these wicked men all.

8 Saluation onely doth belong,

to thee O Lord aboue:

Thou doest bestow vpon thy folke,

thy blessing and thy loue.

Cum inuocarem. Psal. iij. T. S.

David persecuted by Saule, calleth vpon God with
assured trust, reprooeth his enemies for resisting
his dominion, and presenteth the fauour of God
before all treasure.

Sing this as the 1. Psalme.

O God that art my righteousnesse,

Lord heare me when I call

Thou hast set me at libertie.

When

- When I was bound and thall.
 1 Haue mercy Lord therefore on me,
 and grant me my request:
 For vnto thee incessantly,
 to cry I will not rest.
- 3 O mortall men how long will ye,
 my glory thus despise?
 Why wander ye in vanitie,
 and follow after lies?
- 4 Know ye that good and godly men,
 the Lord both take and chule,
 And when to him I make my plaint,
 he doth me not refuse.
- 5 Sinne not but stand in awe therefore,
 examine well your heart:
 And in your chamber quietly,
 see you your selues conuert.
- 6 Offer to God the sacrifice,
 of righteousness: I say:
 And looke that in the living Lord,
 you put your trust alway.
- 7 The greater sort craue worldly goods
 and riches doe embrace:
 But Lord grant vs thy countenance,
 thy fauour and thy grace.
- 8 For thou thereby shalt make my heart,
 more ioyfull and more glad:
 Then they that of their come and wine,
 full great increase haue had.
- 9 In peace therefore lie downe will I,
 taking my rest and sleepe:
 For thou onely wilt me (O Lord)
 alone in safety keepe.

Parha mea auribus. Psal. v. T. S.

David persecuted by Doeg and Achitophel, Saules flatterers, calleth vpon God to punish their malice. Then assured of success, he conceiveth comfort.

Sing this as the 3. Psalme.

- I Recline thine eares vnto my word,
 O Lord my plaint consider:
 2 And heare my voyce, my king my God
 to thee I make my prayer.
- 3 Heare me becom, Lord tary not,
 for I will haue respect,
 My prayer early in the morn,
 to thee for to direct.
- 4 And I will trust through patience,
 to thee my God alone:
 That art not pleased with wickednesse,
 and ill with thee dwels none.
- 5 And in thy sight shall neuer stand,
 these furious fooles: (O Lord)
 Vaine workers of iniquite,
 thou hast alwaies abhor'd,
- 6 The liars and the flatterers,
 thou shalt destroy them then:
 And God will hate the bloud-chirchie,
 and the deceitfull man.
- 7 Therefore will I come to thy house,
 trusting vpon thy grace:
 And reuerently will worship thee,
 toward thine holy place.

- 8 Lord lead me in thy righteousness,
 for to confound my foes:
 And eke the way that I shall walke,
 before my face disclose.
- 9 For in their mouthes there is no truth,
 their hearts are foule and vaine:
 10 Their throat an open pulchre,
 their tongues doe glofe and faine.
- 11 Destroy their false conspiracies,
 that they may come to nought:
 12 Subuert them in their heapes of sinne,
 which haue rebellion wrought.
- 13 But those that put their trust in thee,
 let them be glad alwaies:
 And render thanks for thy defence,
 and giue thee name the praise,
- 14 For thou with fauour wilt encrease,
 the iust and righteous till:
 And with thy grace as with a shield,
 defend them from all ill.

Domine me in furore. Psal. vi. T. S.
 David for his sinnes, felt Gods hand, and conceived the horror of euermlasting death. Therefore hee desireth forgiveness, and not to die in Gods indignation, then suddenly feeling Gods mercy, he rebuketh his enemies, who reioyce at his affliction.

Sing this as the third Psalme.

- I Did in thy wrath reproue me not,
 though I deserue thine ire:
 Yet correct me in thy rage,
 O Lord I thee desire.
- 2 For I am weak therefore O Lord,
 of mercy me forbeare:
 And heare me Lord for why thou knowest
 my bones doe quake for feare.
- 3 My soule is troubled very sore,
 and berd vehemently:
 But Lord how long wilt thou delay,
 to care my misery.
- 4 Lord turne thee to thy wonted grace,
 my lilly soule by take:
 O saue me not for my desert,
 but for thy mercie sake.
- 5 For why, no man among the dead,
 remembereth thee one whit:
 Who shall worship thee O Lord,
 in the infernall pit?
- 6 So grievous is my plaint and mone,
 that I ware wondrous faint:
 All the night long I wash my bee,
 with teares of my complaint.
- 7 My sight is dimme and waxeth old,
 with anguish of my heart:
 For feare of those that be my foes,
 and would my soule subuert.
- 8 But now away from me all ye,
 that worke iniquitie:
 For why, the Lord hath heard the voice
 of my complaint and cry.
- 9 He heard not onely my request,
 and prayer of my heart:
 But it receiued at my hands,
 and tooke it in good part.
- 10 And now my foes that nexted me,
 the Lord will loose defame:
 And suddenly confound them all,
 to their rebuke and shame.

To heare the wicked in their hearts
say, Ensh, thou carest not for it.
16 But thou seest all their wickednesse,
and well dost vnderstand,
That friendlesse and poore fatherlesse
are left vnto thy hand.

17 Of wicked and malicious men
thou breake the power for euer;
That they with their iniquitie
may perish all together.
18 The Lord shall reigne for euermore
as King and God alone:
And he will chase the heathen folke
out of the land ech one.

19 Thou hearest O Lord the poore mens
their prayers and request: (plaint,
Their hearts thou wilt confirme, vntill
thine eares to heare be past
20 To iudge the poore and fatherlesse,
and helpe them to their right:
That they may be no more opprest
with men of worldly might.

In Domino. Psal. xi. T. S.

This Psalme sheweth first what assaults of temptati-
on & anguish of mind he sustained in persecution.
Next he reioiceth, that God sent him succour in
necessitie, declaring his iustice, as well in govern-
ing the good & wicked men as the whole world.

Sing this as the third Psalme.

I Trust in God, how dare ye then
say thus my soule vntill:
Flee hence as fast as any fowle,
and hide you in your hill:
2 Beholde, the wicked bend their bowes,
and make their arrowes prest
To shoot in secret, and to hurt
the sound and harmlesse beast.

3 Of worldly hope all stayes were shrunke,
and cleerly brought to nought:
Alas, the iust and righteous man,
what euill hath he wrought?
4 But he that in his Temple is,
most holy and most hie,
And in the heauen hath his seat
of royall maiestie,

The poore and simple mans estate
considered in his minde,
And feared yett our full narrowly
the manners of mankinde:
5 And with a cheerefull countenance
the righteous man will vse,
But in his heart he doth abhorre
all such as mischiefe muse:

6 And on the sinners casteth snares
as thicke as any rain,
Fire and brimstone and whirlwindes thicke,
appointed for their paine.

7 Behold then how the righteous God
doth righteousnesse embrace,
And to the iust and bright men
shewes forth his pleasant face,

Sa uenit me fac. Psal. xij. T. S.

The Prophet seeing the miserable decay of all good
order, desired God speedily to send reformation:
then comforted with the assurance of Gods helpe

and promises, concludeth, that when all orders,
are most corrupted, then God will deliuer his.

Sing this as the third Psalme.

Helpe Lord, for good and godly men
do perish, and decay,
And faith and truerh from worldly men
is parted cleane away.

2 Who so doth with his neighbour talke,
his talke is all but vaine:
For every man betinketh how
to flatter, lie and faine.

3 But flattering and deceitfull lips,
and tongues that be so stout,
To speake proud words & make great brags,
the Lord soon cuts them out.

4 For they say still, We will preuaile,
our tongues shall vs extoll:
Our tongues are ours, we ought to speake,
what Lord shall vs controll?

5 But for the great complaint and crye
of poore and men opprest,
Arise will I now, sayth the Lord,
and them restore to rest.

6 Gods word is like to siluer pure,
that from the earth is tried,
And hath no lesse than seven times
in fire been purified.

7 Now since thy promise is to helpe,
Lord keepe thy promise then,
And saue vs now and euermore
from this ill kinde of men.

8 For now this wicked world is full
of mischiefs manifold,
When natiuitie with mortall men
so highly is extold.

Vsq;quo Domine. Psal. xij. T. S.

David, as it were, ouercome with afflictions, flieth
to God, his only refuge: and encouraged through
Gods promises, conceiue confidence against
the extreme horrors of death.

Sing this as the third Psalme.

How long wilt thou forget me, Lord,
shall I neuer be remembered?
How long wilt thou thy visage hide,
as though thou wert offended?

2 In heart and minde how long shall I
with care be troubled be?
How long eke shall my deadly foes
thus triumph ouer me?

3 Behold me now, O Lord my God,
and heare me sore opprest:
Lighen mine eyes, lest that I sleepe,
as one by death possesst.

4 Lest thus mine enemy say to me,
Behold I do preuaile:
Lest they also that hate my soule
reioyce to see me quaille.

5 But from thy mercies and goodnesse
my hope shall neuer start:
In thy rest, se and sauing health
right glad shall be my hart.

6 I will giue thanks vnto the Lord,
and prestes to him sing,
Because he hath heard my request,
and granted my wishing.

Dixit insipiens. Psal. xliij. T. S.
He describeth the wickedness of men so grown to such licentiousness, that God was brought to vter contempt: for which, albeit he was greatly grieved, yet persuaded that God would redress it, he is comforted.

T Here is no God as foolish men as-

sume in their mad mood: Their distis-

are all corrupt and baine, not one of them

doth good. 2 The Lord beheld from

heaven high the whole race of mankind,

And saw not one that sought indeed the

living God to finde.

3 They went all wide and were corrupt,
and truly there was none:
That in the world did any good,
I say there was not one.

4 Is all their iudgement so farre lost,
that all worke mischief still?
Eating my people euen as bread,
not one to seeke Gods will.

5 When they thus rage then suddenly,
great feare on them shall fall:
For God doth loue the righteous men,
and will maintaine them all.

6 He wocke the doings of the poore,
to their reproch and shame:
Because they put their trust in God,
and call vpon his name.

7 But who shall gine his people health,
and when wilt thou fulfill
Thy promise made to Israel,
from out of Sion hill?

8 Euen when thou shalt restore againe,
such as were captiue led:
Then Jacob shall therein reioyce,
and Israel shall be glad.

Domine quia. Psal. xv. T. S.
Heere is taught why God chose the lewes his peculiar people and placed his temple among them, which was that they by liuing vprightly, might witness that they were his speciall & holy people.

Sing thou the third Psalm.
O Lord within thy tabernacle,
who shall inhabite still:

Whom wilt thou receiue to dwell,
in thy most holy hill?

2 The man whose life is incorrupt,
whose workes are iust and straight:
Whose heart doth thinke the very truth,
whose tongue speakes no deceit.

3 Nor to his neighbour doth hee in,
in body, goods or name.
Nor willingly doth hee false tales,
which might impair the same.

4 That in his heart regardeth not,
malicious wicked men:
But those that loue and feare the Lord,
he maketh much of them.

5 His oath and all his promises,
that keepeth faithfully:
Although he make his covenant so,
that he doth looke therby.

6 That putteth not to blurie,
his money and his come:
Hee for to hurt the innocent,
doth bide or else purloine.

7 Altho so doth all things as you see,
that here is to be done:
Shall neuer perishe in this world,
nor in the world to come.

Conferua me. Psal. xvi. T. S.
David prayeth to God for succour, not for his works but for his faiths sake, protesting that he hateth all Idolatry, taketh God only for his comfort and felicitie, who suffereth him to lacke nothing.

Sing this as the 14. Psalm.
Lord keepe me for I trust in thee,
and doe confesse indeed:
Thou art my God and of my goods,
O Lord thou hast no need.

2 I giue my goods vnto the Satans,
that in the world doe dwell:
And namely to the faithfull stocke,
in vertue that excell.

3 They shall heape sorowes on their heads
which run as they were mad:
To offer to the Idoll Gods,
alas it is too bad.

4 As for the bloody sacrifice,
and offerings of that sort:
I will not touch nor yet thereof,
my lips shall make report.

5 For why? the Lord, the portion is
of mine inheritance:
And thou art he that dost maintaine,
my rent, my lot, my chance.

6 The place wherein my lot did fall,
in beautie did excell:
Mine heritage assigne to me,
doth please me wondrous well.

7 I thanke the Lord that caused me,
to vnderstand the right:
For by this meanes my secret thoughts,
doe teach me euery night.

8 I let the Lord still in my sight,
and trust him ouer all:
For he doth stand on my right hand,
therefore I shall not fall.

9 Where

- 9 Therefore my heart and tongue also,
doe both reioyce together:
My flesh and body rest in hope,
when I this thing consider.
10 Thou wilt not leave my soule in graue,
for Lord thou lovest me:
Nor yet wilt giue thy holy one
corruption for to see.
11 But wilt teach me the way to life,
for all treasures and store:
Of perfect loy are in thy face,
and power for euermore.

Exaudi Domine. Psal. xvij. T. S.

Heere he complaineth to God of the cruell pride
and arrogancie of Saul who rageth without any
cause. Therefore he desireth God to reuenge his
innocencie and deliuer him.

Sing this as the 30. Psalm.

- O Lord giue care to my last cause,
attend when I complaine:
And heare the prayer that I put forth
with lips that doe not faime.
2 And let the iudgement of my cause
proceed alwayes from thee,
And let thine eyes behold and cleare
this my simplicitie.
3 Thou hast well tride me in the night,
and yet couldest nothing finde:
That I haue spoken with my mouth,
that was not in my minde.
4 As for the works of wicked men,
and pates peruerse and ill:
For loue of thy most holy word,
I haue refrained still.
5 Then in the pates that be most pure,
stay me Lord and preferue:
That from the way wherein I walke,
my steps may neuer swerue.
6 For I do call to thee O Lord,
surely thou shalt me aide:
Then heare my prayer and waigh right well
the words that I haue said.
7 O thou the Saviour of all them
that put their trust in thee:
Declare thy strength on them that spurne,
against thy maiestie.
8 O keepe me Lord as thou wouldst keepe
the apple of thine eye:
And vnder couert of thy wings
defend me secretly.

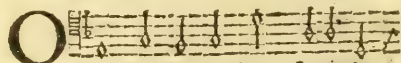
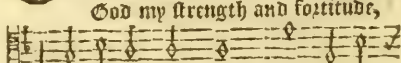
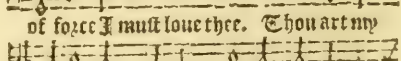
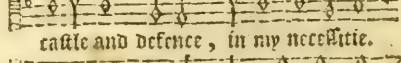
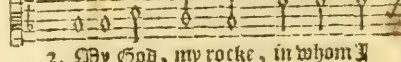
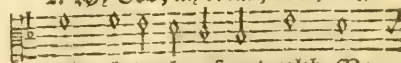
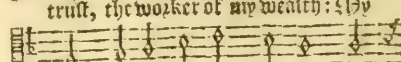
The second part.

- 9 From wicked men that trouble me
and daily me annoy:
And from my foes that goe about
my soule for to destroy.
10 Which wallow in their worldly wealth,
so full and eke so fat:
That in their pride they do not spare
to speake they care not what.
11 They lie in waite where I should passe
with craft me to confound,
And wishing mischief in their mindes,
to cast me to the ground.
12 Such like a Lyon greedily,
that would his pray imbrace:

- Or lurking like a Lyons whelp
within some secret place.
13 Thy Lord with haste preuent my foe,
and cast him at thy feet:
Sauce thou my soule from the ill man,
and with the sword him linte.
14 Deliuer me Lord by thy power,
out of these tyrants hands:
Which now so long time raigned haue,
and kept vs in their bands.
15 I meane from worldly men to whome
all worldly goods are rife,
That haue no hope nor part of loy
but in this present life.
16 Thou of thy store their bellies fill,
with pleasure to their minde:
Their children haue enough, and leaue
to theirs the rest behind.
17 But I shall with pure conscience,
behold thy gracious face:
So when I wake I shall be full
of thine Image and grace.

Diligam te Domine. Psal. xvij. T. S.

David giueth thanks entering into his kingdome ex-
celling the marvellous graces of God in his pre-
seruation. Herein is the image of Christs kingdome
which shall conquer through Christ, by the vs-
speakable loue of God, though all the world
resist.

O  God my strength and fortitude,
 of force I must loue thee. Thou art my
 castle and defence, in my necessitie.

2. By God, my rocke, in whom I
 trust, the worker of my wealth: By
 refuge, buckler and my shield, the hope
 of all my health.

- 3 When I sing laud unto the Lord,
most worthy to be serued:
Then from my foes I am right sure
that I shall be preferred.
4 The panges of death did compass me,
and bound me euery where:
The flowing waues of wickednesse
did put me in great feare.
5 The sic and subtle snares of hell, were

were round about me set :
 And for my death there was preparede
 a deadly trapping net.
 6 I thus beset with paine and griefe,
 did pray to God for grace:
 And he forthwith did heare my plaint,
 out of his holy place.
 7 Such was his power that in his wrath,
 he made the earth to quake:
 Pea the foundations of the mount,
 of Basan for to shake:
 8 And from his nostrils came a smoake,
 when kindled was his ire:
 And from his mouth came kindled coales
 of hot consuming fire.
 9 The Lord descended from aboue,
 and bowed the heauens hie :
 And vnderneath his feet he cast,
 the darknesse of the skie.
 10 On Cherubs and on Cherubins,
 full royally he rood:
 And on the wings of all the windes,
 came flying all abroad.
 The second part.
 11 And like a den most darke he made
 his hid and secret place:
 With waters blacke and ayrie cloudes,
 enuironed he was.
 12 But when the presence of his face,
 in brightnesse shall appeare:
 Then cloudes consume, and in their stead
 come hayle and coales of fire.
 13 The fiery darts and thunderbolts,
 disperse them here and there:
 And with his often lightnings,
 he puts them in great feare.
 14 Lord at thy wrath and threatnings,
 and at thy chiding cheare:
 The springs and the foundations
 of all the world appeare.
 15 And from aboue the Lord sent downe,
 to fetch me from below:
 And pluckt me out of waters great
 that would me overflow.
 16 And me deliuered from my foes,
 that would haue made me thral:
 Pea from such foes as were too strong
 for me to deale withall.
 17 They did preuent me to oppresse,
 in time of my great griefe:
 But yet the Lord was my defence,
 my succour and reliefe.
 18 He brought me forth in open place,
 whereas I might be free:
 And kept me safe because he had
 a fauour vnto me.
 19 And as I was an innocent,
 so did he me regard:
 And to the cleanness of my hands,
 he gaue me my reward.
 20 For that I walked in his way,
 and in his pathes haue trod:
 And haue not turned wickedly,
 against my Lord and God.

The third part.

21 And euermore I haue respect,
 to his law and decree:

his statutes and commandments,
 I call not out from me.
 22 But pure and cleane and incorrupt,
 appeared before his face:
 And did refrain from wickednesse,
 and sinne in any case.
 23 The Lord therefore will me reward
 as I haue done aright:
 And to the cleanness of my hands,
 appearing in his sight.
 24 For Lord with him that holy is,
 wilt thou be holy too:
 And with the good and vertuous men,
 right verthuously wilt doe.
 25 And to the louing and elect
 thy loue thou wilt reserue:
 And thou wilt vse the wicked men,
 as wicked men deserue.
 26 For thou dost saue the simple folke,
 in trouble when they lie:
 And dost bring downe the countenance,
 of him that looketh hie.
 27 The Lord will light my candle so
 that it shall shine full bright:
 The Lord my God will make also
 my darknesse to be light.
 28 For by thy helpe an host of men
 I scorned Lord I shall,
 By thee I feele and ouerleape
 the strength of any wall.
 29 Unspotted are the wayes of God,
 his word is purely true,
 He is a sure defence to such
 as in his faith abide.
 30 For who is God except thy Lord,
 for other there is none,
 O else who is omnipotent,
 sauing our God alone.

The fourth part.

31 The God that girdeth me with strength
 is he that I do meane,
 That all the waies wherein I walke,
 did euermore keep cleane.
 32 That made me feet like to the harts,
 in swiftnesse of my pace,
 And for my surety brought me forth
 into an open place.
 33 He did in order put my hands,
 to battell and to fight:
 To breake in sunder barres of brasle,
 he gaue me armes the might.
 34 Thou teachest me thy sauing health,
 thy right hand is my tower:
 Thy loue and familiaritie
 doth still increase my power.
 35 And vnder me thou makest plaine,
 the way where I should walke:
 So that my feet shall neuer slip,
 nor stumble at a balke.
 36 And fiercely I pursue and take
 my foes that me annoyde:
 And from the fiend do not returne,
 till they be all destroyed.
 37 So I suppress and wound my foes

that

that they can rise no more:
For at my feet they fall downe flat,
I strike them all to foz.
38 For thou doest giue me with thy strength
to warre in such a wise:
That they be all scattered abroad,
that doe against me rise.
39 Lord thou hast put into my hands,
my most enemies poy:
And all my foes thou doest diuide,
in sunder with thy stroke.
40 They cald for helpe, but none gaue care
nor holpe them with reliefe:
Plea to the Lord they cald for helpe,
yet heard he not their grieue.

The fifth part.

41 And still like dust before the wind,
I drine them vnder feete,
And sweepe them out like filthy clay,
that sticketh in the streete.
42 Thou keepest me from seditions folke
that still in strife be led:
And thou doest of the heathen folke,
appoint me to be head.
43 A people strange to me unknowne,
and yet they shall me serue;
And at the first obey my word,
whereas mine owne will swerne.
44 I shall be irksome to mine owne,
they will not see my light:
But wander wide out of the way,
and hide them out of sight.
45 But blessed be the liuing Lord,
most worthy of all praise,
That is my rocke and sauing health,
praised be he alwaies.
46 For God it is that gaue me power,
reuenged for to be:
And with his holy word subduide,
the people vnto me.
47 And from my foes me deliuered,
and set me higher then those:
That cruell and vngodlie were,
and vp against me rose.
48 And for this cause O Lord my God,
to her giue thanks I shall:
And sing out praises to thy name,
among the Gentiles all.
49 Thou gauest great prosperitie,
vnto the king I say:
To Dauid thine anointed king,
and to his seed for aye.

Celi enarrans. Psal. xix. T. S.

Hee moueth the faithfull to glorifie God by the
workmanship, proportion and ornaments of the
heauens, and by the law wherein God is reuealed
familiarily to his chosen people.

Sing this as the 14. Psalm.

The heauens and the firmament,
doe wondrously declare:
The glory of God omnipotent,
his workes and what they are.
2 The wondrous workes of God appeare,
by euery dates successe:
The nights likewise which their race run,
the selfe same thing expresse.

3 There is no language tongue nor speech
where their sound is not heard:
In all the earth and coasts thereof,
their knowledge is conferrd.
4 In them the Lord made for the Sunne,
a place of great renoune:
Who like a Bridegroom ready to stande,
doth from his chamber come.
5 And as a valiant champion,
who for to get a prize:
With toy doth hast to take in hand,
some noble enterprize.
6 And all the skie from end to end,
he compasseth about:
Nothing can hide it from his heate,
but he will findett out.
7 How perfect is the law of God,
how is his coucnant sure:
Conuerting soules and making wise,
the simple and obscure.
8 Just are the Lords commandments,
and glad both heart and minde:
His precepts pure and giue light,
to eyes that be full blinde.
9 The feare of God is excellent
and doth endure for ever:
The iudgements of the Lord are true
and righteous altogether.
10 And more to be embraced alwaies
then fined gold I say:
The hony and the hony combe
are not so sweete as they.
11 By them thy seruant is forwarnde,
to haue God in regard:
And in performance of the same,
there shall be great reward.
12 But Lord what earthly man doth know
the errour of his life.
Then cleanse my soule from secret finnes
which are in me most rife.

13 And keepe me, that presumptuous finnes
preuaile not ouer mee:
And then I shall be innocent,
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one:
For my redeemer and my strength,
O Lord thou art alone.

Exaudiat te Dominus. Psal. xx. T. S.

The people pray to God to heare their King, and
receiue his sacrifice, which he offered before he went
to battaile against the Armonites, declaring that
the heathen put their trust in horses, but they trust
onely in his name, wherefore the other shall fall, but
the king and his people shall reioyce.

Sing this as the 14. Psalm.

In trouble and aduersitie,
the Lord God heare thee still:
The maiestie of Jacobs God,
defend thee from all ill.
2 And send thee from his holy place,
his helpe at euery neede:
And so in Zion stablish thee,
and make thee strong in deede.
3 Remembryng well the sacrifice.

that now to him is done:
 And so receive right thankfull
 thy burnt offerings echone.
 4 According to thy hearts desire
 the Lord grant vnto thee,
 And all thy counsell and deuile,
 full well performe may he.
 5 He shall reioyce when thou vs sauest,
 and our banners display:
 Unto the Lord which thy requests,
 fulfilled hath alway.
 6 The Lord will his annointed saue,
 I know well by his grace:
 And send him health by his right hand
 out of his holy place.
 7 In Chariots some put confidence,
 and some in horses trust:
 But we remember God our Lord
 that keepeth promise true.
 8 They fall downe flat, but we doe rise
 and stand by stedfastly:
 Now saue and helpe vs Lord and king,
 on thee when we cry.

Domine in virtute. Psal. xxj. T. S.

David in the person of the people praiseth God for
 the victorie giuen them against the Syrians and
 Ammonites, 1. Sam. 21. Wherein hee was crow-
 ned with the Crowne of the king of Ammon, 2.
 Sam. 12. and indured with the manifold blessings
 of God.

O Lord how ioyfull is the King
 in thy strength and thy power? How
 vehemently doth hee reioice in thee
 his Saviour? For thou hast giuen
 vnto him his godly hearts desire: to
 him nothing hast thou denide, of that
 he did require.

3 Thou didst preuent him with thy gifts
 and blessings manifold,
 And thou hast set vpon his head
 a crowne of perfect gold.
 4 And when he asked life of thee,
 thereof thou madst him sure:
 To haue long life, yea such a life
 as euery should endure.
 5 Great is his glory by thy help,

thy benefits and aide:
 Great worship and great honour both,
 thou hast vpon him laid.
 6 Thou wilt giue him felicitie
 that neuer shall decay,
 And with thy cheerefull countenance
 wilt comfort him alway.
 7 For why, the King doth strongly trust
 in God for to preuaile,
 Therefore his goodnesse and his grace
 will not that he shall quail.
 8 But let thine enemies feele thy force,
 and those that thee withstand:
 Finde out thy foes and let them feele
 the power of thy right hand.
 9 And like an ouen burne them Lord,
 in fiery flame and time:
 Thine anger shall destroy them all,
 and fire shall them consume.
 10 And thou wilt roote out of the earth
 their fruit that should increase,
 And from the number of thy folke
 their seed shall end and cease.

11 For why, much mischief they did moue
 against thy holy name,
 Yet did they faile and had no power
 for to performe the same.
 12 But as a marke thou shalt them set
 in a most open place,
 And charge thy bow-strings readily
 against thy enemies face.
 13 Be thou exalted Lord therefore
 in thy strength euery howe,
 So shall we sing right solemnly
 praying thy might and power.

Deus Deus meus. Psal. xxj. T. S.

David complaineth of his desperate extremities, and
 declareth whereof he recovereth himselfe from
 temptation: vnder his person is figured Christ.
Sing this as the 21. Psalme.

O God my God wherefore doest thou
 forsake me utterly,
 And helpest not when I doe make
 my great complaint and cry.
 2 To thee my God euen all day long
 I doe both cry and call,
 I cease not all the night, and yet
 thou hearest not at all.
 3 Euen thou that in thy Sanctuarie
 and holy place doest dwell,
 What art the comfort and the loy,
 and glory of Israel.
 4 And he in whom our fathers old
 had all their hope for euer:
 And when they put their trust in thee
 so didst thou them reuer.
 5 They were deliuered euer when
 they called on thy name,
 And for the faith they had in thee
 they were not put to shame.
 6 But I am now become a wopine,
 more like then any man:
 An out-cast whom the people scoone
 with all the spite they can.
 7 And me despise as they behold,

me walking on the way,
They grin, they mow, they nod their heads,
and in this wise they say.

8 This man did glory in the Lord
his fauour and his loue,
Let him redeeme and helpe him now,
his power if he will prooue.

9 But Lord out of my mothers wombe
I came by thy request,
Thou didst pierce me still in hope
whilst I did sucke her breast.
10 I was committed from my birth
with thee to haue abode,
Since I was in my mothers wombe
thou hast been euer my God.

The second part.

11 Then Lord depart not now from me
in this my pining griefe,
Since I haue none to be my helpe,
my succour and reliefe.

12 So many Bulls doe compasse me
that be full strong of head,
Pea Bulls so far as though they had
in Balan field been led.

13 They gape vpon me greedily,
as though they would me swallow:
Such like a Lyon roaring out
and ramping for his pray.

14 But I drop downe like water shed,
my ioynts in sunder breake:
My heart doth in my body melt
like waxe against the heat.

15 And like a pottsherd drieth my strength,
my tongue it cleaueth fast
Unto my iawes, and I am brought
to dust of death at last.

16 And many dogs doe compasse me,
and wicked counsell like:
Conspire against me curdely,
they pierce my hands and feet.

17 I am tormented so that I
might all my bones haue told,
Yet still vpon me they did looke,
and still they me behold.

18 My garments they diuided eke,
in parts among them all:
And for my coate they did cast lots,
to whom it might befall.

19 Therefore I pray thee be not farre
from me at my great need,
But rather sith thou art my strength,
to helpe me Lord make speed.

20 And from the sword Lord saue my soule
by thy might and thy power,
And keep my soule thy darling deare
from dogges that would deuoure.

22 And from the Lions mouth that would
me all in sunder stiner,
And from the hornes of Unicornes
Lord safely me deliuer.

22 And I shall to my brethren all
thy maiestie record,
And in thy Church shall prayse the name
of thee the living Lord.

The third part.

23 All yee that feare him prayse the Lord
thou Jacob honour him,
And all yee seed of Israel,
with reuerence worship him.

24 For he despiseth not the poore,
he turneth not away:

His countenance when they doe call,
but granteth to their cry.

25 Among the folke that feare the Lord,
I will therefore proclaim
Thy prayse, and keep thy promise made
for setting forth thy name.

26 The poore shall eat and be sufficed,
and those that doe their deuer
To know the Lord, shall praise his name,
their hearts shall liue for euer.

27 All coastes of earth shall praise the Lord
and turne to him for grace,
The heathen folke shall worship him
before his blessed face.

28 The kingdome of the heathen folke
the Lord shall haue therefore,
And he shall be their gouernour
and king for euermore.

29 The rich men of his goodly gifts
shall feed and talke all,
And in his presence worship him
and bow their knees full low.

30 And all that shall goe downe to dust,
of life by him must talke:
My seed shall serue and praise the Lord,
while any world shall last.

31 My seed shall plainly shew to them
that shall be borne hereafter,
His iustice and his righteousness,
and all his workes of wonder.

Domine regis. Psal. xxiij. W. IV.

David having tried Gods manifold mercies diuers
times, gathereth the assurance that God will con-
tinue his goodnesse for euer.

Sing this as the 21. Psalme.

The Lord is onely my support
and he that doth me feed,
How can I then lacke any thing
whereof I stand in need.

2 He doth me feed in coates most safe,
the tender grasse fast by:
And after driues me to the streames
which runne most pleasantly.

3 And when I feeble my selfe neere lost,
then doth he me home take:
Conducting me in the right pathes,
euen for his owne names sake.

4 And though I were enen at deaths doore
yet will I feare none ill,
For with thy rod and shepheard's crooke,
I am comforted still.

5 Thou hast my table richly deckt,
in deliight of my face:
Thou hast my head with balsme refresht,
my cup doth ouerflow.

6 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I
my life for euer spend.

Another of the same by T. S.

Sing this as the 22. Psalm.

My shepheard is the living Lord,
nothing therefore I need:
In pastures faire with waters calme
he lets me forth to feed.

2 He did conuert and glad my soule
and brought my mind in frame,
To walke in paths of righteousnesse,
for his most holy name.

3 Pearch though I walke in baile of death,
yet will I feare none ill:
Thy rod, thy staffe, doth comfort me,
and thou art with me still.

4 And in the presence of my foes,
my table thou shalt spread:
Thou shalt O Lord fill full my cup,
and eke annoint my head.

5 Through all my life thy fauour is,
so frankly shewed to me:
That in thy house for euermore
my dwelling place shall be.

Domini est terra. Psal. xxiiij. l. H.

The grace of God being now vttered in the Temple
more glorious than before in the Tabernacle. Da-
uid with exclamation setteth forth the honour
thereof mouing the consideration of the eter-
nall mansions prepared in heauen, whereof this
was a figure.

Sing this as the 21. Psalm.

The earth is all the Lords, with all
her store and furniture,
Pea his is all the world, and all
that therein doth endure.

2 For he hath fastly founded it
about the Sea to stand,
And laid a low the liquid fountes,
to flow beneath the land.

3 For who is he O Lord, that shall
ascend into thy hill,
And passe into thy holy place
there to continue still?

4 Whose hands are harmeles & whose hart
no spot there doth defile,
His soule not set on vanitie,
who hath notwayne to guile.

5 Him that is such a one, the Lord
shall place in blisfull sight:
And God his God and Saviour,
shall yeld to him his right.

6 This is the hoope of travellers
in seeking of his grace,
As Jacob did the Israellites
in that time of his race.

7 Ye Princes ope your gates, stand ope
the euermoring gate:
For there shall enter in thereby
the king of glorious state.

8 Who is the king of glorious state?
the strong and mightie Lord,
The mighty Lord in battell strong,
and cryall of the sword.

9 Ye Princes ope your gates, stand ope

the euermoring gate,
For there shall enter in thereby
the king of glorious state.
10 Who is the king of glorious state?
the Lord of hostes he is,
The kingdome and the royaltie
of glorious state is his.

Ad se Domine. Psal. xxv. T. S.

Dauid grieved at his finnes, an malicious enemies,
most feruently prayeth for forgiveness, especially
of such finnes as he committed in his youth.

Lift mine heart to thee, my God

and guide most iust: Now suffer me to

take no shame, for in thee doe I trust.

2. Let not my foes reioyce, nor make

a scoffe of me: and let them not be ouer-

throwen, that put their trust in thee.

3 But shame shall them befall,
which harme them wrongfully:

Therefore thy pathes and thy right waies
unto me Lord descry.

4 Direct me in thy truth,
and teach me I thee pray:

Thou art my God and Saviour
on thee I waite alway.

5 Thy mercies manifold
I pray the Lord remember,

And eke thy pittie plentifull,
for they haue been for euer.

6 Remember not the faults
and frailty of my youth,
Remember not how ignorant
I haue been of thy truth.

7 Nor after my deserts,
let me thy mercy finde:

But of thine owne benignitie,
Lord haue me in thy minde.

8 His mercy is full sweet,
his truth a perfect good:
Therefore the Lord will sinners teach
and such as goe aside.

9 The humble he will teach
his precepts for to keep:

He will direct in all his wayes
the lowly and the meeke.

10 For all the wayes of God
are truth and mercy both,
To them that keep his testament,
the witness of his troth.

The second part.

- 11 Now for thy holy name,
O Lord I thee increate:
To grant me pardon for my tūme,
for it is wondrous great.
- 12 Who so doth feare the Lord,
the Lord doth him direct:
To lead his life in such a way,
as he doth best accept.
- 13 His soule shall euermore
in goodnesse dwell and stand:
His seed and his posteritie,
inheritt shall the land.
- 14 All thoe that feare the Lord,
know his secret intent:
And vnto them he doth declare,
his will and testament.
- 15 Mine eyes and eke my heart,
to him I will aduance:
That plucke my feet out of the snare,
of sinne and ignorance.
- 16 With mercie me behold,
to thee I make my moone:
For I am poore and desolate,
and comfortles alone.
- 17 The troubles of my heart,
are multiplide indeed:
Bring me out of this mulerie,
necessity and need.
- 18 Behold my pouertie,
mine anguish and my paine:
Remit my tūme and mine offence,
and make me cleane againe.
- 19 O Lord behold my foes,
how they doe still increase:
Pursuing me with deadly hate,
that saine would liue in peace.
- 20 Preserue and keepe my soule,
and eke deliuer me:
And let me not be ouerthrowne,
because I trust in thee.
- 21 Let my simple purenesse,
me from mine enemies shend,
Because I looke as one of thine,
that thou shouldst me defend.
- 22 Deliuer Lord thy folke,
and send them some relesce:
I meane thy chosen Israel,
from all their paine and grieve.

Iudica me Domine, Psal. xxvi. I. H.

David iniuriously oppressed and helpelesse, yet assured of his integritie to Saul, calleth God to defend him causelesse afflicted. Then he desireth to be in the company of the faithfull in the congregation of God, when he was banished by Saul, promising Godly life, open prayes, thankesgiuing and sacrifice for his deliuerance.

Sing this as the 14. Psalme.

- L**et be my iudge, and thou shalt see,
my paches be right and plaine:
It shall in God and hope that he,
ill strength me to remaine.
- 2 Proue me my God I thee desire,
my waies to search and try:
As men doe proue their gold with fire,
my reines and heart espye.

- 3 Thy goodnesse layd before my face,
I durst behold alwaies:
For of thy tructh I tread the trace,
and will doe all my dayes.
- 4 I doe not lust to haunt or vse,
with men whose workes are vaine.
To come in houle I doe refuse,
with the deceitfull traine.
- 5 I much abhorre the wicked sort,
their deeds I doe despise:
I doe not once to them resort,
that hurtfull things deuise.
- 6 My hands I wash and doe proceed,
in workes that are vpright,
Then to thine Altar, I make speed,
to offer there in light.
- 7 That I may speake and preach thy praise
that doth belong to thee:
And to declare how wondrous wayes,
thou hast beene good to me.
- 8 O Lord thy house I loue most deare,
to me it doth excell:
I haue delight and would be neare,
whereas thy grace doth dwell.
- 9 O shun not vp my soule with them,
in time that take their ill:
Nor yet my life among those men,
that seeke much blood to spill.
- 10 Whose hands are heapt with craft and
their lips thercof are full. (guile)
And their right hand with wench and wife,
for bydes doth plucke and pull.
- 11 But I in righteounesse intend,
my tūme and dayes to serue,
Haue mercy Lord and me defend,
so that I doe not luerue.
- 12 My foote is staid for all assayes,
it standeth well and right:
Wherefore to God I will giue prayse,
in all the peoples sight.

Domine illumini, Psal. xxvij. J. H.

Dauid deliuered from great perils, giueth thanks whereas we see his constant faith against the assaults of all enemies and the end why he desireth to liue and to be deliuered. Then he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18. Psalme.

- T**he Lord is both my health and light,
shall man make me dismayde?
Sith God doth giue me strength and might
why should I be afraid?
- 2 While that my foes with all their strength
begin with me to braule:
And thinke to eate me vp at length,
themselves haue caught the fall.
- 3 Though they in campe against me lie,
my heart is not afraid:
In battell pight if they wil trie,
I trust in God for aid.
- 4 One thing of God I doe require,
that he will not denie:
For which I pray and will desire
till he to me applie.
- 5 That I within his holy place,
my life throughout may dwell:

To see the beautie of his face,
and view his temple well.

6 In time of dread he shall me hide,
within his place most pure:
And keepe me secret by his hide,
as on a rocke most sure.

7 At length I know the Lords good grace
shall make me strong and stout:

My foes to foile and cleane disface,
that compasse me about,

8 Therefore within thy house will I,
give sacrifice of praise.

With Psalmes and songs I will apply,
to laud the Lord alwayes.

The second part.

9 Lord heare the voice of my request,
for why to thee I call:

Haue mercy Lord on me oppress,
and send me helpe withall.

10 My heart doth knowledge vnto thee,
I lue to haue thy grace:

Then seeke my face sayest thou to me,
Lord I will seeke thy face.

11 In wrath turne not thy face away,
nor suffer me to slide:

Thou art my helpe still to this day,
be still my God and guide.

12 My parentes both their soules forsooke,
and call me of a lare:

And then the Lord himselfe yet tooke,
of me the care and charge.

13 Teach me O Lord the way to thee,
and lead me on forth right:

For feare of such as watch for me,
to trap me if they might.

14 Doe not betake me to the will,
of them that be my foes:

For they surmise against me still,
false witness to depose.

15 My heart would faint. but that in me,
this hope is fixed fast:

The Lord Gods good grace shall it see,
in life that are shall last.

16 Trust then in God whose whole thou
his will abide thou must: (art

And he shall ease and strength thy heart,
if thou in him doe trust.

Ad te Domine. Psal. xxxviij. T. T.

Being in feare and penhuenesse to see God dishonored
by wicked men, he cryeth for vengeance a-
gainst them, and being assured that God hath
heard him, he commendeth all the faithfull to
his tuition,

Sing this as the 21. Psalme.

Thou art O Lord my strength and state,
the succour in which I craue:

Neglect me not lest I bee like,
to them that goe to graue.

2 The voice of thy suppliant heare,
that vnto thee doth cry:

When I lift vp my hands vnto,
thy helpe I keepe most hye.

3 Repute me not among the sort,
of wicked and peruer:

That speake right faire vnto their friends,
but thinke kill all in heart,

4 According to their handys worke,
as they deserue indeed,

And after their lamentations,
let them receiue their meed.

5 For they regard nothing Gods workes
his law, ne yet his loze:

Therefore will be them and their seed,
destroy for euermore.

6 To render thanks vnto the Lord,
how great a cause haue I:

My voice, and prayer, and my complaint,
that heard so willingly.

7 He is my shield and fortitude,
my buckler in distresse:

My hope, my health, my hearts releece,
my song shall him confesse,

8 He is our strength and our defence,
our enemies to resist:

The health and the saluation,
of his elect by Christ.

9 Thy people and thy heritage,
Lord blest, guide and pectre:

Increase then Lord and rule their hearts,
that they may neuer swerne.

Affirmo Domino. Psal. xxxix. T. S.

David exhorteth princes (who for the most part
thinke there is no God) at the least to feare him
for the thunder and tempestes for feare whereof
all creatures tremble: And albeit it threatneth sin-
ners, yet it moueth his to praise his name.

Sing this as the 3. Psalme.

Due to the Lord ye Potentates,
ye rulers of the world:

Give ye all praise, honour, and strength,
vnto the liuing Lord.

2 Give honour to his holy name,
and honour him alone:

Glorify him in his maiestie,
within his holy thone.

3 His voice doth rule the waters all,
euen as himselfe doth please:

He doth prepare the thunder claps,
and gouernes all the seas.

4 The voyce of God is of great force,
and wondrous excellent:

It is most mightie in effect,
and most magnificent.

5 The voyce of God doth rent and breake,
the Cedar trees so long:

The Cedar trees of Libanus,
which are both high and strong.

6 And makes them scape like as a Calfe,
or else the Unicorn:

7 Not onely trees but mountaines great,
wher on the trees are borne.

8 His voice diuides the flames of fire,
and shakes the wilderness:

It makes the desert quake for feare,
that called is Cadus.

9 It makes the Hindes for feare to calue,
and makes the couert plain:

Then in his temple euery man,
his glory doth proclaime.

10 The Lord will sit above the clouds,
ruling the raging sea:

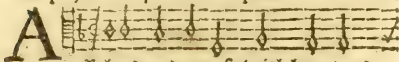
So he shall heraigne as Lord and king
for euer and for aye.

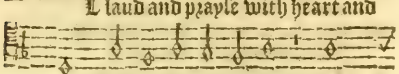
11 The Lord will give his people power, &
in vertue to increase:

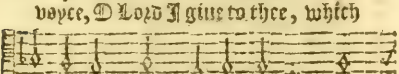
The Lord will blesse his chosen folke,
with euertlasting peace.

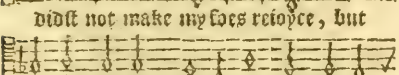
Exaltabo te Domine. Psal. xxx. I. H.

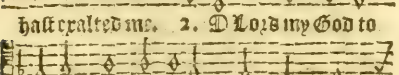
When Dauid should dedicate his house to the Lord
he fell extreame sicke without all hope of life, &
therefore after recouerie hee thanketh God, ex-
horting others to doe the like, and to learne by
him, that God is rather mercifull than seuerer to-
wards his, altho that aduersitie is sodaine. Then
he prayeth and promisseth to praise God for euer.

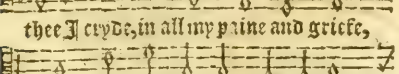
A  I laud and praye with heart and

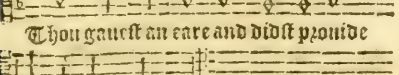
 voyce, O Lord I giue to thee, which

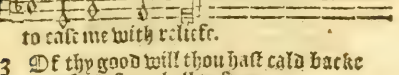
 didst not make my foes reioyce, but

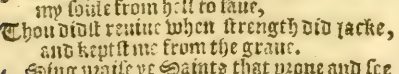
 hast calted me. 2. O Lord my God to

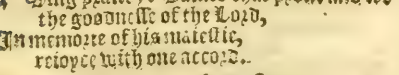
 thee I cryde, in all my paine and griefe,

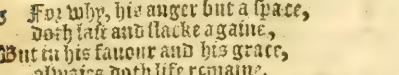
 Thou gauest an eare and didst provide

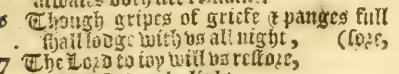
 to cast me with reliefe.

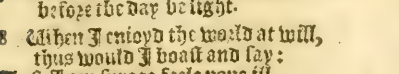
 3 Of thy good will thou hast cald backe

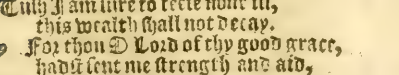
 my soule from hell to saue,
Thou didst reuenge when strength did I lacke,
and keptst me from the graue.

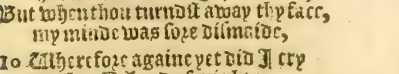
 4 Sing praise ye Saints that proue and see
the goodnesse of the Lord,
In memorie of his mercie,
reioyce with one accord.

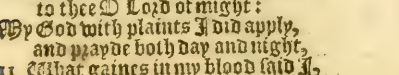
 5 For why, his anger but a space,
doth last and slacke againe,
But in his fauour and his grace,
alwaies doth life remaine.

 6 Though gripes of griefe & panges full
shall lodge with vs all night, (Cope,
7 The Lord to day will be reioyce,
before the day be light.

 8 When I enioyd the world at will,
thus would I boast and say:
Truly I am sure to seeke none til,
this wretched shall not decay.

 9 For thou O Lord of thy good grace,
hast sent me strength and aid,
But when thou turnest away thy face,
my minde was sore dismayde,

 10 Wherefore againe yet did I cry
to thee O Lord of might:
My God with plaints I did apply,
and prayde both day and night,

 11 What gaines in my blood said I,
if death destroy my dayes:
Doth dust declare thy mercie,

or yet thy truth doth praise.

12 Wherefore my God some pittie take,
O Lord I thee desire:

Do not this simple soule forsake,
of helpe I thee requite,
16 Then didst thou turne my griefe & woe,
into a cheerefull voice:

The mourning weed thou tookest me fro,
and madest me to reioyce.

14 Wherefore my soule incessantly,
shal sing vnto thy praise:

My Lord my God to thee will I,
giue laud and thanks alwaies.

In te Domine speraui. Psal. xxxi. I. H.

Dauid deliuered from great danger sheweth first
what meditation he had by the power of faith,
when death was before his eyes and how the fa-
uour of God alwaies is ready to those that feare
him. He exhorteth the faithfull to trust in God,
because he praiseth them.

Sing this as the 18. Psalme.

O Lord I put my trust in thee,
let nothing worke me shame:

As thou art true deliuer me,
and let me quite from blame.

2 Heare me O Lord and that anon,
to helpe me make good speed,

Be thou my rocke and house of stone,
my fence in time of need.

3 For why as stones thy strength is true,
thou art my fort and tower,

For thy names sake be thou my guide,
and lead me in thy power.

4 Plucke forth my feet out of the snare,
which they for me haue laid:

Thou art my strength, and all my care,
is for thy might and aid.

5 Into thy hands Lord I commit,
my spirit which is thy due:

For why, thou hast redecimed it,
O Lord my God most true.

6 I hate such folke as will not part,
from things to be abhoyd:

When they on trifles set their heart,
my trust is in the Lord.

7 For I will in thy mercy say,
I see it doth excell:

Thou seest when I sought would me annoy,
and knowest my soule full well.

8 Thou hast not left me in their hand,
that would me ouercharge:

But thou hast set me out of band,
to walke abroad at large.

The second part.

9 Great griefe O Lord doth me assaile
some pittie on me take:

My eyes were dim, my leg: t doth faile,
my wombe for woe doth ache.

10 My life is wome with griefe and paine,
my yeares in woe are past:

My strength is gone, and through disdaine,
my bones corrupt and waste.

11 Among my foes I am a scoorne,
my friends are all dismayd:

My neighbour and my kinsmen boyme,
to see mee are afraid.

12 As men once dead are out of minde,
so am I now forgot:
As small effect in me they finde,
as in a broken pot.

13 I heard the brags of all the rout,
their thraats my mind did tray:
How they conspyd and went about,
to take my life away.

14 But Lord I trust in thee for aide,
not to be ouertrode:
For I confesse and still haue said,
thou art my Lord my God.

15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage,
of them that me withstand:

16 To me thy seruant Lord expresse,
and shew thy toyfull face:
And saue me Lord for thy goodnesse,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their shame,
and in the grane to fall.

18 O how great good hast thou in store,
layd vpsfull safe for them:
That feare and trust in thee therefore,
before the sonnes of men.

19 Thy presence shall them fence and gilde,
from all proud brags and wrongs:
Which in thy place thou shalt them hide,
from all the strife of tongues.

20 Thankes to the Lord that hath declar'd
on me his grace so farre:
He to defend with watch and ward,
as in a towne of warre.

21 This did I say both day and night,
when I was lone oppressed:
Loe I was cleane cast out of sight,
yet he ardst thou my request.

22 Ye Saints loue ye the Lord I say,
the faithfull he doth guide:
And to the proud he will repay,
according to their pride.

23 Be strong and God shall stay your heart:
be bold and haue a lust:
For sure the Lord will take your part,
lich ye in him doe trust.

Beati quorum Psal xxxii. I. H.

David punished with grieuous sicknesse for his sins,
counceth them happy to whom God doth not im-
pute their transgressions. And after that hee had
confessed his finnes and obtained Pardon, he ex-
horteth the wicked men to lue godly, and the
good to reioyce.

Sing this as the 30 Psalme.

The man is blest, whose wickednesse,
the Lord hath cleane remitted:
And he whose sinne and wretchednes,
is hid and alio couered.

2 And blest is he to whom the Lord,
imputeth not his sinne:
Which in his sin hath hid no guile,
nor fraud is found therein.

3 For whilst that I kept close my sinne
in silence and constraint,
My bones did weare and waste away,
with daily moane and plaint.

4 For night and day thy hand on me
so gricuous was and smart,
That all my blood and humors moist
to dyneesse did conuert.

5 I did therefore confesse my fault,
and all my finnes discover:
Then thou O Lord didst me forgive,
and all my finnes passe ouer.

6 The humble man shall pray therefore,
and seeke thee in due time:
So that the floods of waters great
shall haue no power on him.

7 When trouble and aduersitie
doe compass me about,
Thou art my refuge and my toy,
and thou doest rid me out.

8 Come hither and I shall thee teach
how thou shouldst walke aright,
And will thee guide as I my selfe
haue leard by proofe and sight.

9 Be not so rude and ignorant
as is the Oxle and Assle,
Whose mouth without a raine or bit
from harme thou canst not rule.

10 The wicked men shall manifold
sorowes and griefe sustaine,
But vnto him that trusts in God
his goodnesse shall remaine.

11 Be merry therefore in the Lord,
ye lust lift vp your voice:
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iusti. Psal. xxxii. I. H.

He exhorteth good men to praise God, for the crea-
ting and governing of all things for his faithfull
promises, for scattering the counsell of the wicked
teaching that no creature preserveth any man, but
only his mercy.

Sing this as the 30. Psalme.

Y^e righteous in the Lord reioyce,
it is a seemly sight:

That vpbright men with thankfull voice
should praise the Lord of might.

2 Praise ye the Lord with Harpe and song
in Psalme and pleasant things,
With Lute and instrument among,
that soundeth with ten strings.

3 Sing to the Lord a song most new,
with courage giue him praise,
4 For why, his word is ever true,
his workes and all his waies.

5 To indgement equitie and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.

6 For by the word of God alone,
the heauens all were wrought,
Their hostis and powers euery one,
his breath to passe hath brought.

7 The waters great gathered hath he
on heapes within the shore,
And hid them in the depth to be,
as in a house of store.

8 All men on earth both least and most,
feare God and keepe his law:
Pe that inhabite in each coast,
dread him and stand in awe.
9 What he commaunded wrought it was,
at once with present speede:
What he doth will is brought to passe,
with full effect indeede.
10 The counsels of the nations rude,
the Lord doth bring to nought:
He doth deface the multitude,
of their deuile and thought.
11 But his decrees continue still,
they neuer slacke nor swage:
12 The motions of his mind and will,
take place in euery age.
The second part.
13 And blest are they to whom the Lord,
as God and guide is knowne:
Whom he doth chosie of meere accord,
to take them as his owne.
14 The Lord from heauen cast his sight.
on men mortall by birth:
Considering from his seat of might,
the dwellers of the earth.
15 The Lord I say whose had hath wrought
mans heart and doth it frame:
For he alone doth know the thought,
and working of the same.
16 A King that trusteth in his host,
shall nought preuaile at length:
The man that of his might doth boast,
shall faile for all his strength.
17 The troups of horsemen eke shall faile,
their spurde steeds shall starue.
The strength of horse shall not preuaile,
his rider to preserve.
18 But loe the eyes of God entend,
and watch to aide the iust:
With such as feare him to offend,
and on his goodnesse trust.
19 That he of death and all distresse,
may set their soule from dread:
And if that dearth their land oppresse,
in hunger them to feede.
20 Wherefore our soules doe still depend,
on God our strength and stay:
He is the shield vs to defend,
and dyne all darts away.
21 Our soule on God hath ioy and game,
reioycing in his might:
For why? in his most holy name,
we hope and much delight.
22 Therefore let thy goodnesse O Lord,
still present with vs be:
As we alwaies with one accord,
doe onely trust in thee.

Benedicam Domi. Psalm. xxxiiij. T. S.

David hauing escaped Achis 1. Sam. 12. praesent
God for his deliuerance giuing others example to
trust in God, to feare and serue him, who defendeth
the godly with his Angels and vterly de-
stroyeth the wicked in their finnes.

Sing this as the 3. Psalme.

I will giue laude and honour both
vnto the Lord alwaies:

And eke my tongue for euermore,
shall speake vnto his praise.
2 I doe delight to laud the Lord,
in soule and eke in voice:
That humble men and mortified,
may heare and so reioyce.
3 Therefore see that yee magnifie,
with me the liuing Lord,
And let vs now exalt his name,
together with one accord.
4 For I my selfe belought the Lord,
he answered me againe:
And me deliuered incontinent,
from all my feare and paine.
5 Alho so they be that him behold,
shall see his light most cleare:
Their countenance shall not be dight,
they need it not to feare.
6 This lilly wretch for some releife,
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thall.
7 The Angell of the Lord doth pitch:
his tents in euery place:
To saue all such as feare the Lord,
that nothing them deface.
8 Cast and consider well therefore,
that God is good and iust:
O happy man that maketh him,
his onely stay and trust.
9 Feare ye the Lord ye holy ones,
aboue all earthly thing.
For they that feare the liuing Lord,
are sure to lacke nothing.
10 The Lyons shall be hungerbit,
and pinde with famine much:
But as for them that feare the Lord,
no lacke shall be to such.

The second part.

11 Come neare therfore my children deare,
and to my words giue care:
I shall you teach the perfect way.
how ye the Lord should feare.
12 Who is that man that would liue long
and lead a blessed life?
See thou refraine thy tongue and lips,
from all deccit, and strife.
13 Turne backe thy face from doing ill,
and doe the godly deed.
Inquire for peace and righteousnesse,
and follow it with speede.
14 For why? the eyes of God aboue,
vpon the iust are bent:
His cares likewise doe heare the plaint,
of the poore innocent.
15 But he doth frowne and bend his browes
vpon the wicked traine:
And cuts away the memory,
that should of them remaine.
16 But when the iust doe call and cry,
the Lord doth heare them so:
That out of paine and misery,
forthwith he lets them goe.
17 The Lord is kind and straight at hand,
to such as be contrite:

He saues also the sorrowfull,
the mecke and poore in spirit.

18 Full many be the miseries,
that righteous men doe suffer:
But out of all aduersities,
the Lord doth them deliuer.

19 The Lord doth so preferue and keepe,
his very bones alway:
That not so much as one of them,
doth perish or decay.

20 The sinne shall stay the wicked man,
which he himselfe hath wrought:
And such as hate the righteous man,
shall soone be brought to nought.

21 But they that feare the living Lord,
the Lord doth saue them sound:
And who that put their trust in him,
nothing shall them confound.

Iudica Domine. Psal. xxxv. 1. H.

Sauls flatterers persecuted David who prayeth for
revenge, that his innocency may be declared &
that such as take his part may reioyce, for which
he promisceth to magnifie Godsname all the daies
of his life.

Sing this as the humble suite of a sinner.

Lord plead my cause against my foes,
confound their force and might:
Fight on my part against all those,
that seeke with me to fight.

2 Lay hand vpon thy speare and shield,
thy selfe in armour dresse:
Stand up for me and fight the field,
to helpe me from distresse.

3 Gird on thy sword and stop the way,
mine enemies to withstand:
That thou vnto my soule mayest say,
loe I thy helpe at hand.

4 Confound them with rebuke and blame,
that seeke my soule to spill:
Let them turne backe and flee with shame,
that thinke to worke me ill.

5 Let them disperse and flee abroad,
as wind doth vaine the dust:
And that the Angell of our God,
their might away may thrust.

5 Let all their waies be voide of light,
and slippery like to fall:
And send thine Angell with his might,
to persecute them all.

7 For why? without my fault they haue,
in secret set their grin:
And for no cause haue digd a caue,
to take my soule therein.

8 When they think least and haue no care,
O Lord destroy them all:
Let them be trap in their owne snare,
and in their mischiefe fall.

9 And let my soule, my heart and voice,
in God haue ioy and wealth.
That in the Lord I may reioyce,
and in his saving health.

10 And thus my bones shall speake and say,
my parts shall all agree:

O Lord though they doe seeme full gay,
what man is like to thee?

11 Thou dost defend the weak from them,
that are both stout and strong:
And rid the poore from wicked men,
that spoile and doe them wrong.

12 By cruell foes against me rise:

to witnesse things vnrue:
And to accuse me they deuile,
of that I neuer knew.

13 When I to them doe owe good will,
they quite me with disdain:

That they should pay my good with ill,
my soule doth sore complain.
14 When they were sicke I mournd therfore
and clad my selfe in sacke:
Which fasting I did fast full sore,
to pray I was not slacke.

15 As they had bene my brethren deare,
I did my selfe behaue:
As one that maketh wel full cheare,
about his mothers graue.

16 But they at my distresse did ioy,
and gather on a rout:
Yea abiect slauers at me did toy,
with mockes and cheekes full stout.

17 The belly gods and flattering traine,
that all good things deride:
At me doe grin with great disdain,
and plucke their mouths aside.

18 Lord when wilt thou amend this geare,
why dost thou stay and pause?
O rid my soule mine onely deare,
out of these Lions clauies.

19 And then I will giue thanks to thee,
before the Church alwaies:
And whereas most of people be:
there will I shew thy prayse.

20 Let not my foes preuaile on me,
which hate me for no fault:
Nor yet to winke or turne their eye,
that couldest me assault.

The third part.

21 Of peace no word they thinke or say,
their talke is all vntrue:
They still consult and would betray,
all those that peace enshue.

22 Which open mouth they run at me,
they gape they laugh they flie:
Well, well, say they, our eyes doe see,
the thing that we desire.

23 But Lord thou seest what waies they
cease not this geare to mend: (take
Benot farre off nor me forsake,
as men that faile their friend.

24 Awake, arise and stirre abroad,
defend me in my right:
Reueng my cause my Lord my God,
and aide me with thy might.

25 According to thy righteousness,
my Lord God let me free:
And let not them their pride expresse,
nor triumph on me.

26 Let not their hearts reioyce and cry,
there, there this geare goeth trim:
As giue them cause to say on high,

we haue our will on him.

27 Confound them with rebuke and shame
that ioy when I doe mourne :
And pay them home with spite and blame,
that brag at me with scoorne.
28 Let them be glad and eke reioyce,
which loue mine vpright way :
And they alwaies with heart and voice,
shall praise the Lord and say.

29 Great is the Lord and doth excell,
for why? he doth delight :
To see his seruants prosper well,
that is his pleasant sight.
30 Therefore my tongue I will apply,
thy righteousnesse to praise :
Unto the Lord my God will I,
sing laud and thankes alwaies.

Dixit iniustus, Psal. xxxvi. I. H.

David vexed by the wicked complaineth of their malice, but considering Gods great mercy to all creatures, especially toward his children, by faith thereof is comforted and assured of his deliuerance.

Sing this as the humble suite of a Sinner.

The wicked with his workes vnjust,
doth thus persuade his heart :
That of the Lord he hath no trust,
his feare is set apart.
2 Yet doth he ioy in his estate,
to waite as he began :
So long till he deserue the hate,
of God and eke of man.
3 His wordes are wicked vile and nought,
his tongue no truth doth tell :
Yet at no hand will he be taught,
which way he may doe well.
4 When he doth sleepe then doth he muse,
his mischiefes to fulfill :
No wicked waies doth he refuse,
nor nothing that is ill.
5 But Lord thy goodnesse doth ascend,
aboue the heauens high :
So doth thy truth it selfe extend,
vnto the cloudy skie.
6 Much more then hillies so high & deepe,
thy iustice is exspect :
Thy iudgement like to seas most deepe,
thou sauest both man and beast.
7 Thy mercy is aboue all thinges,
O God it doth excell :
In trust wherof as in thy whitnes,
the sonnes of men shall dwell.
8 Within thy house they shall be fed,
with plenty at their will :
O fall delights they shall be fed,
and take the ree of their ill.
9 For why? the well of life so pure,
doth euer flow from thee :
And in thy light we are full sure,
the lasting light to see.
10 From such as thee desire to knowe,
let not thy grace depart :
Thy righteousnesse declare and shew,
to men of vpright heart.
11 Let not the proud on me preuaile,

O Lord of thy good grace :

For let the wicked me assaile,
to throw me out of place.
12 But they in their deuile shall fall.
that wicked workes maintaine :
They shall be ouerthrowne withall,
and neuer rise againe.

Noli emulari, Psal. xxxvii. W. W.

Because the godly should not bee daunted to see wicked men prosper, David sheweth that all things shall be granted euen with heares desire to them that loue and feare God : but the wicked albeit they flourish for a time, shall at length perishe.

Sing this as the 51 Psalme.

Gudge not to see the wicked men,
in wealth to flourish still :
Nor yet enuie such as to ill,
haue bent and set their will.
2 For as greene grasse and flourishing
are cut and wither away :
So shall their great posteritie,
soone perishe and decay.
3 Trust thou therefore in God alone,
to doe well giuethy mind :
So thou shalt haue the land as thine,
and there sure food shalt find.
4 In God set all thy hearts delight,
and looke what thou wouldest haue :
Or else canst wish in all the world,
thou needst it not to craue.
5 Cast both thy selfe and thine affaires,
on God with perfect trust :
And thou shalt see with patience,
the effect both sure and iust.
6 Thy perfect life and godly name,
he will cleare as the light :
So that the Sunne euen at noone day,
shall not shine halfe so bright.
7 Be still therefore and steadfastly,
on God see thou waite then :
Not shrinking for the prosperous state,
of lewd and wicked men.
8 Shake of dispaire, enuie and hate,
at least in any wise :
Their wicked steps anoyd and flie,
and follow not their guile.
9 For euer wicked man will God,
destroy both more and lesse :
But such as trust in God are sure,
the land for to possesse.
10 Watch but a while and thou shalt see,
no more the wicked traine :
No not so much as house or place,
where once he did remaine.
The second part.
11 But mercifull and humble men,
enjoy shall sea and land :
In rest and peace they shall reioyce,
for nought shall them withstand.
12 The lewd men and malicious,
against the iust conspire :
They gnash their teeth at him as men,
which doe his bane desire.
13 But while that lewd men thus do think
the Lord laughs them to scoorne :
For why? he seeth their terme approach,
when they shall sigh and mourne.

14 The

14 The wicked haue their sword out drawne
their bowe like they haue bent:
To ouerthrow and kill the poore,
as they the right way wint.

15 But the same sword shall pierce their
which was to kill the iust: (hearts)
Likewise their bow shall breake to shivers
wherein they put their trust.

16 Doubtles the poore mans iust estate,
is better a great deale more:
Then all these lewd and wordly mens,
rich pompe and heaped store.

17 For be their power neuer so strong,
God will it ouerthrow:
Where contrary he doth preferue
the humble men and low.

18 Hee seeth by his great prouidence,
the good mens trade and way:
And will giue them inheritance,
which neuer shall decay.

19 They shall not be discouraged,
when some are hard bested:
When other shall be hunger bit,
they shall be clad and fed.

20 For whosoener wicked is,
and enemy to the Lord:
Shall quaille yea melt euen as Lambs grease
or smoake that flies abroad.

The third part.

21 Behold the wicked borrow much,
and neuer payeth againe:
Whereas the iust by liberal gifts,
makes many glad and faine.

22 For they whom God doth blest, shall
the land for heritage: (haue)
And they whom he doth curse likewise,
shall perishe in his rage.

23 The Lord the iust mans cause doth
and giue him good successe: (guide)
To euerie thing he takes in hand,
he sendeth good redresse.

24 Though that he fall yet is he sure,
not utterly to quaille:
Because the Lord stretcheth out his hand,
at need and doth not faile.

25 I haue bene yong and now am old,
yet did I neuer see:
The iust man left, nor yet his seede,
to beg for misericordie.

26 But giues alway most liberally,
and sends whereas is need:
His children and posterity,
receiue of God their meed.

27 Flee vice therefore and wickednes,
and vertue doe embrace:
So God shall grant thee long to haue,
on earth a dwelling place.

28 For God so toucheth quietie,
and shewes to his such grace:
That he preferues them euermore,
but stroyes the wicked race.

29 Whereas the good and godly men,
inherit shall the Land:
Hauing as Lords all things therein,
in their owne power and hand.

30 The iust mans mouth doth euer speake,

of matters wise and bie:
His tongue doth talke to edifie,
with truth and equitie.

31 For in his heart the law of God,
his Lord doth still abide:
So that where euer he goe or walke,
his foote can neuer slide.

32 The wicked like a rauening wolfe,
the iust man doth beset:
By all meanes seeking him to kill,
if he fall in his net.

The fourth part.

33 Though he should fall into his hands,
yet God would succour send:
Though men against him sentence giue,
God will him yet defend.

34 Waite thou on God and keepe his way
he shall preferue thee then:
The earth to rule and thou shalt see,
destroyd these wicked men.

35 The wicked haue I seene most strong,
and placed in high degree:
Flourishing in all wealth and store,
as doth the Lawell tree.

36 But suddenly he passed away,
and loe he was quite gone:
Then I him sought but could not find,
the place where dwelt such one.

37 Marke and behold the perfect man,
how God doth him increase:
For the iust man shall haue at length,
great ioy with rest and peace.

38 As for transgressours wor to them,
destroyd they all shall be:
God will cut off their budding race,
and rich posteritie.

39 But the saluation of the iust,
doth come from God above:
Who in their trouble sends them ayd,
of his meere grace and loue.

40 God doth them helpe save and deliuer,
from lewd men and uniuert:
And still will save them whilst that they,
in him doe put their trust.

Domine in furore. Psal. xxxviii. I. H.

David sicke of some grievous disease acknowlegeth
himselfe to be chastised of the Lord for his sinnes
and therefore prayeth God to turne away his
wrath, begin the end with firme confidence
and commendeth his cause to God, hopeth for speedy
helpe at his hand.

Sing this at the humble suite of a Sinner.

PACE me not to rebuke O Lord,
in thy provoked ire:
As in thy heauie wrath O Lord,
correct me I desire.

2 Thine arrows doe stick fast in mee,
thy hand doth presse me sore:
And in my flesh no health at all,
appeareth any more.

3 And all this is by reason of,
thy wrath that I am in:
Nor any rest is in my bones,
by reason of my sinne.

4 For loe my wicked doings O Lord,
aboue my head are gone:
A greater load then I can beare,
they lie me sore vpon.

7 My wounds stinke and are fettered sore,
as teachsome is to see:
Which all through mine owne foolishnes,
betideth vnto me.
8 And I in carefull wise am broughte,
in trouble and distress:
That I go wailing all the day,
in dolefull heavinesse.
9 My loynes are filld with sore disease,
my flesh hath no whole part,
10 I feeble am and broken sore,
I roare for griefe of heart,
11 Thou knowest Lord my desire my grones
are open in thy sight:
12 My heart doth pant, my strength hath
mine eyes haue lost their light. (saide)
My louers and my wonted friends,
stand looking on my woe:
And eke my kinsmen farre away,
are me departed fro.
13 They that did seeke my life laid snares,
and they that sought the way,
To doe me hurt spake lies and thought,
on treason all the day,

The second part.

14 But as a deafe man I became,
that cannot heare at all:
15 And as one dumbe that opens not,
his mouth to speake withall.
16 For all my confidence O Lord,
is wholly set on thee:
17 O Lord thou Lord that art my God,
thou shalt giue eare to me.
18 Thus did I craue that they my foes,
triumph not ouer me.
For when my foote did slip then they,
did toy my fall to see.
And truly I poore wretch am set,
in plague and woefull plight:
And eke my grieuous heavinesse,
is euer in thy sight.
19 For while I for my wickednesse,
in humble wise confesse:
And while I for my sinful deedes,
my sorrowes doe expresse.
20 My foes doe still remaine aline,
and mighty are also:
And they that hate me wrongfully,
their number hugely grow.
21 They stand against me that my good,
which euill I doe repay:
Because that good and honest things,
I doe enliue alway.
22 Forake me not my Lord my God,
be thou not farr away:
Haste me to helpe my Lord my God.
my saluete and my day.

Dixi custodiam Psal. xxxix. J. H.

David hauing determined silence, yet brast forth into words that he would not, through his bitter griefe for bee maketh certaine requestes which take of mans infirmities: yet mixed with many prayers and all to shew a mind wonderfully troubled, that it may appeare how he did strue mightily against death and desperation.

Sing this as the humble suite of a sinner.

I Said I will looke to my wayes,
for feare I should goe wrong,

I will take heed all times that I,
offend not with my tongue,
2 As with a bit I will keepe fast,
my mouth with force and might:
Not once to whisper all the while,
the wicked are in sight.
3 I held my tongue and spake no word,
but kept me close and still:
Pea from good talke I did reframe,
but force against my will.
4 My heart wapt hore within my breast,
with musing thought and doubt:
Which did increase and stirre the fire,
at last these words brast out.
5 Lord number out my life and dayes,
which yet I haue not past:
So that I may be certifiide,
how long my life shall last.
6 Lord thou hast paynted out my life,
in length much like a span:
Mine age is nothing vnto thee,
so vaine is euery man.
7 When walketh like a shade and doth,
in vaine himselfe annoy:
In getting goods and cannot tell,
who shall the same enioy.
8 Now Lord lieth things this wise do frame
what helpe doe I desire:
Of truth my helpe doth hang on thee,
I nothing else require.

The second part.

9 For all the sinnes that I haue done,
Lord quite me out of hand:
And make me not a scoime to foolles,
that nothing vnderstand.
10 I was as dumbe and to complaine,
no trouble might me moue:
Because I knew it was thy worke,
my patience for to proue.
11 Lord take from me thy scourge & plague,
I can them not with stand:
I faint and pine away for feare,
of thymost heauy hand.
12 When thou for sinne dost man rebuke,
he wareth woe and wain:
As doth a cloth that moches haue fret,
so vaine a thing is man.
13 Lord heare my suite and giue good heed,
regard my teares that fall:
I sojourne like a stranger heere,
as did my fathers all.
14 Spare a little giue me space,
my strength for to restore:
Before I goe away from hence,
and shall be seene no more.

Expectans expectans. Psal. xl. I. H.

David delivered from great danger doth magnifie God therefore, and commendeth his providence towards all mankind. Then hee promiseth to giue himselfe wholly to Gods seruice and declarerth how God is truly worshipped. Afterward he giueth thanks, and hauing complained of his enemies, calleth for aid and succour.

Sing this as the 3. Psalm.

I Waited long and sought the Lord,
and patiently did beare,
At length to me he did accord,

- my voice and cry to heare.
 2 We plucked me from the lake so deepe
 out of the mire and clay:
 And on a rocke he set my feete,
 and he did guide my way.
 3 To me he taught a Psalm of praise,
 which I must shew abroad:
 And sing new songs of thanks alwaies,
 unto the Lord our God.
 4 When all the folke these things shall see
 as people much afraide:
 Then they unto the Lord will flie,
 and trust upon his ayde.
 5 O blest is he whose hope and heart,
 doth in the Lord remaine:
 That with the proud doe take no part,
 nor such as lie and faine.
 6 For Lord my God thy wondrous deeds,
 in greatnelle farre doe passe:
 Thy fauour towards vs exceedes,
 al things that euer was.
 7 When I intend and doe denie,
 thy workes abroad to shew:
 To such a reckoning they doe rise,
 thereof no end I know,
 8 Burnt offerings thou delightest not in,
 I know thy whole desire:
 With sacrifice to purge his sinne,
 thou doest no man require.
 9 Meate offerings and sacrifice,
 thou wouldest not haue at all:
 But thou O Lord hast open made,
 mine eares to heare withall.
 10 But then sayd I behold and looke,
 I come a meane to be:
 For in the volum of thy booke,
 thus it is said of me.
 11 That I O God should doe thymisde,
 which thing doth like me well:
 For in my heart thy law I find,
 fast placed there to dwell.
 12 Thy iustice and thy righteousness,
 in great resorts I tell:
 Behold my tongue no time shall cease,
 O Lord thou knowest it well.
 The second part.
 13 I haue not hid within my breast,
 thy goodnesse as by stealth:
 But I declare and haue expect,
 thy truth and saving health.
 14 I keepe not close thy louing mind,
 that no man should it know:
 The trust that in thy truth I finde,
 to all the Church I shew.
 15 Thy tender mercy Lord from me,
 withdraw thou not away:
 But let thy loue and veritie,
 preserve me still for aye.
 16 For I with mischief many one,
 and sore beset about,
 My sinnes increasend to come on,
 I cannot spee them out.
 17 For why in number they exceed,
 the haies vpon mine head:
 My heart doth faile for very dread,
 that I am almost dead.
 18 With speed Lords helpe and set me free,
 O Lord I thee require:

Make haste with al to succour me,
 O Lord at my desire.

- 19 Let them sustaine rebuke and shame,
 that seeke my soule to gill:
 Drive backe thy foes and them defame,
 that wisly and would me ill.
 20 For their ill feates doe them discry,
 that would deface my name:
 Alwaies at me they raile and cry,
 sie on him, sie for shame.
 21 Let them in thee haue ioy and wealth,
 that seeke to thee alwaies:
 That those that loue thy saving health,
 may say to God be prayse.
 22 But as for me I am but poore,
 oppress and brought full low:
 Yet thou O Lord wilt me restore,
 to health full well I know.
 23 For why, thou art my hope and trust
 my refuge helpe and Ray:
 Wherefore my God as thou art iust,
 with me no time delay.

Beatus qui intelligit. Psal. xli. T. S.

Dauid graciously afflicted, blesteth them that pite
 his case complaining of faithlesse friends such as
 Judas, Iohn. 5. then he giueth thanks for Gods
 mercy in chastising him gently, not suffering his e-
 nemies to triumph.

The man is blest that careful is
 the needy to consider, For in the season
 perillous, the Lord will him deliuer.
 2. The Lord will make him safe and
 sound and happy in the land, And he wil

not deliuer him into his enemies hand.

- 3 And in his bed when he lieth sick,
 the Lord will him restore:
 And thou O Lord wilt turne to health,
 his sicknesse and his sore.
 4 Then in my sicknesse thus say I,
 haue mercy Lord on me:
 And heale my soule which is full woe,
 that I offended thee.
 5 Mine enemies wisht me ill in heart,
 and thus of me did say,
 When shall he die that al his name,
 may vanishe quite away.
 6 And when they come to visite me,
 they aske if I doe well,
 But in their hearts mischief they hatch,
 and to their mates it tell.
 7 They bite their lips and whisper so,
 as though they would me chaine,

And

The second part.

And cast their fetters how to trap,
me with some mortall harme.
Some grieuous sin hath brought him to,
this sickness say they plaine:
He is so low that without doubt,
rise can be not againe.
The man also that I did trust,
with me deuile deceite:
Whose army table eate my bread,
the same for me laid waite.
I haue mercy Lord on me therefore,
and let me be preferred:
That I may render vnto them,
the things they haue deferred.
By this I know assuredly,
to be beloued of thee:
When that mine enemies haue no cause,
to triumph ouer me.
But in my right thou hast me kept,
and maintained alway:
And in thy presence place assigned,
where I shall dwell for aye.
The Lord the God of Israell,
be praised euermore:
Euen to be it Lord will I say,
euen so be it therefore.

Quemadmodum, Psal. xli. I. H.

David is grieved that through periculous he could
not be present in the congregation, protesting his
presence in heart, albeit in body separated. At last
he sheweth that notwithstanding these sorrowes
and thoughts, yet he continually putteth his con-
fidence in the Lord.

Sing this as the humble wise of a Sinner.

I like as the hart doth breath and bray,
the well springs to obtaine:
So doth my soule desire alway,
with the Lord to remaine.
My soule doth thirst & would draw neare
the liuing God of might.
When shall I come and appeare,
in presence of his light.
The teares all times are my repast,
which from mine eyes doe slide:
When wicked men cry out so fast,
where now is God your guide?
Alas what grieve is this to thinke,
what freedom once I had.
Therefore my soule as at pits brinke,
is most heauie and sad.
When I did march in good array,
furnished with my traine:
Unto the temple was our way,
with songs and hearts most faine.
My soule why art thou sad alwaies,
and fereft thus in my brest?
Trust still in God for him to praise,
I hold it alwaies best.
By him I haue succour at need,
against all paine and griefe:
He is my God which with all speede,
will hast to lend reliefe.
And thus my soule within me Lord,
doth faine to thinke vpon:
The land of Iordan and records
the little hill Hermon.

One grieve another in doth call,
as floyde burst out their voice:
The founts of euill that doe fall,
ruine ouer me with noise.
Yet I by day felt his goodnesse,
and helpe at all assayes:
Likewile by night I did not cease,
the liuing God to praise.
I am perswaded thus to say,
to him with pure pretence.
O Lord thou art my guide and stay,
my rocke and my defence.
Why doe I then in penitencie,
hanging the head thus waile,
While that mine enemies me oppresse,
and bere me with their talke?
For why they becomine inward parts
with pangues to be abhord:
When they cry out with stubborne heartes,
Where is thy God thy Lord?
So soone why dost thou faint & quail,
my soule with paine opprest?
With thoughts why dost thy selfe assaile,
to sore within my brest?
Trust in the Lord thy God alwaies,
and thou the time shalt see:
To giue him thanks with laud and praise
for health restored to thee.

Iudica me Domine, Psal. xliij. T. S.

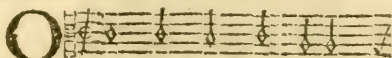
Hee praueth to be deliuered from them which con-
spire with Abaddon, to the end that he might ioy-
fully praise God in his holy congregation.

Sing this as the 35. Psalme.

IUDGE and reuenge my cause O Lord,
from them that euill be.
From wicked and deceitfull men,
O Lord deliuer me.
For of my strength thou art the God,
why putt thou me thee fro?
And why walke I so heauily,
oppressed with my foe?
Send out thy light and eke thy truth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
Then shall I to the altar goe,
of God my ioy and cheare:
And on my harpe giue thanks to thee,
O God my God most deare.
Why art thou then so sad my soule,
and fereft thus in my brest?
Still trust in God for him to praise,
I hold it alwaies best.
By him I haue deliuerance,
against all paine and griefe:
He is my God which doth alway,
at neede send me reliefe.

Deus auxilium, Psal. xliij. T. S.

A most earnest prayer made in the name of the faith-
full in persecution, for sustaining the quarrell of
Gods word, as in s. Paul. Rom. 8



Our eares haue heard our sa-
ters

thers tell, and reverently record. The
wondrous works that thou hast
done, in elder times (O Lord) how
thou didst cast the Gentiles out, and
stroyed them with strong hand: Plan-
ting our Fathers in their place, and
gavest to them their land.

3 They conquered not by sword, nor strength
the land of thy behest:
But by thy hand thine arme and grace,
because thou lovedst them best.
4 Thou art my king O God that holpe,
Jacob in sundry wile.
5 Led with thy power we thyw downe such
as did against vs rise.

6 I trusted not in bow, ne sword,
they could not sancme sound:
7 Thou keptst vs from our enemies rage,
thou didst our foes confound.
8 And still we boast of thee our God,
and praise thy holy name:
9 Per now thou goest not with our host,
but leavest vs to shame.
10 Thou madest vs flee before our foes,
and so were ouer trod:
Our enemies robd and spoild our goods,
while we were sparit abroad.
11 Thou hast vs given to our foes,
as sheepe for to be flaine:
Among the heathen eury where,
scattered we doe remaine.
12 Thy people thou hast sold like slaves,
and as a rying of nought
For profite none thou gettst thereby,
no gaine at all was sought.
13 And to our neighbours thou hast made
of vs a laughing stocke,
And those that round about vs dwell,
at vs doe grin and mocke.

The second part.

14 Thus we scorne for no other ble,
but for a common talke:
They mocke, they scorne they nod their,
where euer they goe or walke. (heads)
15 I am ashamed continually
to heare these wicked men:
Plea to I blinde that all my face,
with red is covered then.

16 For why? we heare such standour
such false reports and lies (woe)
That death it is to see their wrongs
their threatenings and their cries.
17 For all this we forget not thee,
nor yet thy covenant breake:
18 We turne not backe our hearts from thee
nor yet thy pathes forsake.
19 Yet thou hast trod vs downe to dust,
where dens of dragons be:
And covered vs with shade of death,
and great adversitie.
20 If we haue our Gods name forgot,
and helpe of Idols sought:
Would not God then haue tride this out,
for he doth know our thought?
21 Nay, nay for thy names sake O Lord,
alwayes are wee flaine thus:
22 As sheepe vnto the shambles sent,
right so they deale with vs.
13 Thy Lord why sleepest thou? awake,
and leaue vs not for all:
24 Why hidest thou thy countenance,
and doest forget our thral?
25 For downe to dust our soule is brought
and we now at last cast:
Our belly like as it were glide,
vnto the ground cleaues fast.
26 Rise vp therefore for our defence,
and helpe vs Lord at neede,
We thee beseech of thy goodnes,
to releue vs with speede.

Eruditis cor meum. Psal. xlv. I. N

Solomon his maiestic, honor, strength, beauty, riches
and power are praised: his marriage with the E-
gyptian an heathen woman is blest, of that shee re-
nounce her people and country, and giue her selfe
wholy to her husband. Heere is figured the won-
derfull maiesty and increase of Christs kingdome,
and the Church his spouse now taken of the
Gentiles.

Singebis as the 25. Psalms.

MP heari doth take in hand,
some ioyfull song to sing:
The praise that I shall shew therein
pertaineth to the king.
2 Thy tongue shall be as quicke,
his honour to endite.
As is the pen of any Scribe,
that bleth fast to write.
3 O sayest of all men,
thy speech is pleasant pure:
For God hath blessed thee with gifts,
for euer to endure.
4 About thee girde thy sword,
O Prince of might elect:
With glozy honour and renowne,
thy person pure is deckt.
5 Got forth with goodly speede,
in meekenes truth and right:
And thy right hand shall thee instruct,
in workes of dreadfull night.
Thy arrowes sharpe and keene,
their hearts so feare shall sing:
That folke shall fall and kneele to thee,
yea all thy foes (O king)
7 Thy ropall scate O Lord

For ever shall remaine:

Because the scepter of thy Realme,
doth righteousnesse maintaine.

8 Because thou lovest the right,
and doest the ill detest:

God even thy God hath nointed thee
with ioy above the rest.

9 With myrrh and sauiours sweet
thy clothes are all bespreed,

When thou doest from thy palace passe
therein to make thee glad.

10 Kings daughters doe attend
in fine and rich aray,

At thy right hand the Queene doth stand
in gold and garments gay.

The second part.

11 O daughter take good heed,
incline and giue good care:

Thou must forget thy kindred all,
and fathers house most deare.

12 Then shall the king desire
thy beautie faire and crim,

For why, he is the Lord thy God
and thou must worship him.

13 The daughters then of Tyre
with gifts full rich to see,

And all the wealth of the Land
shall make their suite to thee,

14 The daughter of the king,
is glorious to behold:

Within her closet she doth sit,
all deckt in beaten gold.

15 In robes well wrought with needle,
and many a pleasant thing:

With virgins faire on her to waite,
she cometh to the king.

16 Thus are they brought with ioy,
and mirth on euery side:

Into the palace of the king,
and there they doe abide.

17 In stead of parents left,
(O Queene thy chance so stands)

Thou shalt haue sons whom thou mayst set,
as Princes in all lands.

18 Therefore thy holy name
all ages shall record,

Thy people shall giue thanks to thee
for euermore O Lord.

Dom nostrum refugium. Psal. xlvj. I. H.

Along of thanksgiving for the deliuerance of Ierusalem, after Senacherib with his army was driuen away, or some other like sodaine and maruclous deliuerance by the mighty hand of God: whereby the Prophet commendeth this great benefit, doth exhort the faithfull to giue themselves wholly into the hands of God, doubting nothing but that vnder his protection they shall be safe against all the assaults of their enemies.

The Lords our defence and aide,
the strength whereby wee stand: When
we with you are much dismayd, he is

our helpe at hand. 2. Though the earth
remoone, we will not feare, though hills
so high and deepe Be thrust and hur-
led here and there, within the Sea
so deepe.

3 For though the waues doe rage so sore
that all the banks it spils,

And though it ouerflow the shore,
and beat downe mightie hills.

4 For one faire fount doth send abroad,
his pleasant stream es apace:

To seeth the Citie of our God,
and wash his holy place.

5 In midst of her the Lord doth dwell,
he can no whit decay:

All things against her shall rebell,
the Lord will truely slay,

6 The heathen folke the kingdomes feare,
the people make a noyse:

The earth did melt and not appeare,
when God puts forth his voice.

7 The Lord of hostis doth take our part,
to vs he hath an eye:

Our hope of health with all our heart,
on Iacobs God doth lie.

8 Come heare & see with mind & thought,
the working of our God:

What wonders he himselfe hath wrought,
throughout the earth abroad.

9 By him all warres are burst and gone,
which countries did conspire:

Their bowes he brake and speares each one,
their chariots burnt with fire.

10 Leau of therefore saith he and know,
I am a God most stout:

Among the heathen he and low,
and all the earth throughout.

11 The Lord of hostis doth vs defend,
he is our strength and tower:

On Iacobs God we doe depend,
and on his might and power.

Omnes gentes. Psal. xlvj. I. H.

An exhortation to worship God for his mercies toward Iacobs posteritie. Herein is prophesied the kingdom of Christ, in the time of the Gospell.

Sing this as the 46 Psalme.

Ye people all with one accord,
clay hands and eke reioice:
Be glad and sing vnto the Lord
with sweet and pleasant voice,
2 For high the Lord and dreadfull is,
with wonders manifold:
A mightie King he is also,
in all the earth extolde.

- 3 The people he shall make to be
unto our bondage thrall,
And underneath our feet he shall
the nations make to fall.
- 4 For vs the heritage he chose,
which we possesse alone:
The flourishing worship of Jacob,
his well beloued one.
- 5 Our God ascended vpon high
with joy and pleasant noise,
The Lord goeth vp aboue the skie,
with trumpets royall voice.
- 6 Sing praises to our God sing praise,
sing praises to our King:
For God is king of all the earth,
all skillfull praises sing.
- 7 God on the heathen raines and sits
vpon his holy throne,
- 8 The Princes of the people haue
them toynd euery one
To Abrahams people, for our God
which is exalted hit,
As with a buckler doth defend
the earth continually.

Magnus Dominus. Psal. xlvij.

Thanks are given to God for the notable deliuerance of Hierusalem from the hands of many Kings, the Rake whereof is praised, for that God is present at all times to defend it. This Psalm is seemeth to be made in the time of Ahaz, Iosaphat, Aza, or Ezechia: for then chiefly was the Citie by huraine Princes assaulted.

Sing thou as the 46. Psalm.

- G**reat is the Lord, and with great praye
to be advanced still,
Within the Citie of our God,
vpon his holy hill.
- 2 Mount Sion is a holy place,
it gladdeth all the land:
The Citie of the mighty King,
on her North side doth stand.
- 3 Within the pallaces thereof
God is a refuge knownen,
For loe the Kings are gathered, and
together they are gone.
- 4 But when they did behold it so,
they wondered and they were
Astonied much, and suddenly
were diuised backe with feare.
- 5 Great terror there on them did fall,
for very woce they cry:
As doth a woman when she shall
goe trauell by and by.
- 6 As thou with Easterne winde the ships
vpon the Sea doest breake,
So were they skaid, and euen as
we heard our fathers speake:
- 7 So in the Citie of our God,
we saw as it was told:
Pea in the Citie which our God
for euer will uphold.
- 8 O Lord we waite and doe attend
on thy good helpe and grace,
For which we doe all times attend
within thy holy place.
- 9 O Lord according to thy name,
for euer is thy praise.

And thy right hand O Lord is full
of righteousness alwayes.

- 10 Let for thy iudgements Sion mount,
fulfilled be with ioyes:
And eke of Iuda goyn (O Lord)
the daughter to reioyce.
- 11 Goe walke about all Sion hills,
yea round about her goe:
And tell the towers that therevpon
are builded on a row.
- 12 And marke ye well her bulwarkes all
behold her towers there,
That ye may tell thereof to them
that after shall be here.
- 13 For this God is our God, our God
for euermore is he,
Pea and vnto the death also
our guider shall be.

Audiet hec omnes. Psal. xlix.

Gods spirit moueth the consideration of mans life, shewing that the wealthy are not the happiest, but notwithstanding all things are ruled by Gods providence, who as he iudgeth these worldly misers to euermore torment. So doth hee preferre his, and will reward them in the day of the retribucion. 1. Tacit. 2.

Sing thou as the 46. Psalm.

- A**l people hearken and giue eare
to that that I shall tell,
2 Both high and low, both rich and poore
that in the world doe dwell.
- 3 For why, my mouth shall make discourse
of many things right wise,
In vnderstanding shall my heart
his studie exercise.
- 4 I will incline mine eare to know
the parables so dark,
And open all my doubtfull speech
in meeter on my harp.
- 5 Why should I feare afflictions,
or any care full toyle:
Or else my foes which at my heeles
are prest my life to spoyle?
- 6 For as for such as riches haue,
wherein their trust is most:
And they which of their treasure great,
themselues doe brag and boast.
- 7 There is not one of them that can
his brothers death redeeme,
Or that can giue a price to God
sufficient for him.
- 8 It is too great a price to pay,
none can thereto attaine:
Or that he may his life prolong,
and not in gaile remaine.
- 9 They see wise men as well as foolen,
subiect vnto deaths hands:
And being dead strangers possesse
their goods, their rents, their land.
- 10 Their care is to build houses faire,
and so to determine sure:
To make their name right great on earth
for euer to endure.
- 11 Yet shall no man alwayes enioy
high honour, wealth and rest,
But shall at length taste of deaths cup,
as well as the brut bea.

The second part.

- 13 And though they try their foolish
to be most lewd and vaine, (thoughts
Their children yet approue their talke,
and in like sinne remaine.
14 As sheepe into the fold are brought,
so shall they into graue :
Death shall them ear, and in that day
the iust shall Lordship haue.
15 Their image and their royall port
shall fade and quite decay,
When as from houle to pit they passe
with woe and well away.
16 But God will surely preferne me
from death and endlesse paine,
Because he will of his good grace
my soule receiue againe.
17 If any man wage wondrous rich,
feare not I say therefore :
Although the glory of his houle
increaseth more and more.
18 For when he dieth of all these things
nothing shall he receiue,
His glory will not follow him,
his pompe will take her leaue.
19 Yet in this life he takes himselfe
the happiest vnder Sunne,
And others likewise flatter him,
saying all is well done.
20 And presuppose he liue as long
as did our fathers old,
Yet must he needs giue place at length,
and be brought to deaths fold.
21 Thus man to honour God hath cald,
yet doth he not consider :
But like bruit beasts so doth he liue,
which turne to dust and powder.

Deus Deorum. Psal. L. W. IV.

He prophesieth how God will call all nations by the
Gospell, and require no other sacrifice of his peo-
ple, but confession of his benefits and thankgi-
uing : and how he detesteth all such as seem ze-
alous of ceremonies, and not of the pure word
of God.

The mighty God, the eternall hath
thus spoke, and all the world hee will
call and prouoke, Euen from the East
and so forth to the west. 2. From toward
Sion, which place him liketh best : God

will appeare in beauty most excellent :

3. Our God will come before that
long time be spent.

3 Denouncing fire
shall goe before his face,
A great tempest
shall rounde about him trace.

4 Then shall he call
the earth and heaucus bright,
To iudge his folke
with equitie and right.

7 Saying goe too,
and now my Saints assemble,
My peace they keepe,
their gifts doe not dissemble.

6 The heauens shall
declare his rightcoulnesse,
For God is iudge
of all things both more and lesse.

7 Heare my people,
for I will now recale :
List Israel,
I will thee nought conceale.

8 Thy God thy God
am I, and will not blame thee
For giuing not
all manner offerings to me.

9 I haue no need
to take of thee at all,
Goates of thy fold
or Calfe out of thy stall :

10 For all the beasts
are mine within the wood,
On thousand hills
cattell are mine goods.

11 I know for mine
all birds that are on mountaines,
All beasts are mine
which haunt the fields and fountaines.

12 Hungry if I were
I would it not thee tell,
For all is mine
that in the world doth dwell.

13 Eat I the flesh
of great Bulls or Bullocks,
Or drinke the blond
of Goates and of the flockes.

14 Offer to God
prayer and heartie thanksgiuings,
And pay thy vowes
vnto God enseruings.

15 Call vpon me
when troubled thou shalt be,
Then will I helpe
and thou shalt honour me.

16 To the wicked
thus saith the eternall God,
Why dost thou preach
my lawes and gests abroad :

Seeing thou hast
them

- them with thy mouth abused,
 17 And hate it to be
 by discipline reformed.
 My wordes I say
 thou doest rect and hate,
 18 If that thou see
 a sheefe as with thy mate
 Thou runnest with him,
 and so your pray doe seeke:
 And art all one
 with bandes and ruffians eke.
 19 Thou thrust thy selfe
 to backbite and to slander,
 And how thy tongue
 decerneth it is a wonder.
 20 Thou sittest making
 thy brother how to blame,
 And how to put
 thy mothers sonne to shame.
 21 These things thou dost
 and whilst I held my tongue,
 Thou dost me iudge
 because I stayd so long
 Like to thy selfe:
 yet though I keep long silence,
 Once shalt thou feeble
 of thy wrongs iust recompence.
 22 Consider this
 ye that forget the Lord,
 And feare not when
 he threatneth with his word:
 Left without helpe
 I praye you as a pray.
 23 But he that thankes
 offereth, praiseth me aye,
 Saith the Lord God,
 and he that walketh this trace
 I will him teach
 Gods saving health to embrace.

Another of the same by I. H.

- The God of Gods the Lord,
 he said the earth by name:
 From whence the Sunne doth rise, unto
 the setting of the same.
 2 From Sun in his faire place,
 his glory bright and cleare:
 The perfect beauty of his grace,
 from thence it did appeare.
 3 Our God will come in haste,
 to spease he will not doubt:
 Before him shall the fire wake,
 and tempests round about.
 4 The heauens from on high,
 the earth below likewise:
 He will call forth to iudge and try,
 his folke he doth deuise.
 5 Bring forth my Sainces (saith he)
 my faithfull flocke so deare,
 Which are in bond and league with me
 my law to love and feare.
 6 And when those things are tride,
 the heauens shall record:
 That God is iust, and all must bide
 the iudgement of the Lord.

- 7 My people I geue heed,
 I saile to thee I cry:
 I am thy God thy helpe at need
 thou canst it not deny.
 8 I doe not say to thee
 thy sacrifice is slacke,
 Thou offerest daily unto me
 much more then I doe lacke.
 9 Thinkest thou that I doe need
 thy cattell yong or old,
 Or els so much desire to feed
 on Goates out of thy fold?
 10 Nay, all the beasts are mine,
 in woods that eat their fill:
 And thousand more of neat and kine,
 that runne wilde on the hills.

The second part.

- 11 The birds that build on high,
 in hills and out of sight:
 And beasts that in the fields doe lie,
 are subiect to my might.
 12 Then though I hungred sore,
 what need I ought of thine:
 Sith that the earth with her great store,
 and all therein is mine:
 13 To Bulles flesh haue I need,
 to eat it dost thou thinke?
 Or such a sweetnesse doe I finde
 the blood of Goates to drinke.
 14 Giue to the Lord his praise,
 with thankes to him apply:
 And see thou pay thy vowes alwayes,
 unto the God most hye.
 15 Then seeke and call to me,
 when ought would worke thee blame:
 And I will sure deliuer thee
 that thou mayest praye my name.
 16 But to the wicked traine,
 which talke of God each day:
 And yet their wordes are foule and vaine,
 to them the Lord will say.
 17 With what face darest thou
 my wordes once speake or name?
 Why dost thy talke my Law allow,
 thy deeds deny the same.
 18 Whereas for to amend
 thy life thou art so slacke:
 My word the which thou dost pretend,
 is cast behinde thy backe.

The third part.

- 19 When thou a sheefe dost see
 by theft to liue in wealth,
 With him thou runst and dost agree
 likewise to thine by stealth.
 20 When thou dost thin beheld
 that wines and mates do fill,
 Thou likest it well and warest bold
 to vie that life most vile.
 21 Thy lips thou dost apply
 to slander and defame,

Thy

Thy tongue is taught to craft and lie,
and still doth vs the same.
22 Thou studiost to reuile
thy friends to thee to neere,
With flanders thou wouldst needs defile
thy mothers soune most deare.

23 Hereat while I doe weepe
as though I did not see
Thou goest on still, and so dost thinke
that I am like to thee.
24 But sure I will not let
to strike when I begin,
Thy fautes in order I will let
and open all thy linne.

25 Marke this I you require,
that haue not God in mind:
Lest when I plague you in mine ire,
your helpe be farre to finde.

26 He that doth giue to me
the sacrifice of praye,
Doth please me well, and he shall see
to walke in godly wayes.

Miserere mei. Psal Lj. W. W.

Dauid rebuked by the Prophet Nathan for his great offences, acknowledged the same to God, protesting his natural corruption, wherefore he prayeth God to forgue his sins, and renew in him his holy spirit, promising that he will not be vnmindfull of those great graces. Finally fearing lest God would punish the whole Church for his fault, hee requieth that he would rather increase his graces towards the same.

O Lord consider my distresse, and now

with speed some pittie take: My finnes

deface my faults redresse, good Lord

for thy great mercies sake. 2. Wash

me (O Lord) and make mee cleane

from this vniust and sinfull act: And

purifie yet once againe, my hatious

crime and bloudy fact.

3 Remoue and sorrow doth constrain
me to acknowledge mine excess,

My finnes alas doe still remaine
before my face without release.
4 For thee alone I haue offended,
committing euill in thy sight:
And if I were therefore condemned
yet were thy iudgements iust and right.

5 It is too manifest alas
that first I was conceived in sinne,
Pea of my mother to borne was,
and yet vile wretch remaine therein.

6 Also behold Lord thou dost loue
the inward truth of a pure heart,
Therefore thy wisdom from above
thou hast reuealed me to conuert.

7 If thou with Trophee purge this blot,
I shall be cleaner than the glasse:
And if thou wash away my spot,
the snow in whitenesse shall I passe.

8 Therefore O Lord such toy me send,
that inwardly I may finde grace:
And that my strength may now amend,
which thou hast swagd for my trespass.

9 Turne backe thy face and frowning ire,
for I haue felt enough thy hand:
And purge my finnes I thee desire,
which doe in number passe the sand.

10 Make new my heart with thine my breaft,
and frame it to thy holy will:
Thy constant spirit in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not Lord out from thy face,
but speedily my torments end:

Take not from me thy spirit of grace,
which may from dangers me defend.

12 Restore me to those toyces againe,
which I was wont in thee to finde:

And let me thy free spirit retaine,
which vnto thee may ascribe my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are likewise brought low,
by mine example shall see sinne.

14 O God that of my health art Lord,
forgiue me this my bloudy vice:
My heart and tongue shall then accord,
to sing thy mercies and iustice.

15 Touch thou my lips my tongue vntie,
O Lord which art the onely key:
And then my mouth shall testifie,
thy wondrous workes and praise alway.

16 And as for outward sacrifice,
I would haue offered many one:
But thou esteemst them of no price,
and therein pleasure takest thou none.

17 The heauy heart the mind opprest,
O Lord thou neuer dost rect:
And to speake truth it is the best,
and of all sacrifice the effect.

18 Lord vnto Sion turne thy face,
poure out thy mercies on thy hill:
And on Ierusalem thy grace,
build vp the walles and loue it still.

19 Thou shalt accept then our offerings,

of peace and righteousness I say:
Pea Calves and many other things,
upon thine altar we will lay.

Another of the same by T. N.

Sing thou as the Lamentation.

HAve mercy on me God after
thy great abundant grace:
After thy mercies multitude,
doe thou my sinnes deface.

2 Pea wash me more from mine offence,
and cleanse me from my sinne:
For I doe know my faults and still,
my sinnes are in mine eyne.

3 Against thee, thee alone I haue;
offended in this case:
And enill haue I done before,
the presence of thy face.

4 That in the things that thou hast done,
upright thou maist be tride:
And eke in iudging that the doome,
may passe vpon thy side.

5 Behold in wickednesse my kinde,
and shap: I did receive:
And loe my sinnefull mother eke,
in sinne did me conceiue.

6 But loe the truth of inward parts,
is pleasant vnto thee:
And secrets of thy wilddome thou,
reuealed halt to me.

7 With I hope Lord besprinkle me,
I shall be cleansed to:
Pea wash thou me and so shall I,
be whiter then the snow.

8 Of ioy and gladnesse make thou me,
to heare the pleading voyce:
That so the bruised bones that thou,
hast broken may reioyce.

9 From the beholding of my sinnes,
Lord turne away thy face:
And all my deeds of wickednesse,
doe utterly deface.

10 O God create in me a heart,
vnsportted in thy fight:
And eke with in my bowels Lord,
renew a stable spirit.

11 Nor cast me from thy sight nor take,
thy holy spirit away:
The comfort of thy sauing helpe
giue me againe I pray.

12 With thy true spirit establish me,
and I will teach therefore
winners thy waies, and wicked shall,
be turned vnto thy loze.

The second part.

13 O God that art my God of health,
from bloud deliuer me:
That praies of thy righteousness,
my tongue may sing to thee.

14 Thy lips that yet fast closed be,
Doe thou O Lord vnloze:
The praies of thy maiestie,
my mouth shall disclose.

15 I would haue offered sacrifice,
if that had pleased thee,
But pleased with burnt offerings,

I know thou wilt not be
16 A troubled spirit is sacrifice,
delightfull in Gods eyes:
A broken and an humble heart,
God thou wilt not despise.

17 In thy good will deale gently Lord,
to Sion and withall:
Graunt that of thy Ierusalem,
vpreard may be the wall.

18 Burnt offerings, gifts and sacrifice
of iustice in that day:
Thou shalt accept, and calues they shall
vpon thine altar lay.

Quid gloriaris. Psal. Lij. I. H.

Dauid defendeth the arrogant tyranny of Doeg
Sauls chiefe shepheard, who by false surmises cau-
sed Abimelech and the Priests to be slaine. Hee
propheseth his destruction, incourageth the faith-
full to trust in God, who most sharply reuengeth
his, and rendreth thanks for his deliuerance, here-
in is liuely set forth the kingdom of Antichrist.

Why dost thou tyrant boast

abroad, thy wicked workes to praise?

Dost thou not know there is a God,

whose mercies last alwaies? **2** Why

dost thy minde yet still denie, such

wicked wiles to warpe? Thy tongue

vntrue in forging lies, is like a ra-

mour sharpe.

3 On mischief how thy setst thou thy minde,
and wilt not walke upright:
Thou hast more fast false tales to find,
then bring the truth to light.

4 Thou dost delight in fraud and guile,
in mischief blond, and wrong:
Thy lips haue leard the flattering stile,
O false deceitfull tongue.

5 Therefore shall God for euer confound,
and plucke thee from thy place:
Thy seed roote out from of the ground,
and so shall thee deface.

6 The iust when they behold thy fall,
with feare will praise the Lord:
And in reproch of thee withall,
cry out with one accord.

7 Behold the man that would not take,
the Lord for his defence.

But of his goods his God did make,
and trust his corrupt sense.

3 But I an Olive fresh and Greene
will spring and spread abroad:
For why? my trust all times hath beene,
upon the living God.

9 For this therefore will I give praise,
to thee with heart and voyce:
I will set forth thy name alwayes,
wherein thy Saints reioyce.

Dixit insipiens. Psal. Liiij. T. S.

David describeth the crooked nature, the crueltie & punishment of the wicked, when they looke not for it, and desireth the deliuerance of the godlie that they may reioyce together.

Sing this as the 46. Psalme.

The foolish man in that which he,
within his heart hath said:

That there is any God at all,
hath utterly denaid.

2 They are corrupt and they also,
a haynous worke haue wrought:

Among them that there is not one,
of good that woorthely ought.

3 The Lord lookt downe on sons of men
from heauen all abroad,

To see if any were that would,
be wise and seeke for God.

4 They are all gone out of the way,
they are corrupted all:

There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe feede vpon:

My people as they feed on bread,
the Lord they call not on.

6 Euen there they were a afraid and stood,
with trembling all bifornade:

Whereas there was no cause at all,
why they should be afraid.

7 For God his bones that there besiege,
hath scattered all abroad,

Thou hast confounded them that they,
relected are of God.

8 O Lord give thou thy people health,
and thou O Lord fulfill:

Thy promise made to Israel,
from out of Sion hill.

9 When God his people shall restore,
that earth was captiue lad:

Then Jacob shall therein reioyce,
and Israel shall be glad.

Deus in nomine. Psal. Liiij. I. H.

David in great danger through Ziphims called vpon God to destroy his enemies, promising sacrifice for his deliuerance.

Sing this as the 46. Psalme.

God saue me for thy holy name,
and for thy goodnes sake:

Unto the strength Lord of the same,
I doe my selfe betake.

2 Regard O Lord and give an eare,
to me when I doe pray:

Bow downe thy selfe to me and heare,
the words that I doe say.

3 For strangers by against me rise,
and tyrants bere me ill:

Which haue not God before their eyes,
they seeke my soule to spill.

4 But loe my God doth giue me aid,
the Lord is straight at hand:

With them by whom my soule is staid,
the Lord doth euer stand.

5 With plagues repay againe all those,
for me that lie in waite:

And in thy truth destroy my foes,
with their owne snare and baite.

6 An offering of free heart and will,
then I to thee shall make:

And praise thy name for therein still
great comfort I doe take.

7 O Lord at length doe let me free,
from them that craft conspire:

And now mine eies with ioy doth see,
on them my hearts desire.

Exaudi Deus. Psal. Lv. I. H.

David in great distress, complaineth of Sauls crueltie & falsehood of his familiar acquaintance: effectually mouing the Lord to pity him. Then assured of deliuerance he setteth forth the grace of God, as if he had already obtained his request.

O God giue eare and doe apply,
to heare me when I pray:

And when to thee I call and cry,
hide not thy selfe away.

2 Take heed to me, grant my request,
and answer me againe:

With plaints I pray full sore oppressed,
great griefe doth me constrain.

3 Because my foes with threats and cries,
oppress me through despite:

And so the wicked sort likewise,
to bere me haue delight.

4 For they in counsell doe conspire,
to charge me with some ill:

So in their hally wrath and ire,
they doe pursue me still.

5 My heart doth faint for want of breath,
it pannerth in my breast:

The terrors and the dread of death,
doth worke me much vntrest.

6 Such dreadfull feare on me doth fall,
that I therewith doe quake:

Such horror overwhelmeth me withall,
that I no shift can make.

7 But I doe say who will giue me,
thelwift and pleasant wings:

Of some fayre done that I may flee,
and rest me from those things.

8 Loe then I would goe farre away,
to fly I would not cease:

And I would hide my selfe and stay,
in some great wilderness.

9 I would be gone in all the land,
and not abide behinde:

That I were quit and ouerpass,
these blasts of boystrous wind.

10 Denide them Lord and from them pull,
their diuillish double tong:

For I haue spied their City full,
of rapine strife and wrong.

Which

- 11 Which things both night & day through-
did close her as a wall: (out
In midst of her is miserye flout,
and sorrowe ke withall.
12 Her priue parts are wicked plaine,
her deede are much too vile:
And in her streetes there doth remaine,
all crasse fraud and guile.

The second part.

- 13 If that my foes did seeke my shame,
I might it well abide:
From open enemies chake and blame,
somewhere I could me hide.
14 But thou it was my fellow deare,
which friendshipp didst preced:
And didst my secret counsell heare,
as my familiar friend.
15 With whom I had delight to talke,
in secret and abroad:
And we together oft did walke,
within the house of God.
16 Let death in hast vpon them fall,
and send them quicke to hell:
For mischiefc reigneth in the hall,
and parlour where they dwell.
17 But I vnto my God doe crye,
to him for helpe I flee:
The Lord doth heare me by and by,
and he doth succour me.
18 At morning noone, and euening tide,
vnto the Lord I pray:
When I so instantly haue cryde,
he doth not say me nay.
19 To peace he shall restore me yet,
though warres be neare at hand:
Although the number be full great,
that would against me stand.
20 The Lord that first and last doth raigne
both now and euermore:
Will heare when I to him complaine,
and punish them full sore.
21 For sure there is no hope that they,
to turne will once accord:
For why? they will not God obey,
nor doe not feare the Lord.
22 Upon their friends they laid their hands
which were in covenant knit:
Of friendship to neglect the bands,
they passe of care no whit.
24 While they haue war within their heart
as butter are their wordes:
Although their wordes were smooth as oyle,
they cut as sharpe as swordes.
24 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For in no wise will he accord,
the iust in thral to see.
25 But God shall cast them deepe in pit,
that thirst for bloud alwaies:
He shall no guilefull man permit,
to liue out halfe his daies.
26 Though such be quite destroyed & gone
in thee (O Lord) I trust:
I shall depend thy grace vpon
with all my heart and lust.

Miserere mei. Psalm. Lvi. 7. H.

David being brought to Achis the King of Gath a.
Sam. 11. 12. complaineth of his enemies, de-
mandeth succour, trusteth in God, and promi-
seth to performe his vow, which was to praise God
in his Church.

Sing this as the Lamentation.

- H**Auc mercy Lord on me I pray,
for man would me deuour:
He fighteth with me day by day,
and troubleth me each houre.
2 Mine enemies daily enter pille,
to swallow me outright:
To fight against me many rise,
O thou most high of might.
3 When they would make me much afraid
with boasts and bags of pride:
I trust in thee alone for aide,
by thee I will abide.
4 Gods promise I doe mind and praise,
O Lord I sticke to thee:
I doe not care at all aspers,
what flesh can doe to me.
5 What things I see her did or spake,
they wrest them at their will:
And all the counsell that they take,
is how to worke me ill.
6 They all consent themselves to hide,
close watch for me to lay:
They spie my pates and sinnes haue laid,
to take my life away.
7 Shall they thus scape, on mischiefc set,
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou seest how oft they make mee flee,
and on my teares dost looke:
Reserue them in a glasse by thee,
and write them in thy booke.
9 When I doe call vpon thy name,
my foes alway doe start:
I well perceiue it by the same,
that God doth take my part.
10 I glory in the word of God,
to praise it I accord:
With ioy I will declare abroad,
the promise of the Lord.
11 I trust in God and yet I say,
as I before began:
The Lord he is my helpe and stay,
I doe not care for man.
12 I will performe with heart so free,
to God my vowes alwaies:
And I (O Lord) all times to thee,
will offer thankes and prayse.
13 My soule from death thou dost defend,
and keepe my feet vpright:
That I before thee may ascend,
with such as liue in light.

Miserere mei. Psalm. Lviij. 1. H.

David in the desert of Ziph betrayed by the inha-
bitantes, and in the same caue with Saule gathered
vnto God with full confidence that hee will per-
forme his promise, and shew his glory in heaven
and earth against his cruell enemies, Therefore he
reneweth laud and praise.

Sing this as the 44. Psalme.

Take pittie for thy prionelle sake,
haue mercy Lord on me :
For why, my soule doth her betake,
vnto the helpe of thee.

2. **C**atchin the shadowe of thy wings,
I let my selfe full fast :
Till miserie, malice and like things,
be gone and ouerpast.

3. **I** call vpon the God most hie,
to whom I sticke and stand :
I meane the God that will stand by,
the cause I haue in hand.

4. **F**rom heauen he hath sent his ayd,
to saue me from their sight:
That to denoure me haue assayd,
his mercy truth and might,

5. **I** lead my life with Lyons fell,
all set on worch and ire:
And with such wicked men I dwell,
that feed like flames of fire:

6. **T**heir teeth are speares and arrowes long
as sharpe as I haue seene:
They wound and cut with their quicke tong
as swordes and weapons keene.

7. **S**et vp and shew thy selfe O God,
about the heauens bright:
Exalt thy praise in earth abroad,
thy maiestie and might.

8. **T**hey lay their net, and doe prepare
a pynne caue and pit:
Wherin they thinke my soule to snare,
but they are fallen in it.

9. **M**y heart is set to laud the Lord,
in him to toy alwaies:
My heart I say doth well accord,
to sing his laud and praise.

10. **A**wake my ioy, awake I say,
my Lute my harpe, and string:
For I my selfe before the day,
will rise, reioyce and sing.

11. **A**mong the people I will tell,
the goodnesse of my God:
And shew his prayse that doth excell,
in heathen lands abroad.

12. **H**is mercy doth extend as far,
as heauens all are high:
His truth as hie as any starre,
that standeth in the skie,

13. **S**et forth and shew thy selfe O God,
about the heauens bright:
Extoll thy prayse on earth abroad,
thy maiestie and might.

Si uero usque. Psal. Lvij. I. H.
He describeth his malice our enemies flatter-
ers, who secretly and openly sought his destru-
ction from whom hee appealed to Gods iudge-
ment, shewing that the iust shal reioyce at the
punishment of the wicked to Gods glory.

Sing this as the 48. Psalme.
Ye rulers which are put in trust,
to iudge of wrong and right:
Be all your iudgements true and iust,
not knowing need nor might.

2. **P**ray in your hearts be warlike and must,
in mischiefe to continue:
And where you should true iustice vse,

your hands to bysses are bent.

3. **T**his wicked sort in their birth day,
haue erred on this wise:
And from their mothers wombe alway,
haue vsed craft and lies.

4. **I**n them the popoul and the breath,
of serpents doe appeare,
Pea like the adder that is deafe,
and fast doth stop his eare.

5. **B**ecause he will not heare the voice,
of one that charmerh well:
No though he were the chiefe of choice,
and did therein excell.

6. **O** God brake thou thir teeth at once,
within their mouth throughout:
The tuskes that in their great chaw bones,
like Lyons whelpes hang out.

7. **L**et them consume away in waste,
as waters runne forth right:
The shafts that they do shoot in haste,
let them be broke in sight.

8. **A**s snailles doe walke with in the shell,
and vnto slime doe runne:
As one before his time that fell,
and neuer saw the sunne.

9. **B**efore the thornes that now are young,
to bushes big shall grow,
The stoumes of anger waring strong,
shall take them ere they know.

10. **T**he iust shall ioy, it doth them good,
that God doth vengeance take:
And they shall wash their feet in blood,
of them that him forsake.

11. **T**hen shall the world shew forth and tell
that good men haue reward:
And that a God on earth doth well,
that iustice doth regard.

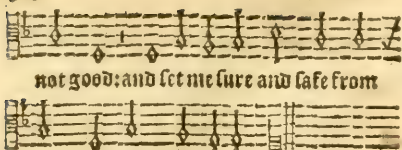
Eripe me. Psal. Lix. I. H.

David in great danger of Saul, who sent to slay him
in his bed, declareth his innocency, and their fury,
praying God to destroy all malicious sinners, who
liue for a time to exercise his people, but in the
end consume in his wrath to Gods glory. For this
he singeth praise to God, assure of his mercy.

Sing this as the 48. Psalme.

End aid and saue me from my
foes, O Lord I pray to thee, Defend
and keepe me from all those, that rise
and stirre with me, O Lord preserve
me from those men whose dolings are

not



not good: and let me sure and safe from

them, that still thirst after blood.

3 For loe they watch my soule to take,
they rage against me still.

Pea for no fault that I did make,
I neuer did them ill.

4 They runne and doe themselves prepare,
when I no whit offend:
Arise and saue me from their snare,
and see what they intend.

5 O Lord of hostes of Israel,
arise and stirre all lands:
And pity none that doe rebel,
and in their mischief stand.

6 At night they stirre and seeke abroad,
as hounds they houle and grin:
And all the city cleane throughout,
from place to place they run.

7 They speake of me with mouth alway,
but in their lips were swords:
They greed my death and then would say,
what one doth heare our words?

8 But Lord thou hast their wayes espyde,
and laught thereat apace:
The heathen folke thou shalt deride,
and mocke them to their face.

9 The strength that doth my foes with-
D Lord doth come of thee: (stand
My God he is my helpe at hand,
a fort offence to me.

10 The Lord to me doth shew his grace,
in great abundant skill:
That I may see my foes in case,
such as my heart doth will.

The second part.

11 Destroy them not at once O God,
least it from minde doe fall:

But with thy strength drine them abroad,
and so consume them all.

12 For their ill words and trustlesse tongues
confound them in their pride:
Thy wicked oathes with lies and wrongs.
let all the world deride.

13 Consume them in thy wrath O Lord,
that nought of them remaine.
That men may know throughout the world
that Jacobs God do raigne.

14 At evening they returne apace,
as dogs they grin and cry:
Throughout the streets in every place,
they run about and pye.

15 They seeke about for meat I say,
but let them not be fed:
Nor finde a house where in they may,
be bold to put their head.

16 But I will shew thy strength abroad,
thy goodnesse I will praise:
For thou art my defence and God,
at need in all assays.

17 Thou art my strength thou hast me said
O Lord I sing to thee:
Thou art my fort my fence and ayd,
a louing God to me,

Dona repulisti. Psal. Lx. I. H.

Dauid now king ouer Iudah after many victories
sheweth by euident signes that God elected him
king assuring the people that God will prosper
them if they approue the same. After he prayeth
vnto God to finish that, that he hath begun.

Sing this as the 68. Psalme.

O Lord thou didst vs cleane forsake,
and scatterd it vs abroad:
Such great displeasure thou didst take,
returne to vs, O God.

2 Thy might doth moue the land so sore,
that it in sunder brake:
The hurt thereof O Lord restore,
for it doth bow and quake.

3 With heauy chance thou plaguest thus
the people that are thine:
And thou hast giuen vnto vs,
a drinke of deadly wine.

4 But yet to such as feare thy name,
a token shall ensue:
That they may triumph in the same,
because thy word is true.

5 So that thy might may keepe and saue,
thy folke that sauiour thee:
That they my helpe at hand may haue,
O Lord grant this to me.

6 The Lord did speake from his owne place
this was his ioyfull tale:
I will diuide Sichan by pace,
and mete out Succoth vale.

7 Gilead is giuen to my hand,
Danass mine beside:
Ephraim the strength of all my land,
my law doth Iuda guide.

8 In Hoab I will walch my feet,
ouer Edom throw my shoe:
And thou Palestine oughdest to seeke,
for sauiour me vnto,

9 But who will bring me at this tide,
vnto the City strong:
Or who to Edom will me guide,
so that I goe not wrong?

10 What thou O God which didst forsake,
thy folke, their land, their coast:
Our wars in hand thou wouldest not take,
nor walke among our host.

11 Give aid O Lord and vs relieue,
from them that vs disdain:
The helpe that hostes of men can giue,
it is but all in vaine.

12 But through our God wee shall haue
to take great things in hand. (might
He will tread downe and put to flight,
all those that vs withstand.

Exaudi Dona. Psal. Lxi. I. H.

Whether hee were in danger of the Ammonites
pursued of Absolon, here he crieth to be deliuered
& confirmed in his kingdom promising perpetu-
all prayes.

Reuad

Sing this as the 59. Psalme.

Regard O Lord for I complaine,
and make my suite to thee.
Let not my words returne in vaine,
but giue an eare to me.
2 From off the coasts and vtmost parts,
of all the earth abroad:
In griefe and anguish of my heart,
I cry to thee O God.
3 Upon the rocke of thy great power,
my wofull mind repole:
Thou art my hope, my fort, and tower,
my fence against my foes.
4 With in thy tent I lust to dwell,
for euer to adoure:
Under thy wings I know right well,
I shall be safe and sure.
5 The Lord doth my desire regard,
and doth fulfill the same:
With godly gifts doth he reward,
all them that feare his name.
6 The king shall be in health maintaine
and so prolong his daies:
That he from age to age shall raigne,
for euermore alwaies.
7 That he may haue a dwelling place,
before the Lord for aye:
Let thy mercy truth and grace,
defend him from decay.
8 Then shall I sing for euer still,
with praise vnto thy name:
That all my vowes I may fulfill,
and dayly pay the same.

Comme Deu. Psal. Lxij. I. H.

Dauid declareth by his example, and the nature of
God, that he and all people might trust in God a-
lone, seeing that all without God goeth to nought
who onely is of power to saue, and that hee re-
wardeth man according to his workes,

Sing this as the 61. Psalme.

My soule to God shall giue good heed,
and him alone intend:
For why, my health and hope to speed
doth whole on him depend.
2 For he alone is my defence,
my rocke my health and aid:
He is my stay that no pience,
shall make me much dismayd.
3 O wicked folke how long will ye,
use craftes: sure ye must fall:
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth loue ye seecke alwaies,
to put him to the worke:
Ye lone to lie, with mouth ye praise,
and yet your heart doth curse.
5 Yet still my soule doth whole depend,
on God my chiefest desire:
From all ill feates me to defend,
none but him I require.
6 He is my rocke my strength and tower,
my health is of his grace:

He doth support me that no power,
can moue me out of place.

7 God is my glory and my health,
my soules desire and lust:
My fort my strength my stay my wealth,
God is mine onely trust.
8 O haue your hope in him alway,
ye folke with one accord:
Poure out your hearts to him and say,
our trust is in the Lord.
9 The sonnes of men deceitfull are,
on ballance but a sleight:
With things most vile doe they compare,
for they can keepe no weight.
10 Trust not in wrong, robbrie or stealth
let vaine delights be gone:
Though goods well got flow in with wealth,
let not your heart thereon.
11 The Lord long lieth one thing dō tell,
which here to minde I call:
We spake it oft, I heard it well,
that God alone doth all.
12 And that thou Lord art good and kind,
thy mercie doth exceed:
So that all sort with thee shall finde,
according to their deed.

Deus Deu meus. Psal. Lxij. T. S.

Dauid after his danger of Ziph, giueth thanks to God
for his wonderfull deliuerance, in whose mercies
hee trusteth euen in the midst of misery, prophe-
cing the deliuction of Gods enemies, contrari-
wise happinesse to them that trust in the Lord,
1. Sam. 3.

Sing this as the 44. Psalme.

O God my God, I watch betime,
to come to thee in haste:
For why my soule and body both
doe thirst of thee to taste.
2 And in this barren wilderness,
where waters there are none:
My flesh is parcht for thought of thee,
for thee I wish alone.
3 That I might see yet one againe,
thy glory strength and might:
As I was wont it to behold,
within thy temple bright.
4 For why, thy mercies far surmount,
this life and wretched daies:
My lips therefore shall giue to thee,
due honour laud and praise.
5 And whilst I liue I will not faile,
to worship thee alway:
And in thy name I shall lift vp,
my hands when I doe pray.
6 My soule is fild as with marrow,
which is both fat and sweet:
My mouth therefore shall sing such songs,
as are for thee most meete.
7 When as in bed I thinke on thee,
and eke all the night tide:
For vnder couert of thy wings,
thou art my loyfull guide.

- 2 My soule doth surely sticke to thee,
thy right hand is my power :
- 9 And those that seek me my soule to destroy,
thou death shall soone deuoure.
- 10 The sword shall them deuoure eachone,
their carkeases shall feed
The hungry foxes which doe rume,
their pray to seek at need.
- 11 The king and all men shall reioice,
that doe professe Gods word :
- For liers mouths shal then be stoppt,
which haue the truth disturbd.

Exaudi Dom. Psal. Lxiiij. J. H.

David prayeth against the false reporters and slau-
deers, he declared their punishment and destru-
ction to the comfort of the iust, and glorie of God.

Sing this as the 18. Psalme.

- O** Lord vnto my voice giue care,
with plaints when I doe pray :
And rid my life and soule from dread,
of foes that threat to slay.
- 2 Defend me from that sort of men,
which in decies doe lurke :
And from the frowning face of them,
that all ill feares doe worke.
- 3 Who whet their tongues as we haue seene,
men whet and sharpe their swords :
They shoote abroad their arrowes keene,
I meane most bitter words.
- 4 With priny sleight shoot they their shafts
the vpright man to hit :
The iust vnwares to hit by craft,
they care of feare no whit.
- 5 A wicked worke they haue decreed,
in counsell thus they cry :
To kille decrees let vs not dread,
what who can it espye ?
- 6 What wayes to hurt they talke of mule,
all times within their heart :
They all consule what feates to vse,
each doth inuent his part.
- 7 But yet all this shal not auail,
when they thinke it all vpon :
God with his dart shal sure assaile,
and wound them euery one.
- 8 Their craftes & their ill tonges withall
shall worke themselves such blame :
That they which then behold their fall,
shall wonder at the same.
- 9 Then all that see shall know right well,
that God the thing hath wrought :
And praise his witty worke and tell,
what he to passe hath brought.
- 10 Per shal the iust in God reioyce,
will trusting in his might :
So shall thy ioy in thine aid and voyce,
whose heart is pure and right.

Tedecy hymnus Psal. Lxv. I. H.

A thankesgiving vnto God by the faithfull who are
signified by Sion and Ierusalem for the chusing
preseruatiou and gouernance of them, and for the
plentiful blessings powred forth vpon all the earth.

Sing this as the 30. Psalme.

Thy praise alone O Lord doth raigue,
in Sion thine owne hill :
Their vowes to thee they doe maintaine,

and their behestes fulfill.

- 2 For that thou doest their prayer heare,
and doest thereto agree :
Thy people all both farre and neere,
with trust shall come to thee.
- 3 Our wicked life so farre exceedes,
that we should fall therin :
But Lord forgive our great misdeedes,
and purge vs from our sinne.
- 4 The man is blest whom thou doest chuse
within thy courts to dwell :
Thy house and temple he shall vse
with pleasures that excell.
- 5 Of thy great iustice heare vs God,
our health of thee doth rise :
The hope of all the earth abroad,
and the sea coasts likewise.
- 6 With strengthe thou art beset about,
and compass with thy power :
Thou makest the mountaines strong & stou-
to stand in euery shouer.
- 7 The swelling seas thou doest asswage,
and make their stremes full still :
Thou doest retaine the peoples rage,
and rule them at thy will.
- 8 The folke that dwell full farre on earth,
shall dread thy signes to see :
Which moine and euening in great mirth,
doe passe with praise to thee.
- 9 When that the earth is chape and dry,
and thirsteth more and more :
Then with thy drops thou doest apply,
and much increase her store.
- 10 The flood of God doth ouerflow,
and so doth caule to spring :
The herde and come which men doe sow.
for he doth guide the thing.
- 11 With wet thou doest her furrowes fill,
whereby her cloods doe fall :
Thy drops on her thou doest distill,
and blest her fruite withall.
- 12 Thou deckst the earth of thy good grace
with faire and pleasant crop :
Thy cloudes distill their dew apace,
great plenty thy do drop.
- 13 Whereby the desert shall begin,
full great increase to bring :
The little hilles shal top therin,
much fruite in them shal spring.
- 14 In places plaine the flocke shall feed,
and couer all the earth :
The vallies with coyne shall so exceed,
that men shall sing for mirth.

Iubilat Dio. Psal. Lxvi. T. S.

He exhortheth to praise the Lord in his wonderfull
workes. He setteth forth the power of God to
assay rebels and sheweth Gods mercy to Israel
to prouoke all men to heare, and praise his name.

Sing this as the 68. Psalme.

YE men on earth in God reioyce,
with praise let forth his name :
Extoll his might with heart and voyce,
giue glory to the same.

2 How wonderfull O Lord sayre,
in all thy workes thou art :
Thy foes for feare doe lecke to thee,

fall sore against their heart.

3 All men that dwell the earth throughout
doe praise the name of God:

The laud thereof the world about
is shewed and set abroad.

4 All folke come forth behold and see,
what things the Lord hath wrought:
Marke well the wondrous workes that he
for man to passe hath brought.

5 He laid the Sea like heapes on him,
therein a way they had:

On foote to passe both faire and drie,
whereof their hearts were glad.

6 His might doth rule the world alway,
his eyes all things behold:
All such as would him disobey,
by him shall be controld.

7 Ye people giue vnto our God,
due laud and thanks alwayes:
With ioyfull voyce declare abroad,
and sing vnto his praise.

8 Which doth endue our soule with life,
and it preserve withall:

He stayeth our feete so that no strife,
can make vs slip or fall.

9 The Lord doth proue our deeds with fire
if that they will abide:
As workemen doe when they desire
to haue their metall tride.

10 Although thou suffer vs so long,
in prison to be cast:
And there with chains and fetters strong,
to lie in bondage fast.

The second part.

11 Although I say thou suffer men,
on vs to ride and raigne:
Though we through fire and water runne,
of very griefe and paine.

12 Yet sure thou dost of thy good grace
dispose it to the best:
And bring vs out into a place,
to liue in wealth and rest.

13 Unto thy house resort will I,
to offer and to pray:
And there I will my selfe apply,
my vowes to thee to pay.

14 The vowes that with my mouth I spake
in all my griefe and snare:
The vowes I say which I did make,
in dolour of my heart.

15 Burnt offerings I will giue to thee,
of Dren fat and Rammes:
None other sacrifice shall be
of Bullockes, Goats and Lammes.

16 Come forth and hearken here also,
all ye that feare the Lord:
What he for my poore soule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth crie:
And thou my tongue make speede apace,
to praise him by and by.

18 But if I feele my heart within,
in wicked workes reioyce:
Or if I haue light to liue,
God will not heare my voyce.

19 But surely God my voyce hath heard
and what I doe require,
My prayer he doth well regard,
and granteth my desire.

20 All praise to him that hath not put
nor cast me out of minde:
Nor yet his mercy from me shut,
which I doe euer finde.

Deus miseratur. Psal. Lxvij. I. H.

A sweet prayer for all the faithfull to obtaine the fa-
uour of God, and to be lightened with his coun-
tenance, to the end that his way and iudgements
may be knowne throughout the earth, as reioy-
cing that God is the gouernour of all nations.

Sing this as the 30. Psalme.

H Aue mercy on vs Lord,
and grant to vs thy grace:

To shew to vs doethon accord,
the brightnest of thy face.

2 That if all the earth may know,
the way to godly wealth:
And all the nations on a roth,
may see thy sauing health.

3 Let all the world O God,
giue praise vnto thy name:

O let the people all abroad
extoll and laud the same.

4 Throughout the world so wide,
let all reioyce with mirth:
For thou with truth and right doest guide
the nations of the earth.

5 Let all the world O God,
giue praise vnto thy name:

O let the people all abroad,
extoll and laud the same.

6 Then shall the earth increafe,
great store of fruit shall fall:
And then our God the God of peace,
shall blese vs eke withall.

7 God shall vs blese I say,
and then both far and neere:
The folke throughout the earth alway
of him shall stand in feare.

Exurgat Deus. Psal. Lxvij. T. S.

Dauid expresseth the wonderfull mercies of God to-
wards his people, who by all meanes and most
strange sorts declareth himselfe to them. Gods
Church therefore by reason of his promise, & great
victories doth excell all worldly things. Where-
fore all men are moued to praise God for euer.

L Et God arise, and then his foes

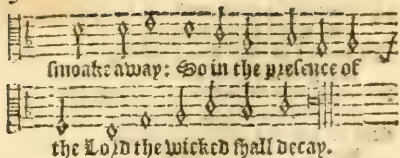
will turne themselves to flight: His

enemies then will runne abroad, and

scatter out of sight. 2. And as the fire

doth melt the waxe, and wind blow

smoke



the Lord the wicked shall decay.

3 But righteous men before the Lord,
shall heartily reioyce,
They shall be glad and merry all,
and cheerefull in their voice.
4 Sing praise, sing praise unto the Lord,
who rideth on the skie:
Extoll the name of Iah our God,
and him doe magnifie.

5 That same is he that is above,
within his holy place:
That father is of fatherlesse,
and iudge of widowes case.

6 Houles he giues and issue both,
vnto the comfortlesse:
He bringeth bondmen out of of thral,
and rebels to distresse.

7 When thou didst march before thy folke
the Egyptians from among:
And brought them through the wilderness,
that was both wide and long. (downe

8 The earth did quake the raine poud
heard were great claps of thunder:
The mount Sinai shooke in such sort,
as it would cleaue in sunder.

9 Thine heritage with drops of raine,
abundantly was waft:
And if so be it barraine wart,
by thee it was refresh.

10 Thy chosen flocke doth their remaine,
thou hast prepar'd that place:
And for the poore thou doest prouide,
of thine speciall grace.

The second part.

11 God will giue women causes iust,
to magnifie his name:

When as his people triumphs make,
and purchase brait and fame.

12 And puissant kings for all their power,
shall sit and take the foile:
And women which remaine at home,
shall helpe to part the spoile.

13 And though ye were as blacke as pots,
your hue shall passe the Doue:

Whose wings and feathers seeme to haue
silver and gold about.

14 When in this land God shal triumph,
ouer kings both high and low.
Then shall it be like Salmon hill,
as white as any snow.

15 Though Babel be a fruitfull hill,
and in height others passe:

Yet Zion Gods most holy hill,
doth farre excell in grace.

16 Why brag ye thus ye hills most high
and leape for pride together?

The hill of Zion God doth loue
and there will dwell for euer.

17 Gods army is two millions,

of warriors good and strong:

The Lord also in Sinai,
is present them among.

18 Thou didst O Lord ascende on high,
and captiues led them all,
Which in time past thy chosen flocke,
in prison kept and thral.

Thou madest them tribute for to pay,
and such as did repine,

Thou didst subdue that they might dwell
in thy temple diuine.

19 Now praised be the Lord for that,
he pouereth on vs such grace:
From day to day he is the God
of our health and solace.

The third part.

20 He is the God from whom alone,
saluation cometh plaine.

He is the God by whom I scape,
all dangers, death and paine.

21 Thus God will wound his enemies head
and breake the hairy scalp,
Of those that in their wickednesse,
continually doe walke.

22 From Babel will I bring said he
my people and my weepe:

And all mine owne as I haue done.
from danger of the deepe.

23 And make them dip their feete in blood.
of those that hate my name:
And dogs shall haue their tongues imbrude,
with licking of the same.

24 All men may see how thou O God,
thine enemies dost delace:
And how thou goest as God and King,
into thine holy place.

25 The singers go before with toy,
the minstrels follow after:

And in the mids the damfels play,
with Timbrel and with Taber.

26 Now in the congregations,
(O Israel) praise the Lord:

And Jacobs whole posteritie,
giue thanks with one accord.

27 Their chiefe was little Benjamin,
but Iuda made their host:

With Zabulon and Nephtalim,
which dwell about their coast.

28 As God hath giuen power to thee,
so Lord make firme and sure:

The thing that thou hast wrought in vs
for euer to endure.

19 And in thy temple gifts will we,
giue vnto thee O Lord:

For thine vnto Ierusalem,
sure promise made by word,

The fourth part.

30 Pea and strange kings to vs subdue,
shall doe like in thole dayes:

I meane to thee they shall present,
their gifts of land and praise.

He shall destroy the spearmens ranches,
their calues and Wiles of might:

And causetheir tribute pay, and daunt
all such as loue to fight.

31 Then shall the Lords of Egypt come,
and presents with thumbring:

The

The Mooles most blacke shall stretch their
unto their Lord and King. ^(hands)

32 Therefore ye kingdomes of the earth
gine paynt unto the Lord,
Sing Praises to God with one consent
thereto let all accord.

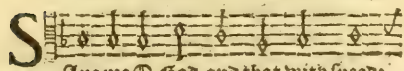
33 Who though he ride and euer hath
aboue the heauens bright,
Pet by the fearefull thund. claps
men may well know his might.

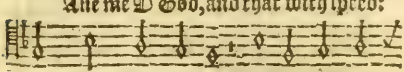
34 Therefore the strength of Israel
ascribeto God on high,
Whose might and power doth far extend
aboue the cloudie skie.

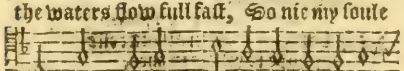
35 O God thy holinesse and power
is dread for euermore,
The God of Israel giues vs strength
prayed be God therefore.

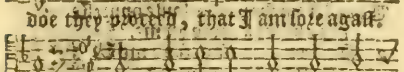
Saluum me fac, Psal. Lxix. I. H.

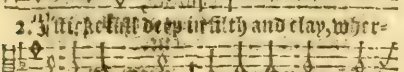
Christ and his elect is figured in Davids zeale & ang-
uish, the malicious crueltye of whose enemies &
their punishment Iudas and such traytors noteth,
who are cursed. Then gathereth he courage in
afflictions and offereth praises to God, which are
more acceptable than all sacrifice. Finally, hee
doth prouoke all creatures to praises, prophesying
of the kingdom of Christ and building of Iuda,
where all the faithfull and their seed shall dwell
for euer.

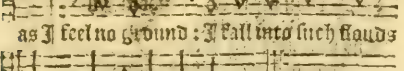
S 
Aue me O God, and that with speed:


the waters flow full fast, So nie my soule


doe thy power, that I am soe againe.


2. I sit, as if I were in clay, where


as I feel no ground: I fall into such hauds


I say, that I am like be drowned.

3 Which crying oft I faint and quail,
my throat is hoarse and dry:
Which looking vp my sight doth faile
for helpe to God on high.

4 Why does that guiltlesse doe oppresse
my soule, with hate aretch:
In numbe sure they are no lesse
then haire is are on my head.

5 Though for no cause they bere me soe,
they prosper and are glad:
They doe compass me to reioyce
th' things I haue had.

6 What I haue done for want of wit,

thou Lord all times canst tell,
And all the faulces that I commit,
to thee are knowen full well.

7 O God of hostes defend and stay
all those that trust in thee,
Let no man doubt or thinke away
for ought that chanceth me.

8 It is for thee and for thy sake,
that I doe beare this blame:
In spite of thee they would me make
to hide my face for shame.

9 My mothers sonnes, my brethren all
forsake me on a row,
And as a stranger they me call,
my face they will not know.

10 Unto thy house such zeale I beare
that it doth pine me much,
Their cheekes and taunts at thee, to beare
my v. ry heart doth grutch.

The second part.

11 Though I doe fast my flesh to chaste,
yea if I weepe and moane:
Pet in my teeth this geare is calt,
they passe not thereupon.

12 If I for grie. se and paine of heare
in sackcloth vs to walke,
Then they anon will it peruckt,
thercof they tell and talke.

13 Both hee and low, and all the throng
that lit within the gate,
They haue me euer in their tongue,
of me they talke and prate.

14 The drunkards which in wine delight,
it is their chiefe pastime,
To seeke which way to worke me spite,
of me they sing and rime.

15 But thee the while O Lord I pray,
that when it pleaseth thee,
For thy great truth thou wilt alway
send downe thine aide to me.

16 Plucke thou my feet out of the mire,
from drowning doe me keepe:
From such as owe me wrath and ire,
and from the waters deepe.

17 Lest with the waues I should be drowned
and depth my soule deuour:
And that the pit should me confound,
and hide me in her power.

18 O hold mee fast to me giue care,
as thou art good and kind:
And as thy mercie is most deare,
Lord haue me in thy mind.

19 And do not from thy seruant hide,
nor turne thy face away:
I am opprit on euery side,
with haile giue care I say:

20 O Lord drawe to my soule draw nigh,
the same with aid repose:
Because of their great tyranny,
acquit me from my foes.

The third part.

21 That I abide rebuke and shame
thou knowest and thou canst tell,
For thou that seeke and worke the same
thou seest them all full well.

D

22 When

- 22 When they with brags do breake my hart
I seeke for helpe anone:
But find no friends to ease my smart.
to comfort me not one.
- 23 But in my meate they gaue me gall,
too cruell for to thinke:
And gaue me in my thirst withall,
strong vniuer to dunke.
- 24 Lord turne their table to a snare,
to take themselves therein:
And when they thinke full well to fare,
than trap them in the gin.
- 25 And let their eyes be darke and blinde,
that they can nothing see,
Bow downe their backe and do them binde,
in thraldome for to be.
- 26 Bowe out thy wrath as hot as fire,
that it on them may fall:
Let thy displeasure in thine ire,
take hold vpon them all.
- 27 As desert die their house disgrace,
their offspring eke expell:
That none thereof posside their place,
nor in their tents doe dwell.
- 28 If thou dost strike the man to tame,
on him they lie full sore:
And if that thou doe wound the same,
they seeke to hurt him more.
- 29 Then let them heape vp mischiefe still,
sith they are all peruer:
That of thy fauour and good will,
they neuer haue a part.
- 30 And race them cleane out of the booke
of life, of hope, of trust,
That for their names they in ner looke,
in number of the iust.
- The fourth part.
- 31 Though I O Lord with woe and griefe
haue bene so sore opprest:
Thy helpe shall giue me such reliefe,
that all shall be redrest.
- 32 That I may giue thy name the praise,
and shew it with a song:
I will extoll the same alwayes,
with hearty thanks among.
- 33 Which is more pleasant vnto thee,
such mind thy grace hath borne:
Then either Oye or Calfe can be,
that hath both hoarse and borne.
- 34 When simple folke doe this behold,
it shall reioyce them sure,
Allye that seeke the Lord behold,
your life for ay shall dure.
- 35 For why, the Lord of hosts doth heare
the poore when they complaine,
His prisoners are to him full deare,
he doth them not bidaine.
- 36 Wherefore the skie and earth below
the sea with flood and flame,
His praise they shall declare and shew,
with all that line in them.
- 37 For sure our God dwelt Zion saue,
and Iudaea cities build,
Much folke possession there shall haue,
her Arrets shall all be fild.
- 38 His seruants seed shall keepe the same,
all ages out of minde:

And there all they that loue his name
a dwelling place shall finde.

Deus in adiuro. Psal. Lxx. l. H.

He prayeth to be right speedily deliuered, his enemies to be ashamed, and all that seeke the Lord to be comforted.

Sing this as the 72. Psalm.

- O God to me take heed,
of helpe I thee require:
O Lord of hosts with hast make speed,
helpe, helpe I thee desire.
- 2 Altho shame confound them all
that seeke my soule to spill,
Rebuke them backe with blame to fall
that thinke and wisly me ill.
- 3 Confound them that apply
and seeke to worke me shame,
And at my harme doe laugh and cry,
so, so, there goeth the game.
- 4 But let them ioyfull be
in thee with ioy and wealth,
Altho only trust and seeke to thee,
and to thy sauing health.
- 5 That they may say alwaies
in mirth and one accord,
All glory, honour, laud and praise
be giuen to thee O Lord.
- 6 But I am weak and poore,
come Lord thine aide I lacke:
Thou art my stay and helpe, therefore
make speed and be not slacke.

In te Domine. Psal. Lxxi. j. H.

He prayeth in faith, established by promise, and confirmed by the worke of God from his youth to bee deliuered from his wicked and cruell sonne Absolon, with his confederacie, promising to bee thankfull therefore.

Sing this as the 12. Psalm.

- My Lord, my God in all distress
my hope is whole in thee.
Then let no shame my soule oppress,
nor once take hold on me.
- 2 As thou art iust defend mee,
and rid me out of dead,
Giue eare and to my suite accord,
and send me helpe at need.
- 3 Be thou my rocke to whom I may
for aide all times resort,
Thy promise is to helpe alway,
thou art my fence and fort.
- 4 Saue me my God from wicked men
and from their strength and power,
From sottish enuie, and eke from them
that cruelly deuoure.
- 5 Thou art the way wherein I trust,
thou Lord of hosts art he:
Pea from my youth I had a lust,
still to depend on thee.
- 6 Thou hast me kept quen from my birth,
and I through thee was borne:
Cather fore I will thee praye with mirth
both euening and at morne.
- 7 As to a monster seldom seene,
much folke about me throng:
But thou art now, and still hast been

my fence and ad to strong.
 8 Wherefore my mouth no time shalt lache
 thy glory and thy praise:
 And eke my tongue shall not be slacke,
 to honour thee alwayes.
 9 Refuse me not O Lord I say,
 when age my lims doth take:
 And when my strength doth waste away,
 doe not my soule forsake.
 10 Among themselves my foes inquire,
 to take me through deceit:
 And they against me doe conspire,
 that for my soule laid wait.

The second part.

11 Lay hand and take him now they said,
 for God from him is gone:
 Dispatch him quite, for to his ayd,
 I wis there cometh none.
 12 Doe not absent thy selfe away,
 O Lord when need shall be:
 But that in time of need thou may,
 in haste gine helpe to me.
 13 With shame confound and overthrow,
 all those that seeke my life:
 Oppresse them with rebuke also,
 that saine would worke me strife.
 14 But I will patiently abide,
 thy helpe at all assayes:
 Still more and more each time and tide
 I will set forth thy praise.
 15 My mouth thy iustice doth record,
 that dayly helpe doth send:
 But of thy benefits O Lord,
 I knowe no count or end.
 16 Yet will I goe and seeke forth one,
 with thy good helpe O God,
 The sauing health of thee alone,
 to shew and set abroad.

17 For of my youth thou takest the care,
 and doest instruct me still,
 Therefore thy wonders to declare,
 I haue great mind and will.
 18 And as in youth from wanton rage,
 thou didst mee keepe and stay,
 Forake me not vnto mine age,
 and till my head be gray.

The third part.

19 That I thy strength & might may shew,
 to them that now be here,
 And that our seed thy power may know,
 hereafter many a yeere.
 20 O Lord thy iustice doth exceed,
 thy doings all may see:
 Thy works are wonderfull indeed,
 oh who is like to thee?
 21 Thou madest me feele afflictions sore,
 and yet thou didst me saue:
 Pea thou didst helpe and me restore,
 and tookest me from the graue.
 22 And thou mine honour doest increase,
 my dignity maintaine:
 Pea thou doest make all strife to cease,
 and comfort me againe.
 23 Therefore thy faithfulness to praise,
 I will both Lute and sing:
 My harpe shall sound thy laud alwayes,

O Israels holy King.

24 My mouth shall toy with pleasant voice
 when I shall sing to thee:
 And eke my soule shall much reioyce,
 for thou hast made me free.
 25 My tongue thy vprightnesse shall praise,
 and speake it daily still:
 For griefe and shame doe them confound,
 that sought to worke me ill.

Deus iudicium, Psal. Lxxij. I. H.

Gods kingdome by Christ is represented by Solomon, vnder whom shall bee righteousnesse, peace and felicity, vnto whom all kings and nations shall doe homage, whose name and power shall indure for euer.

L Did gine thy iudgements to
 the king, therein instruct him well: And
 with his sonne that princely thing,
 Lord let thy iustice dwell. 2. That he
 may gouerne vprightly, and rule thy
 folke a right: And so defend through
 equitie, the poore that haue no might.

3 And let the mountaines that are high,
 vnto their folke gine peace:
 And eke let little hills apply,
 in iustice to increase.
 4 That he may helpe the weak and poore,
 with aid and make them strong:
 And eke destroy for euermore,
 all those that doe him wrong.
 5 And then from age to age shall they,
 regard and feare thy might:
 So long as sunne doth shine by day,
 or else the Moone by night.
 6 Lord make the King vnto the iust,
 like raine to fields new sowne:
 And like to drops that lay the dust,
 and fresh the land new sowne.
 7 The iust shall flourish in his time,
 and all shall be at peace:
 Till the Moone shall leaue to prime,
 waste, change and to increase.
 8 He shall be Lord of sea and land,
 from shore to shore throughout:
 And from the founts within the land,
 through all the earth about.
 9 The people that in desert dwell,
 shall knoele to him full chiecke:

And all his enemies that rebel,
the earth and dust shall lick.
10 The Lords of all the Isles thereby,
great gifts to him shall bring:
The King of Saba and Arabia,
giving many a costly thing.

The second part.

11 All kings shall seeke with one accord,
in his good grace to stand:
And all the people of the world,
shall serue him at his hand.
12 For he the needy suit doth saue,
that vnto him doth call:
And eke the simple folke that haue,
no helpe of man at all.
13 He taketh pittie of the poore,
that are with need oppress:
He doth preferue them euermore,
and bringes their soules to rest.
14 He shall redeeme their life from dread,
from fraud, from wrong, from might,
And eke the blood that they shall bleed,
is precious in his sight.

15 But he shall liue and they shall bring,
to him of Sabaes gold:
He shall be honoured as a King,
and daily be extold.
16 The mighty mountaines of his land
of come shall beare such throng:
That it like Cedar trees shall stand,
in Libanus full long.
17 Their citties eke full well shall speed,
the fruits thereof shall passe:
In plenty it shall far exceed,
and spring as great as grasse.
18 For euer they shall praise his name,
while that the Sun is light:
And thinke them happy throug the same,
all folke shall blesse his might.
19 Praise ye the Lord of hoasts, and sing,
to Israels God each one:
For he doth euer wondrous thing,
yea he himselfe alone.
20 And blessed be his holy name,
all times eternally:
That al the earth may praise the same,
Amen, Amen say I.

Quam bonus Deus: Psal. Lxxij. T. S.

Dauid teacheth that neither the prosperity of the
vngodly, nor the affliction of the good ought to
discourage Gods children, but rather moue them
to consider Gods prouidence, and to reuerence
his iudgements, so that the wicked vanish away
like smoke, and the godly enter into life eueral-
lasting, in hope whereof he resigneth himselfe to Gods
hand.

Sing this as the 44. Psalme.

How euer it be, yet God is good,
and kind to Israell:
And to all such as safely keepe,
their conscience pure and well.
2 Yet like a fool I almost slippt,
my feet began to slide:
And ere I wist, euen at a pinch,
my steps away gan glide.
3 For when I saw such foolish men,

I grudged and did disdaine:
That wicked men should haue all things,
without turmoile and paine.
4 They need not suffer pangs nor griefe,
as if death should them limite:
Their bodies are both stout and strong,
and euer in good plight.
5 And free from all aduersitie,
when other men be thence:
And with the rest they take no part,
of plague or punishment.
6 Therefore presumption doth embrace
their necks as doth a chaine:
And are euen wrapt as in a robe,
with rapine and disdaine.
7 They are so fed that euen for fat,
their eyes oft times out start:
And as for worldly goods they haue,
more then can wish their heart.
8 Their life is most licentious,
boasting much of the wrong:
Which they haue done to simple men,
and euer pride among.

9 The heauens and the lining Lord,
they spare not to blaspheme:
And praise they doe of worldly things,
no whit they doe esteeme.
10 The people of God oft times turne backe
to see their prosperous state:
And almost drinke the selfe same cup,
and follow the same rate.

The second part.

11 How can it be that God say they,
should know or understand:
These worldly things, since worldly men,
be lords of sea and land?
12 For we may see how wicked men,
in riches still increase:
Rewarded well with worldly goods,
and liue in rest and peace.
13 Then why doe I from wickednesse,
my fantasie reframe:
And wash my hands with innocent
and cleanse my heart in vaine?
14 And suffer scourges euery day,
as subiect to all blame:
And euery morning from my youth,
sustaine rebuke and shame?
15 And I had almost said as they,
murthering mine estate:
But that I should thy children iudge,
as folke vnfortunat.
16 Then I berought me how I might,
this matter vnderstand:
But yet the labour was too great,
for me take in hand.
17 Untill the time I went into,
thy holy place and then:
I vnderstood right perfectly,
the end of all these men.
18 And namely how thou testest them,
vpon a slippery place:
And at thy pleasure and thy will,
thou dost them all deface.
19 Then all men must at that strange sight

to see how suddenly:

They are destroyed, dispatcht, consumed,
and dead to horrible.
20 Much like a dream, when one awakes,
to shall their wealthy decay:
Their famous names in all mens sight,
shall ebbe and passe away.

The third part.

21 Yet thus my heart was grieved thus,
my mind was much oppressed,
22 So fond was I and ignorant,
and in this point a beast,
23 Yet neuertheless by thy right hand,
thou holdst me alwaies fast:
24 And with thy counsell dost me guide
to glorie at the last.
25 What thing is there that I can wish,
but thee in heauen above?
And in the earth there is nothing,
like thee that I can loue.
26 My flesh and eke my heart doth faile,
but God durst faile me neuer:
For of my heart God is the strength,
my portion eke for euer.

27 And loe all such as this forsake,
thou shalt destroy each one:
And those that trust in any thing,
launing in thee alone.
28 Therefore will I draw nere to God,
And euer with him dwell:
In God alone I put my trust,
his wounders will I tell.

Ut quid Deus. Psal. Lxxiii. J. H.

A complaint of the destruction of the Church and
true religion; vnder the name of Sion, and the
altars destroyed. But trusting in the might and
free mercies of God, by his covenant, requireth
helpe and succour to the glory of his name, the
saluation of his poore afflicted servants, and the
confusion of his proud enemies.

Sing this as the 27. Psalme.

Why art thou Lord so long from vs,
in all this danger deepe?
Why dost thine anger kindle thus,
at thine owne pasture theepe?
2 Lord call the people to thy thought,
which haue bin thine so long:
The which thou hast redeemed and brought
from bondage fore and strong.
3 Haue mind I say, and thinke vpon,
remember it full well,
Thy pleasant place thy mount Sion,
where thou wast wont to dwell.
4 Lift vp thy foot and come in haste,
and all thy foes deface:
Which now at pleasure rob and waste,
within thy holy place.
5 Amid thy congregations all,
thine enemies roare O God:
They sit as signes on euery wall,
their banners plaide abroad.
6 As men with axes hew downe trees,
that on the hills doe grow:
So shine the billes and wordes of these,
within thy temple now.
7 The feeling saws, the carued boords,
the goodly grauen stones,
With axes, hammers, billes and swords,

they beate them downe at once:

8 Thy places they consume with flame,
and eke in all this toile,
The house appointed to thy name,
they race downe to the toile.

9 And thus they laid within their hearts,
dispatch them out of hand:
Then burnt they vp in euery place,
Godes houles through the land.

10 Per thou no signe of helpe dost send,
our Prophets all are gone:

To tell when this our plague shall end,
among vs there is none.

11 When wilt thou Lord once end this shame
and cease thine enemies strong?

Shall they alway blaspheme thy name,
and raise on thee so long?

12 Why dost thou ther draw thy hand a backe,
and hide it in thy lap,

Why plucke it out and benot slacke,
to giue thy foes a ray.

The second part.

13 O God thou art my King and Lord,
and euermore hast been:

Pray thy good grace throughout the world,
for our good helpe hath bene.

14 The seas that are so deepe and dead,
thy might did make them die:

And thou didst breake the serpents head
that he therein did die.

15 Pray thou didst breake the heads so great
of whales that are so fell:

And gauest them to the folke to eat,
that in the deserts dwell.

16 Thou madst a spring with stremes to rise
from rocke both hard and hie:

And eke thy hand hath made likewise,
deepe riuers to be drie.

17 Both day and eke the night are thine,
by ther they were begun.

Thou settst to serue vs with their shine,
the light and eke the Sunne.

18 Thou dost appoint the ends and coasts,
of all the earth about:

Both sommer heats and winter frosts,
thy hand hath found them out.

19 Thinke on O Lord, no time forget
thy foes that thee defame:

And how the foolish folke are set,
to raile vpon thy name.

20 O let no cruell beast denoue
thy Turtle that is true:

Forget not alwaies in thy power,
the poore that much doe rue.

21 Regard thy covenant and behold,
thy foes possesse the land:

All sad and darke, forworne and old,
our Realme as now doth stand.

22 Let not the limple goe away,
with disappointed shame:

But let the poore and needie eye,
giue praise vnto thy name.

23 Rise Lord, let be by thee maintaine,
the cause that is thine owne:

Remember how that thou blasphem,
art by the foolish one:

24 The voice forget not of thy foes,
for the presuming he:

Is more and more increas of those,
that hate thee spitefullie.

Confitebimur tibi. Psal. Lxxv. R.

The faithfull praye the Lord, who shall come to
iudge at his time when the wicked shal drinke the
cup of his wrath. But the righteous shall be ex-
alted to honour.

Sing this as the 44. Psalme.

Vnto thee God we will giue thanks,
we will giue thanks to thee:

Such thy name is to reere, declare
thy wondrous workes will we.

2 I will vprightly iudge, when get
conuenient time I may:

The earth is weake and all therein,
but I her pillars stay.

3 I did to the mad people say,
deale not so furiously:

And vnto the vngodly ones,
let not your home so be.

4 I sayd vnto vnto them let not by
your railed homes so be:

And see that you do with stiffe necks,
not speake presumptuously.

5 For neither from the Easterne parts,
nor from the Westerne side:

For from forsaken wilderness,
protection doth proceed.

6 For why? the Lord our God he is,
the righteous Iudge alone:

He putteth downe the one, and lets
another in the throne.

7 For why? a cup of mightie wine
is in the hand of God:

And all the mightie wine therein,
himselfe doth powre abroad.

8 As for the lees and sticke dregs,
that doe remaine of it:

The wicked of the earth shall drinke,
and lucke them euill whil.

9 But I will talk of God I say,
of Jacobs God therefore:

And will not cease to celebrate,
his praise for euermore.

10 In lunder breake the hornes of all
vngodly men will I:

But then the homes of righteous men,
shall be exalted he.

Gloria Patri.

To father, Sonne and holy Ghost,
all glorie be therefore:

As in beginning was, is now,
and shall be euermore.

In Index. Psal. Lxxvi. I. H.

Heere is describe the power of God, and care for
the defence of his people, by the destruction of
Senacheribs armie, for which the faithfull are
exhortet to be thankfull.

Sing this as the 66. Psalme.

Tall that now in Iurie dwell,
the Lord is clearly knowen:
His name is great in Israel,
a people of his owne.

2 At Salem he his tents hath plight
to tarrie there a space:

In Gion ke he hath delight,
to make his dwelling place.

3 And there he brake both shaft and bow,
the sword, the spear, and shield:

And brake the ray to ouerthrow
in battell on the field.

4 Thou art more worthe honor Lord,
more might in thee doth lie:

Then in the strongest of the world,
that rob on mountaines he.

5 But now the proud are spollt through thee
and they are fallen on sleepe:

Through men of ware no helpe can be,
themselues they could not keepe.

6 At thy rebuke O Jacobs God,
when thou didst them reprodue:

As halfe a sleepe their chariots stood,
no horsemen once did moue.

7 For thou art dreadfull Lord indeed,
what man the courage hath

To bide thy sight, and durst not dread,
when thou art in thy wrath?

8 When thou dost make thy iudgements heard
from heauen through the ground:

Then all the earth full sore afraid,
in silence shall be found.

9 And that when thou O God dost stand
in iudgement for to speake,

To saue th afflicted of the land,
on earth that are full weake.

10 The furie that in man doth raigne,
shall turne vnto thy praise:

Hereafter Lord do thou restraime
their wrath and threats awies.

11 Make vovles and pay them to your God
ye folke that nigh him be:

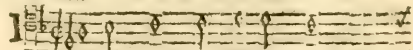
Bring gifts all ye that dwell abroad,
for dreadfull sure is he.

12 For he doth take both life and might
from Princes great of birth:

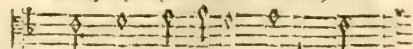
And full of terror is his sight,
to all the kings on earth.

Voc mea ad. Psal. Lxxvij. J. H.

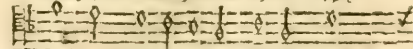
David reheaseth his great afflictions, and grie-
uous temptations, where by he is driuen to con-
sider his former conuersion, & the course of
Gods works in the preservation of his seruants,
and so he cōsumeth his faith against these tem-
ptations.



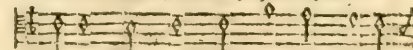
With my voyce to God doe cry,



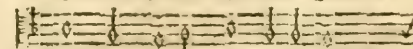
with heart and heartie chare: My



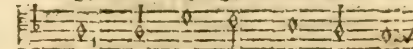
voice to God I lift on tce, and he



my lute doth heare. In time of griefe I

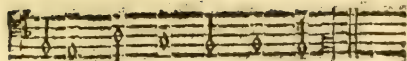


sought to God, by night no rest I



took: But I recheit my hands to him

abroad



abroad, my soule comfort forsooke.

3 When I to thinke on God intend,
my trouble then is mured:
I spake but could not make an end,
my breath was stayt to lye.

4 Thou holdst mine eyes alwaies from rest,
that I there with awake:
With feare am I to lye opprest,
my speech doth me forsaake.

5 The dayes of old in mind I cast,
and oft did thinke vpon
The times and ages that are past,
full many yeares agone.

6 By night my longes I call to minde,
once made thy praise to thewe:
And with my heart much talke I finde,
my spirits do search to knowe.

7 Will God, said I, at once for all,
cast off his people thus?
So that henceforth no time he shall,
be friendly vnto vs.

8 What is his goodnes cleane decayd,
for euer and a day?
Is his promise now delaid,
and doth his truth decay?

9 And wilt the Lord our God forget,
his mercies manifold?
Shall his wrath increase to hot,
his mercie to with-hold?

10 At last I sayd, my weaknesse is,
the cause of this mistrust:
Gods mighty hand can helpe all this,
and change it when he list.

The second part.

11 I will regard and thinke vpon,
the working of the Lord:
Of all his wonders past and gone,
I gladly will record.

12 Praise all his workes I will declare,
and what he did deuise:
To tell his facts I will not spare,
and eke his counsell wise.

13 Thy workes, O Lord, are all bright,
and holy all abroad:
What one hath strength to match the might
of thee O Lord our God?

14 Thou art a God that oft dost shew,
thy wonders eueri hour:
And so dost make thy people know,
thy vertue and thy power.

15 And thine owne folke thou dost defend
with strength and stretched arme:
The sonnes of Jacob thou descend,
and Josephs seed from harme.

16 The waters Lord perceined thee,
the waters saw thee well:
And they for feare alide did flee,
the depths on trembling fell.

17 The clouds that were both thick & black,
did raine full plentifully:
The thunder in the aire did cracke,
thy shafts abroad did flie.

18 The thunder on the earth was heard.

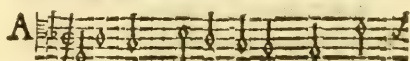
the lightnings from aboue:
With flashes great made them afeard,
the earth did quake and moue.

19 Thy waies within the sea doe lie,
thy paths in waters deepe:
Yet none can there thy steps espye,
nor know thy paths to keepe.

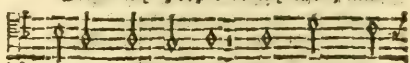
20 Thou leadst thy folke vpon the land,
as sheepe on euerie siede:
Through holes and through Aarons hand,
thou didst them safely guide.

Attendite populi, Psal. Lxxviii. T. S.

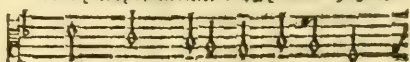
Hee sheweth how God of his mercie chose his
Church of the posteritie of Abraham, casting in
their teeth the rebellio of their fathers, that their
children might acknowledge Gods free mercies,
and be ashamed of their peruerse ancestors. The
holy Ghost hath comprehended as it were, the sum
of all gods beneficts, that the grosse people might
see in few words, the effect of the whole hitories.



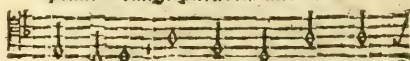
Tend my people to my law, and



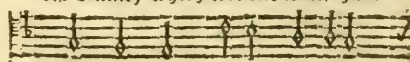
to my words incline: My mouth shall



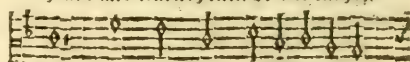
speake strange parables and senten-



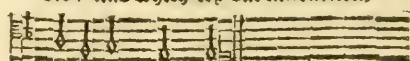
ces diuine, which wee our selues haue



heard and leard, euen of our fathers



old: And which for our instruction,



our fathers haue vs told.

4 Because we should not keepe it close,
from them that should come after:
Who should Gods power to their race praise,
and all his workes of wonder.

5 To Jacob he commandment gaue,
how I should should liue:
Telling our fathers should the same,
vnto their children giue.

6 That they and their posteritie,
which were not sprung by tho:
Should haue the knowledge of the law,
and teach their seed also.

7 That they may haue the better hope
in God that is about:
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as our fathers were,
rebellin in Gods sight:
And would not frame their wicked liues,
to know their God aright.

- 9 How went the people of Ephraim,
their neighbours for to spoile:
Shooting their darts the day of warre,
and yet they tooke the spoile:
- 10 For why? they did not keepe with God,
the covenant that was made,
Nor yet would walke or lead their liues,
according to his trade.
- 11 But put into oblivion,
his counsell and his will:
And all his workes most magnifiquē,
which he declared still.

The second part.

- 12 What wonders to our forefathers,
did he him selfe disclose:
In Egypt land with him the field,
that called is Chaneos?
- 13 He did diuide and cut the sea,
that they might passe at once:
And made the waters stand as still,
as doth an heape of stones.
- 14 He led them secret in a cloud,
by day when it was bright:
And in the night when darke it was,
with fire he gaue them light.
- 15 He brake the rockes in wildernesse,
and gaue the people drinke:
As plentifull as when the deepes,
doe flow by to the brinke.

- 16 He drew out riuers out of rockes,
that were both dry and hard:
Of such abundance that no founteyne,
to them might be compar'd.
- 17 Yet for all this against the Lord,
their liues they did encrease:
And stirred him that is most high,
to wrath in wildernesse.
- 18 They tempted him with in their hearts,
like people of mistrust:
Requiring such a kind of meate,
as seru'd to their lust.
- 19 Saying with murmuration,
in their vnfaithfulness:
What can this God prepare for vs,
a feast in wildernesse?
- 20 Behold he strucke the stony rocke,
and fountes forth with did flow:
But can he now giue to his folke,
both bread and flesh also?
- 21 When God heard this he wared wroth,
with Jacob and his seed:
So did his indignation,
on Israel proceede.

The third part.

- 22 Because they did not faithfully,
believe, and hope that he
Could alwaies helpe and succour them,
in their necessitie.
- 23 Wherefore he did command the clouds,
forth with they brake in sunder:
- 24 And rained downe Hanna for them to
a food of mickle wonder. (eat)
- 25 When earthly men with Angels food,
were fed at their request:
- 26 He bad the East wind blow away,
and brought in the Southerly.

- 27 And rained downe flesh as thicke as duck,
and foule as thicke as land:
- 28 Which he did cast amidst the place,
where all the tents did stand.
- 29 Then did they eate exceedingly,
and all men had their fill:
Yet more and more they did desire,
to serue their lust and will.
- 30 But as the meat was in their mouths,
his wrath vpon them fell:
- 31 And flew the flower of all their youth,
and choise of Israel.
- 32 Yet fell they to their wonted sinne,
and still they did him grieve:
For all the wonders that he wrought,
they would him not believe.
- 33 Their daies therefore he shortned,
and made their honour vaine:
Their yeares did wast and passe away,
with terrors and with paine.
- 34 But euer when he plagued them,
they sought him by and by:
Remembring then he was their strength,
their helpe and God most high.
- 35 Though in their mouths they did but
and flatter with the Lord: (close
And with their tongues, and in their hearts,
dissembled euery word.

The fourth part.

- 36 For why? their hearts were nothing bent
to him, nor to his trade:
Nor yet to keepe, or to performe,
the conehat that was made.
- 37 Yet was he still to mercifull,
when they deseru'd to die:
That he forgane them their misdeeds,
and would not them destroy.
- 38 Peca many a time hee turned his wrath,
and did him selfe aduile:
And would not suffer all his whole
displeasure to arise:
- 39 Considering that they were but flesh,
and euen as a wind
That passeth away, and cannot well,
reuerne by his owne kind.
- 40 How often times in wildernesse,
did they thinke Lord prouoke?
How did thy moone and stirre the Lord,
to plague them with his stroke?
- 41 Per did they turne againe to sinne,
and temptred God often times:
Prescribing to the holy Lord,
what things they would haue done.
- 42 Not thinking of his hand & power,
nor of the day when hee
Deliucred them out of the hands,
of the fierce enemye.
- 43 Nor how he wrought his miracles,
as they themselves beheld:
In Egypt, and the wonders that,
he did in Soan field.
- 44 Nor how he turned by his power,
their waters into bloud:
That no man might receiue his drinke,
at riuier nor at fount.
- 45 Nor how he sent them swarmes of flies,
which

which did them sore annoy:
And kild their countrey full of frogs,
which should their land destroy.

The fift part.

46 Not how he did commit their frutes,
vnto the Caterpillar:
And all the labour of their hands,
he gaue to the Grasshopper.
47 Earth hailstones he destroyed their vines,
so that they were all lost:
And not so much as wild fig trees,
but he consumed with frost.
48 And yet with hailstones once againe,
the Lord their cattell smote:
And all their flocks and herds likewise,
with thunderbolts full bore.
49 He cast vpon them in his ire,
and in his furie strong:
Displeasure, wrath, and euill spirits,
to trouble them among.

50 Then to his wrath he made a way,
and spared not the least:
But gaue vnto the pestilence,
the man and eke the beast.
51 He stricke also the first borne all,
that by in Egypt came:
And all the cheefe of men and beasts,
within the tents of Ham.

52 But as for all his owne deare folke,
he did preserve and keepe:
And cared them through wilderness,
euen like a flocke of sheepe.
53 Without all feare, both safe and sound,
he brought them out of thral:
Wheras their foes with rage of sea,
were overwhelmed all.

54 And brought them out into the coastes
of his owne holie land:
Euen to the Mount which he had got,
by his strong arm: and hand.
55 And there cast out the heathen folke,
and did their land diuide:
And in their tentes he set the tribes
of Israell to abide.

56 Yet for all this their God most high,
they stird and tempted still:
And would not keepe his testament,
nor yet obey his will.
57 But as their fathers turned backe,
euen so they went astray:
Much like a bow that would not bend,
but slip and start away.

The sixt part.

58 And grieved him with their hill altars,
with offerings and with fire:
And with their Idols, vehemently
provoked him to ire.
59 Therewith his wrath began againe,
to kindle in his brest:
The naughtinesse of Israell,
he did so much detest.
60 Then he forsooke the Tabernacle,
of Silo where he was:
Right conuerlant with earthly men,
euen as his dwelling place:
61 Then suffered he his might and power,
in bondage for to stand:

And gaue the honour of his Arke,
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage:
63 The yong men were deuourde with fire,
maides had no marriage.
64 And with the sword the Priests also,
did perishe euery one:
And not a widow left aliuie,
their death for to benome.
65 And then the Lord began to wake,
like one that slept a time:
And as a valiant man of warre,
refreshed after wine.
66 With Enmities in their hinder parts,
he stricke his enemies all:
And put them then vnto a shame,
that was perpetuall.

67 Then he the tent and Tabernacle,
of Ioseph did restore:
As for the Tribe of Ephraim,
he would in no wise chuse.
68 But chose the Tribe of Iehuda,
wheras he thought to dwell:
Euen the noble mount Sion,
whiche he did loue to well.

69 Wheras he did his Temple build,
both sumptuously and sure:
Like as the earth which he hath made,
for euer to endure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Which he tooke vp and brought away,
euen from the felds of sheepe.

71 As he did follow the Clouds with young,
the Lord did him aduance:
To feed his people Israell,
and his inheritance.
72 Thus Dauid with a faithfull heart,
his flocke and charge did feed:
And pudently with all his power,
did gouerne them indeed.

Deus, venerunt. Psal. Lxxix. I. H.

The Israelites complaine to God for the calamity
that they suffered when An iochus destroyed their
temple & City, desiring aide against his tyranny,
least God & religion should be contemned by the
Heathen, who should see them forsaken & perishe.

Sing this as the 77. Psalme.

O Lord the Gentiles do invade,
thine heritage to spyle:
Hierusalem an heape is made,
thy Temple they desile.
2 The bodies of thy Saints most deare,
abroad to birds they cast:
The flesh of them that do thee feare,
the beasts deuour and wast.
3 Their blood throughout Ierusalem,
as water spilt they haue:
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing stocke,
almost the world throughout:
The enemies at vs iest and mocke,
which dwell our coasts about.
5 Wilt thou O Lord, thus in thine ire,
against

against vs ever sinne?
And shew thy wrath as hot as fire,
thy folke for to consume?
6 Upon thyle people poure the same,
which did thee neuer know:
All realmes which call not on thy name,
consume and ouerthrowe.

7 For they haue got the bypper hand,
and Iacobs seed destroyed:
His habitation and his land,
they haue left wast and boyd.
8 Beare not in mind our former faultes.
with speed some pittie shew:
And aide vs Lord in all assaults,
for we are weake and low.

The second part.

9 O God that giuest all health and grace,
on vs declare the same:
Weigh not our workes, our sinnes deface,
for honour of thy name.
10 Althy shall the wicked still alway,
to vs as people dunn:
In thy reproch reioyce and say,
where is their God become?

11 Require O Lord as thou seest good,
before our eyes in light:
Of all these folke, thy seruants blood,
which they spile in desight.
12 Receiue into thy sight in hast,
the clamours, griefe, and wrong:
Of such as are in prizon cast,
sustaining irons strong.

Thy force and strength to celebrate,
Lord let them out of bands:
Which vnto death are destinate,
and in their enemies hand.
13 The nations which haue becne so bold
as to blasphemie thy name:
Into their laps with scuen fold,
repay againe the same.

14 So we thy folke and pasture sheepe,
will praisse thee euermore:
And reach all ages for to keepe,
for thee like praisse in store.

Qui regis Israel. Psal. Lxxx. I. H.

A lamentable prayer to God to helpe the miseries
of the Church, desiring him to consider the first
estate, when his fauor shined towards them, that
he might finish that worke which he begun.

Sing this as the 67. Psalme.

Thou heare that Israel doest keepe,
giue care and take good heed:
Which leadest Ioseph like a sheepe,
and doest him watch and feed.
2 Thou Lord I say, whose fear is set,
on Cherubins to bight:
Shew forth thy selfe, and do not let,
send downe thy beames of light.

3 Before Ephraim and Benjamin,
Dan aske eke likewise:
To shew thy power doe thou beginne,
come helpe vs Lord arise.

4 Direct our hearts vnto thy grace,
connect vs Lord to thee:
Shew vs the brightnesse of thy face,
and then full safe are we.

5 Lord God of hostes of Israel

how long wilt thou I say
Against thy folke in anger dwell,
and wilt not heare them pray.
6 Thou doest them feed with torrows deap,
their bread with teares they eat:
And drinke the teares that they do weepe
in measure full and great.

7 Thou hast vs made a very strife,
to those that dwell about:
And that our foes do loue alife,
they laugh and leet it out.
8 Take vs Lord vnto thy grace,
connect our minds to thee:
Shew forth to vs thy ioyfull face,
and we full safe shall be.

9 From Egypt where it grew not well,
thou broughtst a vine full deare:
Then heathen folke thou didst reuell,
and then didst plant it there.
10 Thou didst prepare for it a place,
and set her rootes full fast:
That it did grow and lying apace,
and sit the land at last.

The second part.

11 The hills were covered round about,
with shade that from it came:
And eke the Cedars high and stout,
with branches of the same.
12 Althy then didst thou her walls destroy:
her hedge pluckt by thou hast:
That all the folke that passe thereby,
thy vine may spoile and wast.

13 The Bore out of the wood so wild,
doth digge and root it out:
The furious beasts out of the field,
beuour it all about.

14 O Lord of hostes returne againe,
from heauen looke downe betime:
Behold, and with thy helpe sustaine,
this poore vineyard of thine.

15 Thy plant, I say, thine Israel,
whom thy right hand hath set:
The same which thou didst loue so well,
O Lord do not forget.

16 They lop and cut it downe apace,
they burne it eke with fire:
And through the frowning of thy face,
we perishe in thine ire.

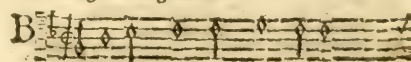
17 Let thy right hand be with them now,
whom thou hast kept so long:
And with the Sonne of man whom thou,
to thee hast made so strong.

18 And to when thou hast let vs free,
and saued vs from shame:
Then we will neuer fall from thee,
but call vpon thy name.

19 O Lord of hostes through thy good grace,
connect vs vnto thee:
Behold vs with a pleasant face,
and then full safe are we.

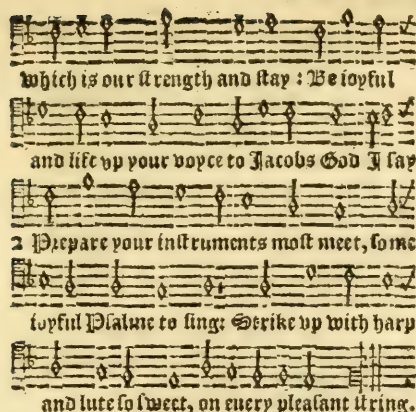
Exultate Deo. Psal. Lxxxi. I. H.

An exhortation to praise God for his benefits, es-
teeming their ingratitude.



Be light and glad, in God reioyce,

which



which is our strength and stay: Be ioyful
and lift up your voyce to Iacobs God I say
2 Prepare your instruments most meet, come
ioyful Psalme to sing: Strike up with harp
and lute so sweet, on euery pleasant string.

- 3 Blow as it were in the new Doone,
with trumpets of the best:
As it is vied to be done,
at any solenne feast.
- 4 For this is vnto Itraell,
a statute and a trade:
A law that must be kept full well,
which Iacobs God hath made.
- 5 This clause with Joseph was decreed,
when he from Egypt came:
That as a witness all his seed,
should still obdure the same.
- 6 When God I say had thus prepar'd,
to bring him from that land:
Whereas the speerch which he had heard,
he did not vnderstand.
- 7 I from his shoulders tooke (saith he)
the burthen cleane away:
And from the furnace quit him free,
from burning bricke of clay.
- 8 When thou in griefe didst cry and call,
I holpe thee by and by:
And I did answere thee withall,
in thundre secretlye.
- 9 Sea at the waters of discord,
I did thee tempt and proue:
Whereas the goodnesse of the Lord,
with muttering thou didst moue.
- 10 Heare O my folke, O Itraell,
and I assure it thee:
Regard and marke my words full well,
if thou wilt cleane to mee.

The second part.

- 11 Thou halt no God in thee rescue,
of any land abroad:
Nor in no wile to bow or seene
a strange or forraigne God.
- 12 I am the Lord thy God, and I
from Egypt set thee free:
Then aske of me abundance,
and I will giue it thee.
- 13 And yet my people would not heare,
my voyce when that I spake:
Nor Itraell would not obey,
but did me quite forsake.
- 14 Then did I leaue them to their will,
in hardness of their hearts:
To walke in their owne counsels still,
themselues they might peruert.

- 15 That my people would haue heard,
the words that I did say:
And eke that Itraell would regard,
to walke within my way.
- 16 How soone would I confound their foes
and bring them downe full low:
And turne my hand vpon all thole,
that would them ouerthrow.
- 17 And they that at the Lord do rage,
as flauies should seeke him till:
But of his folke the time and age,
should flourish euer still.
- 18 I would haue fed them with the crop,
and finkel of the wheate:
And made the rocke with hony drop,
that they their fillles should eate.

Deus sicut in. Psal. Lxxxii. I. H.

David declaring God to be present with Iudges & Magistrates, reprocch their partialitie, and vn-righteousnes, and exhorteth them to do iustice, seeing no amendment, he desireth God to execute iustice himselfe,

Sing this as the 77. Psalme.

- A** Did the yaste with men of might,
the Lord him selfe doth stand:
To plead the cause of truely and right,
with Iudges of the land.
- 2 How long, said he, will you proceed,
falsly iudgement to award:
And haue respect for loue of meere,
the wicked to regard?
 - 3 Whereas of due you should defend:
the fatherlesse and weake:
And when the poore man doth contend,
in iudgement iustly speake.
 - 4 If ye be wise defend the cause
of poore men in their right:
And rid the needy from the clauies,
of tyrants force and might.
 - 5 But nothing will they know or learne,
in vaine to them I talke:
They will not see or ought discern,
but still in darknesse walke.
 - For loe euen now the time is come,
that all things fall to nought.
And likewise lawes both all and some,
for gaine are sold and bought.
 - 6 I had decreed it in my sight,
as Gods to take you all:
And children to the most of might,
for loue I did you call.
 - 7 But not with standing ye shall die,
as men, and so decay:
Tyrants I shall you destroy,
and plucke you quite away.
 - 8 Up Lord and let thy name be knowne,
and iudge the world with might:
For why? all Nations are thine owne,
to take them as thy right.

Deus quis similis. Psal. Lxxxiii. I. H.

The Itraelites pray the Lord to deliuer them from their enemies, both at home and farre off: also that all such wicked people be stricken with his stormie tempests, that they may know his power.

Sing this as the 77. Psalme.

Do not **D** God reſtaine thy tongue,
in ſilence do not ſtay,
Withhold not Lord thy ſelfe ſo long,
nor make no more delay.

2 For why? behold thy foes, and ſee
how they doe rage and crye:

And thoſe that beare an hate to thee,
hold by their heads on hye.

3 Againſt thy ſolke they uſe deceit,
and craftely they enquire:

For thine elect to lie in waite,
their counſell doth conſpire.

4 Come on ſay they, let vs cryell,
and plucke theſe ſolke away:
So that the name of Iſraell,
may utterly decay.

5 They all conſpire with in their hearts,
how they may thee withſtand:

Againſt the Lord to take a part,
they are in league and band.

6 The tents of all the Edomites,
the Iſmaelites alſo:

The Hagarens and Moabites,
with diuers other moe.

7 Gebaſſ with Ammon, and likewiſe
doth Amalecke conſpire:

The Philiftins againſt thee riſe,
with them that dwell at Tyre.

8 And Aſhur eke is well agreed,
with them in league to be:

And doth become a ſence and aide,
to Lots poſterity.

9 As thou didſt to the Madianites,
ſo ſerue them Lord each one:

As to Siter and to Iſabim
beſide the brooke Kidon.

10 Whom thou in Endor didſt deſtroy,
and waſt them through thy might:

That they like dung on earth did lie,
and that in open ſight.

The ſecond part.

11 Make them now, and their Lords appeare
like Jeb and Deb then:

As Saba and Salmana were,
the Kings of Madian.

12 Which ſaid, let vs throughout the land,
in all the coaſts abroad:

Poſſeſſe and take into our hand,
the faire houſes of God.

13 Turne them **D** God with ſtoymes as faſt,
as wheelles that haue no ſtay:

D like the chaſſe which men do caſt,
with winds to ſlie away.

14 Like as the fire with rage and flame,
the mighty foreſtes ſpiles:

And as the flame doth quite conſume,
the mountaines and the hills.

15 And let the tempeſt of thy wrath,
vpon their neckes be layd:

So of thy ſtoymy wind and ſhower,
Lord make them all afraide,

16 Lord bring them all I thee deſire,
to ſuch rebuke and ſhame:

That it may cauſe them to enquire,
and learne to ſeek thy name.

17 And let them euermore daily,

to ſhame and ſlander faſt:

And in rebuke and obloquie,
to periſh eke withall.

18 That they may know and feele full well,
that thou art called Lord:

And that alone thou doeſt excell,
and raigne throughout the world.

Quam dilecta. Psal. Lxxxiii. I. H.

David exiled his country, deſireth ardently to re-
turne to Gods Tabernacle, and aſſembly of the
Saints to praiſe God. Then he praiſeth the cou-
rage of the people, that paſſe the wilderneſſe to
aſſemble themſelues in Sion.

Sing this as the 67. Psalme.

How pleaſant is thy dwelling place,
D Lord of hoſts to me?

The Tabernacles of thy grace,
how pleaſant Lord they be?

2 My ſoule doth long full ſore to go,
into thy courts abroad:

My heart doth luſt, my fleſh alſo,
in thee the liuing God.

3 The ſparrows find a roome to reſt,
and laue themſelues from wrong:

And eke the ſwallow hatch her neſt,
wherein to keepe her yong.

4 Theſe birds full nigh thine altar may
haue place to ſit and ſing:

D Lord of hoſtes thou art I ſay,
my God and eke my King.

5 Oh they be bleſſed that may dwell,
with in thy houſe alwaies:

For they all times thy facts do tell,
and euer giue thee praiſe.

6 Pee, happy ſure likewiſe are they,
whole day and ſtrength thou art:

Which to thy houſe do mind the way,
and ſeek thee in their heart.

7 As they go through the vale of teares,
they digge vp fountaines ſill:

That as a ſpring it all appeares,
and thou their pits doſt fill.

8 For ſtrength to ſtrength they walke full faſt
no ſainneſſe there ſhall be:

And to the God of gods at laſt,
in Sion they doe ſer.

9 **D** Lord of hoſtes to me giue heed,
and heare when I do pray:

And let it through thine eares proceed,
D Jacobs God I ſay.

10 **D** Lord our ſhield of thy good grace,
regard and do draw neare:

Regard I ſay, behold the face
of thine appointed deare.

11 For why? within thy courts one day,
is better to abide,

Then other where to keepe or ſtay,
a thouſand dayes beſide.

12 Much rather would I keepe a doore,
with in the houſe of God:

Then in the tents of wickedneſſe,
to ſettle mine abode.

13 For God the Lord ſight and defence,
will grace and worſhip giue:

And no good thing ſhall he withhold,
from them that purely liue.

14 O Lord of heales, that man is blest,
and happy he is that
that is perswaded in his breast,
to trust all times in thee.

Benedixisti Dom. Psal. Lxxxv. I. H.

Because God withdrew not his rods from his
Church, after the returne from Babylon, first they
put him in minde that he should not leaue the
worke of his grace vnperfit, and complaine of
their long affliction. Then they reioice in hope of
promised deliuerance, which was a figure of Christs
kingdom, vnder which should be perfect felicity.

Sing this as the 81. Psalme.

Thou hast bene mercifull indeede,
O Lord vnto thy land:

For thou reioicest Iacobs seed,
from thraldome out of hand.

2 The wicked wayes that they were in,
thou didst them cleane remit:
And thou didst hide thy peoples sinne,
full close thou coueredit it.

3 Thine anger eke thou didst asswage,
that all thy wrath was gone:
And so didst turne thee from thy rage,
with them to be at one.

4 O God of health doe now conuert,
thy people vnto thee:
Put all thy wrath from vs a part,
and angry cease to be.

5 Why shall thine anger neuer end,
but still proceede on vs?
And shall thy wrath it selfe extend,
vpon all ages thus?

6 Wilt thou not rather turne therefore,
and quicken vs that we
And all thy folke may euermore,
be glad and ioy in thee?

7 O Lord on vs doe thou declare,
thy goodnesse to our wealth:
Shew forth to vs, and do not spare,
thine ayd and sauing health.

8 I will harken what God saith for he,
speakes to his people peace:
And to his Saints that neuer they,
returne to foolishnesse.

9 For why, his helpe is still at hand
to such as doe him feare,
Whereby great glory in the land
shall dwell and flourish there.

10 For truth and mercy there shall meet,
in one to take their place:
And peace shall iustice with kisse greete,
and there they shall embrace.

11 As truth from earth shall spring apace
and flourish pleasantly,
So righteousness shall shew her face
and looke from heauen hie.

12 Pea God himselfe doth take in hand
to giue vs each good thing,
And through the coastes of all the land
the earth her fruits shall bring.

13 Before his face shall iustice grow
much like a gude olfay,
He shall direct his steps also
and keep them in the way.

Jucunda Dominus. Psal. Lxxxvj. I. H.
Dauid sore afflicted prayeth frantically for deliuerance,
sometime rehearsing miseries and merites receiued,
desiring also to be instructed of the Lord that
he may feare and glorifie his name. He complaineth
also of his aduersaries, and requires to be
deliuered from them.

Sing this as the 81. Psalme.

I Did bow thine eare to my request,
and heare me by and by:

With grievous paine and griefe opprest,
full pouze and weake am I.

2 Decline my soule, because my wayes
and doings holy be,
And saue thy seruant O my Lord
that puts his trust in thee.

3 Thy mercy Lord on me expresse,
defend me eke withall:

For through the day I doe not cease
on thee to cry and call.

4 Comfort O Lord thy seruants soule
that now with paine is pinde,
For vnto thee Lord I extoll
and lift my soule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercy plentifull
to all that call on thee.

6 O Lord likewise when I doe pray
regard and giue an eare,
Marke well the wordes that I doe say
and all my prayers heare.

7 In time when trouble doth me mooue
to thee I doe complaine,
For why I know and well doe proue
thou answerest me againe.

8 Among the Gods (O Lord) is none
with thee to be comparde,
And none can doe as thou alone
the like hath not been heard.

The second part.

9 The Gentiles and the people all
which thou didst make and frame,
Before thy face on knees will fall
and glorifie thy name.

10 For why, thou art so much of might,
all power is thine owne:
Thou workest wonders still in sight,
for thou art God alone.

11 O teach me Lord the way, and I
shall in thy truth proceed:
O ioyne my heart to thee so nie,
that I thy name may dread.

12 O thee my God will I giue prayse,
with all my heart (O Lord)
And glorifie thy name alwayes,
for euer through the world.

13 For why, thy mercy shewed to me
is great and doth excell,
Thou sett my soule at libertie
out from the lower hell.

14 O Lord the proud against me rise
and heapes of men of might,
They seeke my soule, and in no wise
will haue thee in their sight.

15 Thou Lord art mercifull and meeke,
full slacke and slow to wrath:
Thy goodnesse is full great, and eke

thy truth no measure hath.

16 Turne to me and mercy grant,
thy strength to me apply :

Help me and save thine owne servant,
thy handmaides sonne am I.

17 On me some signe of favour shew,
that all my foes may see :

And be ashamed, because Lord thou
doest helpe and comfort me.

Fundamenta tui. Psal. Lxxxvij. I. H.

The holy Ghost promisseth that the Church, as yet in
miserie, after the captivitie of Babylon, should be
restored to great excellency : so that nothing
should be more comfortable then to be numbred
among the members thereof.

Sing this as the 81. Psalme.

That Citie shall full well endure,
her ground worke still doth stay
Upon the holy hill full sure,
it can no time decay.

2 God loves the gates of Sion best,
his grace doth there abide :

He loves them more than all the rest
of Jacobs tents beside.

3 Full glorious things reported be
in Sion and abroad,
Great things I say are said of thee
thou Citie of our God.

4 On Razab I will cast an eye,
and beare in minde the same :

And Babylon shall eke apply,
and learne to know my name.

5 Loe Palestine and Tyre also,
with Ethiopie likewise :

A people old full long agoe
were borne, and there did rise.

6 Of Sion they shall say abroad
that divers men of fame

have there sprung up, and the high God
hath founded fast the same.

7 In their records to them it shall
through Gods deuce appeare,

Of Sion, that the chiefe of all
had his beginning there.

8 The trumpeters with such as sing,
therein great plenty be :

By fountaines and my pleasant springs
are compassed all in thee.

Domine Deus Psal. Lxxxvij. I. H.

The faithfull sore affected by sickness, persecution,
adversitie, and as it were left of God, without any
consolation: yet call on God by faith, and strive
agaist desperation.

Lord God of health, the hope and
stay, thou art alone to me: I call and
cry throughout the day, and all the
night to thee. 2. Let my prayers soone

ascend unto thy light on high: Incline
thine eare (O Lord) intend, and hearken

to my cry.

3 For why, my soule with woe is filld
and doth in trouble dwell,
My life and breath doth almost yeeld
and draweth nigh to hell.

4 I am esteemd as one of them
that in the pit doe fall,
And made as one among those men
that have no strength at all.

5 As one among the dead, and free
from things that here remaine,
It were more easie for me to be
with them the which are slaine.

6 As those that lie in graue I say,
whom thou hast cleave forgot:
The which thy hand hath cut away,
and thou regardst them not.

7 Pea like to one shut by full sure
within the lower pit,
In places darke and all obscure
and in the depth of it.

8 Thine anger and thy wrath I know
full force on me doth lie,
And all thy stormes agaunt me rise
my soule to wepe and cry.

9 Thou puttst my friends far off from me
and makest them hate me sore,
I am shut up in prison fast
and can come forth no more.

10 By sight doth faile through griefe to see
I call to thee O God:
Throughout the day my hands also
to thee I stretch abroad.

The second part.

11 Doest thou unto the dead declare
thy wondrous workes of fame,
Shall dead to life againe repaire
and prayse thee for the same?

12 Or shall thy loving kindnesse Lord
be preached in the graue,
Or shall with them that are destroyd,
thy truth her honour have?

13 Shall they that lie in darke still losse
of all thy wonders wote?
Or there shall they thy iustice know
where all things are forgot?

14 But I (O Lord) to thee alway
doe cry and call apace,
My prayer eke ere it be day
shall come before thy face.

15 Why doest thou O Lord abhor my soule
in griefe that seeketh thee,
And now O Lord why doest thou hide
thy face away from me?

16 I am as flint, as drying flint

from

from youth this many a yeere:
The terrors which doe bere me ill,
with troubled mind I beare.

17 The furies of thy wrathfull rage,
full sore vpon me fall:

Thy terrours eke doe not asswage,
but me oppresse withall.

18 All day they compass me about,
as water at the tide:

And all at once with streames full stout
beset me on each side.

19 Thou settest far from me my friends,
and loners euery one:

Pea and mine old acquaintance all,
out of my sight are gone.

Misererecordia. Psal. Lxxxix. I. H.

David praisth God, for his conent made be-
twene him and his elect by Iesus Christ, then he
complaineth of the desolation of his kingdome, so
that the promise seemed to be broken. Finally he
prayeth to be deliuered from afflictions mentio-
ning the shortnesse of mans life, and confirming
him selfe by Gods promises.

Sing thou as the 67. Psalme.

T sing the merites of the Lord,
my tongue shall neuer spare,
And with my mouth from age to age,
thy truth I will declare:

2 For I haue said that mercy shall
for euermore remaine,

In that thou doest the heauens stay,
thy truth appeareth plaine.

3 To mine elect, saith God, I made
a conenant and bestest,

My seruant David to perswade,
I swore and did protest.

4 Thy seede for euer I will stay,
and stablish it full fast:

And still vphold thy throne alway,
from age to age to last.

5 The heauens shew with ioy and mirth
thy wondrous workes O Lord:

Thy Saints within thy Church on earth
thy faith and truth record.

6 Who with the Lord is equall then,
in all the clouds abroad:

Among the sonnes of all the gods,
what one is like our God?

7 God in assemble of his Saints,
is greatlie to be dread:

And ouer all that dwell about,
in terror to be had.

8 Lord God of hosts in all the world,
what one is like, to thee?

Ou euery side most mightie Lord,
thy truth is scene to vs.

9 The raising sea by thine aduice,
thou ruledst at thy will:

And when the waues thereof arise,
thou makest them calme and still.

10 And Egypt thou Lord hast subdued:
and thou hast it destroyed:

Pea thou thy foes with mightie arme,
hast scattered all abroad.

The second part.

11 The heauens are thine and still haue ben
likewise the earth and land

The world with all that is therein,
thou foundedst with thy hand.

12 Both North & South, with East & West
thy selfe did make and frame.

Both Tabor mount and eke Hermon,
reioyce and praise thy name.

13 Thine arme is strong and full of power:
all might therein doth lie:

The strength of thy right hand each houre,
thou livest vpon hye.

14 In righteounesse and equitie,
thou hast thy seate and place:

Mercy and truth are still with thee,
and goe before thy face.

15 That folke is blest that knoweth aright:
thy present power O God:

For in the fauour of thy light,
they walke full safe abroad.

16 For in thy Name throughout the day,
they ioy and much reioyce:

And through thy righteounesse haue they
a pleasant fame and noice.

17 For why? their glorie, strength and aid
in thee alone doth lie:

Thy goodnesse eke that hath vs staid,
hall lift our hope on hye.

18 Our strength that doth defend vs well,
the Lord to vs doth bring,

The holy one of Israel,
he is our guide and King,

19 Sometime thy will vnto thy Saints,
in visions thou didst shew:

And thus then didst thou say to them,
thy mind, to make them know:

20 A man of might I haue erect,
your King and guide to be:

And let him by whom I elect,
among the folke to me.

The third part.

12 My seruant David I appoint,
whom I haue searched out:

And with my holy ope anoint,
him king of all the rout.

22 For why? my hand is reade still,
with him for to remaine:

And with mine arme also I will,
him strengthen and sustaine.

23 The enemies shall him not oppresse,
they shall him not denour:

Ne yet the sonnes of wickednesse,
on him shall haue no power.

24 His foes likewise I will destroy,
before his face in light:

And those that hate him I will plague,
and strike them with my might.

25 My truth and mercy eke withall,
hall still vpon him lie:

And in my name his hope eke shall
be lifted vp on hye:

26 His kingdome I will set to be,
vpon the sea and land:

And eke the running floods shall he,
embrace with his right hand.

27 He shall depend with all his heart
on me and thus shall say:

My Father and my God thou art,

my rocke of health and stay.
 28 As one strik boate I will him take,
 of all on earth that springs:
 29 My might and honor I shall make,
 above all worldly kings.
 30 My mercy shall be with him still,
 as I my selfe haue told:
 My faithfull covenant to fulfill,
 my mercie I will hold.
 31 And cle his seede I will sustaine,
 for euer strong and sure:
 So that his seate shall still remaine,
 while heauen doth endure.
The fourth part.
 32 If that his tonnes forlake my law,
 and to begin to swaue:
 And of my iudgements haue none awe,
 nor will not them obserue.
 33 Or if they doe not die aright,
 my statutes to them made:
 And set all my commandements light,
 and will not keepe my trade.
 34 Then with my rod will I begin,
 their doings to amend:
 And so with scourging for their sinne,
 when that they doe offend.
 35 My mercy yet and my goodnesse,
 I will not take him fro:
 Nor handle him with craftinesse,
 and so my truch forgoe.
 36 But sure my covenant I will hold
 with all the I haue spoke:
 No word the which my lips haue told,
 shall alter or be broke.
 37 Once swaue I by my holinesse,
 and that performe will I:
 With Dauid I shall keepe promise,
 to him I will not lie.
 38 His seede for euermore shall raigne,
 and eke his throne of might:
 As doth the Sunne it shall remaine,
 for euer in my sight:
 39 And as the Moone within the skie,
 for euer standeth fast,
 A faithfull witnesse from on hie,
 so shall his kingdome last.
 40 But now O Lord thou doest reiect,
 and now thou changest cheare:
 Yea thou art wroth with thine elect,
 thine owne annointed beare.
 41 The covenant with thy seruant made,
 Lord thou hast quite undone:
 And downe vpon the ground also,
 hast cast his royall crowne.
The fift part.
 42 Thou pluckst his bedges vp with might,
 his walles thou dost confound:
 Thou bearest eke his bulwarkes downe,
 and breakest them to the ground.
 43 That he is sore desitoid and toyme,
 of commers by throughout:
 And sois made a mocke and scorne,
 to all that dwell about.
 44 Thou their right hand hast liued vp
 that him to thee annoy,
 And all his foes that him deuour:
 lo: thou hast made to toy.

45 His words edge thou dost take away,
 that should his foes withstand:
 To him in warre no victorie,
 thou giuelt no vpper hand.
 46 His glory thou doest also waite,
 his throne, his toy, his mirth,
 By thee is ouerthrowne and cast,
 full low vpon the earth.
 47 Thou hast cut off and made full short
 his youth and lustie daies:
 And raised of him an ill report,
 with shame and great dispraise.
 48 How long away from me O Lord,
 for euer wilt thou turne?
 And shall thine anger still alway,
 as fire consume and burne?
 49 O call to mind remember then,
 my time consumeth fast:
 Why hast thou made the tonnes of men,
 as things in vaine to wast?
 50 What man is he that liueth heere,
 and death shall neuer see?
 From the hand of hell his soule,
 shall he deliuer free?
 51 Where is O Lord thine old goodnesse,
 to oft declar'd before me:
 Which by thy truch and uprightnesse,
 to Dauid thou hast sware?
 52 The great rebukes to mind I call,
 that on thy seruant lie:
 The rayling of the people all,
 borne in my breast haue I.
 53 Altherewith O Lord thine enemies,
 blasphem'd haue thy name:
 The steps of thine annointed one,
 they cease not to defame.
 54 All praise to thee O Lord of hostes,
 both now and eke for aye:
 Through skie and earth, and all the coastes,
 Amen, Amen I say.

Domine refugium. Psal. XC. I. H.
 Moses seeing the people, neither admonished by the
 breuity of their life, nor by plagues, to be thanke-
 full, prayeth God to turne their hearts, and con-
 tinue his mercies toward them, and their posterie-
 tie for euer.

Sing this as the 78. Psalm.

Thou Lord hast bene our sure defence,
 our place of ease and rest:
 In all times past, yea so long since,
 as cannot be exprest.
 2 Ere there was made mountaine or hill,
 the earth or world abroad:
 From age to age and alwaies still,
 for euer thou art God.
 3 Thou grindest man through griefe & paine
 to dust of clay and then:
 And then thou layest againe returne,
 againe ye somes of men.
 4 The lasting of a thousand yeere,
 what is it in thy sight?
 As yest day it doth appeare,
 or as a watch by night.
 5 So soone as thou dost scatter them,
 then is their life and trade,
 All as a sleepe, and like the grasse,
 whose beaurie soune doth fade.

6 Which in the morning shines full bright,
but fadeeth by and by:
And is cut down ere it be night,
all withered, dead and dry.

7 For through thine anger we consume,
our might is much decayd:
And of thy feruent wrath and fume,
we are full sore afraid.

8 The wicked workes that we haue wrought
thou setst before thine eie:
Our priuie faults, yea eke our thoughts,
thy countenance doth spie.

9 For through thy wrath our days do wast,
thereof doth nought remaine:
Our yeares consume like words of blast,
and are not call'd againe.

10 Our time is threescore yeares and ten
that we do liue on mould:
If one see fourscore, surely then
we count him wondrous old.

The second part.

11 Yet of this time thy strength and chiefe,
the which we count vpon:
Is nothing else but painefull griefe,
and we like blasse are gone.

12 Altho once doth know what strength is
what might thine anger hath: (there,
D; in his heart who doth thee feare,
according to thy wrath?

13 Instruct vs Lord to know and try,
how long our daies remaine:
That then we may our hearts apply,
true wisdom to attaine.

14 Returne O Lord, how long wilt thou,
forth on in wrath proceed?
Shew fauour to thy seruants now,
and helpe them at their need.

15 Refresh vs with thy mercie soone,
and then our ioy shall be:
All times as long as life doth last,
in heart reioyce shall we.

16 As thou hast plagued vs before,
now aldo make vs glad:
And for the yeares wherein full sope
affliction we haue had.

17 O let thy worke and power appeare,
and on thy seruants light:
And shew vnto thy children deare,
thy glory and thy might.

18 Lord let thy grace and glory stand,
on vs thy seruants thus:
Confirm the workes we take in hand,
Lord prosper them to vs.

Qui habitat. Psal. XCj. I. H.

He describeth the assurance he liueth in, that com-
mitteeth him else wholly to Gods protection in all
temptation, & promise of God to those that loue
him, know him, and trust in him to deliuer them,
and giue them immortal glory.

Sing this as the 99. Psalme.

H E that within the secret place
of God most high doth dwell:
In shadow of the mightiest grace,
at rest shall keepe him well.

2 Thou art my hope and my strong hold,
I to the Lord will lay:
For God is he, in him will I
my whole affiance stay.

3 He shall defend thee from the snare,
the which the hunter laid:
And from the deadly plague and care
whereof thou art afraid.

4 And with his wings will couer thee,
and keepe thee safely there:
His faith and truth thy fence shall be,
as sure as shield and speare.

5 So that thou shalt not need I say,
to feare or be affright:
Of all the shafts that fly by day,
nor terror of the night.

6 For of the plague that pinisse
doth walke in darke to fast:
Nor yet of that which doth destroy
and at noone day doth wast.

7 Pea at thy side as thou dost stand,
a shoulard dead shall be:
Ten thousand eke at thy right hand,
and yet thou shalt be free.

8 But thou shalt see it for thy part,
thine eyes shall well regard:
That euen like to their desert,
the wicked haue reward.

9 For why? O Lord I onely lust,
to stay my hope on thee:
And in the highest I put my trust,
my sure defence is he.

10 Thou shalt not need none ill to feare,
with thee it shall not melt:
Nor yet the plague shall once come neere
the house where thou dost dwell.

11 For why? vnto his Angels all,
with charge commandeth hee:
That still in all thy wayes they shall
preserve and prosper thee.

12 And in their hands shall thee beare by,
still waiting thee vpon:
So that thy foot shall neuer chancel,
to turne as any stone.

13 Upon the Lion thou shalt go,
the adder kill and long:
And tread vpon the Lyons yong,
with Dragons stout and strong.

14 For he that trusteth vnto me,
I will dispatch him quicke:
And him defend because that he,
doth know my name aright.

15 When he for helpe on me doth cry,
an answer I will giue:
And from his griefe take him will I,
in glorye for to liue.

16 With length of yeares & days of wealth
I will fulfill his time:
The goodnesse of my lauing health,
I will declare to him.

Bonum est. Psal. XCij. J. H.

A Psalme for the Sabbath, to stirre vp the people
to acknowledge & praise God in his worke. Da-
uid reioyceth therein: but the wicked consider
not that the vngodly, when he is most flourishing,
shall most speedily perish, in the end is described
the felicity of the iust placed in the house of God,
in praise of the Lord.

Sing this as the 83. Psalme.

I T is a thing both good and meet,
to praise the highest Lord:

And to thy name O thou most high,
to sing with one accord.

2 To shew the kindnes of the Lord
betime ere day be light:

And eke declare his truth abroad,
when it doth draw to night.

3 Upon ten stringed instrument,
on Lute and Harpe so sweet:

With all the mirth you can invent,
of instruments most meet.

4 For thou hast made me to reioyce,
in things so wrought by thee:

And I haue ioy in heart and voyce,
thy handy works to see.

5 O Lord how glorious and how great,
are all thy works so stout:

So deeply are thy counsels set,
that none can try them out.

6 The man without hath not the wit,
this geare to passe to bring:

And all such fooles are nothing fit,
to vnderstand this thing.

7 When to the wicked at their will,
as grasse do spring full fast:

They when they flourish in their ill,
for euer shall be wast.

8 But thou art mighty Lord most high,
yea thou dost raigne therefore:

In euery time eternall,
both now and euermore.

9 For why? O Lord behold and see,
behold thy foes I say:

How all that worke iniquity,
shall perish and decay.

10 But thou like as an Unicorn,
shalt lift mine horne on high:

With fresh and new prepared oyle,
thine oynted King am I.

11 And of my foes before mine eyes,
shall see the fall and shame

Of all that vp against me rise,
mine eare shall heare the same.

12 The iust shall flourish vp on hie,
as Date trees bud and blow:

And as the Cedars multiply,
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our God:

Within his courts they spring apace,
and flourish all abroad.

14 And in their age most fruit shall bring,
both fat and well becene:

And pleasantly both bud and spring,
with boughes and branches Greene.

15 To shew that God is good and iust,
and bright in his will:

He is my rocke, my hope and trust,
in him there is none ill.

Dominus regnauit. Psal. XCiiij. I. H.

He praiseth the power of God in the creation of
the world, and beatech downe all people which
lift themselves against his Majesty, and p. ouo-
keth to consider his promise.

Sing this as the 67. Psalme.

The Lord as King aloft doth raigne,
in glory goodly dight.

And he to shew his strength and maine,
hath giue himselfe with might.

2 The Lord likewise the earth hath made,
and shap'd it so sure:

No might can make it more or fade,
at stay it doth endure.

3 Ere that the world was made or wrought
thy seat was set before:

Beyond all times that can be thought,
thou hast been euermore.

4 The floods, O Lord the floods do rise,
they roare and make a noise:

The floods (I say) did enterpise,
and lifted vp their voice.

5 Pea though the stormes arise in light,
though seas do rage and swell:

The Lord is strong and more of might,
for he on high doth dwell.

6 And looke what promise he doth make,
his iournehold to defend:

For iust and true they shall it take,
all times without an end.

Deus ultionum. Psal. XCiiij. I. H.

Hee prayeth God against the violence of tyrants,
comforteth the afflicted by the good issue of their
afflictions, and by the ruine of the wicked.

Sing this as the 73. Psalme.

O Lord thou dost reuenge all wrong-
that office longs to thee:

Such vengeance doth to thee belong,
declare that all may see.

2 Set forth thy selfe, for thou of right,
the earth dost iudge and guide:

Reward the proud and men of might,
according to their pride.

3 How long shall wicked men beare sway,
with lifting vp their voyce?

How long shall wicked men I say,
thus triumph and reioyce?

4 How long shall they with brags burst out,
and proudly prate their fill?

Shall they reioyce which be so stout,
whose workes are euer ill?

5 Thy folke O Lord, thine heritage,
they people and were till now:

Against thy people they do rage,
still daily more and more.

6 The widows which are comfortlesse,
and strangers they distress:

They slay the children fatherlesse,
and none do put them by.

7 And when they take these things in hand,
this talke they haue of thee:

Can Jacobs God this vnderstand?
tush, no he cannot see.

8 O folke without and people rude,
some knowledge now discern:

Pe fooles among the multitude,
at length begin to learne.

9 The Lord which made the eare of man,
he needs of right must heare:

He made the eyes, all things must then,
before his sight appeare.

10 The Lord doth all the world correct,
and make them vnderstand:

Shall he not then your deeds detect,

how can ye scape his hand.

The second part.

11 The Lord doth know the thoughts of his heart he seeth plainly: (man)

The Lord I say mens thoughts doth scan, and findeth them but vaine.

12 But Lord that man is happy sure, whom thou dost keepe in awe.

And though correction dost procure, to teach him in thy law.

13 Whereby he shall in quiet rest, in time of trouble sit:

When wicked men shall be suppress, and fall into the pit.

14 For sure the Lord will not refuse, his people for to take:

His heritage whome he did chuse, he will no time forsake.

15 Untill that iudgement be decreed, to iustice to conuert:

That all may follow her with speed, that are of vpriight heart.

16 But who vpon my part shall stand, against the cursed traine:

Who shall rid me from their hand that wicked works maintaine?

17 Except the Lord had bene mine ayd, mine enemies to expell:

My soule and life had now bene clayd, almost as low as hell:

18 When I did say my foote doth slide, and now am like to fall:

Thy goodnesse Lord did so prouide, to stay me by withall.

19 When with my selfe I misd much, and could no comfort find:

Then Lord thy goodnesse did me touch, and that did ease my mind.

20 While thou inhabit thy selfe and draw with wicked men to sit:

Which with pience in stead of law, much mischief doe commit?

21 For they consult against the life, of righteous men and good:

And in their counsels they are ripe, to shed the guiltlesse blood.

22 But yet the Lord he is to me, a strong defence or locke:

He is my God to whom I flee, he is my strength and rocke.

23 And he shall cause their mischieses all, themselves for to annoy:

And in their malice they shall fall, our God shall them destroy.

Venite exultem. Psal. XCv. J. H.

An earnest exhortation to praise God for the government of the world, and election of his Church, to eschew the rebellion of the old fathers, who tempted God in the wilderness, and therefore entered not the land of promise.

Sing this as the benedictus.

○ Come let vs lift up our voyce, and sing vnto the Lord:
In him our rocke of heathen reioyce,
let vs with one accord.

2 Psea let vs come before his face, to giue him thanks and praise:

In singing Psalmes vnto his grace, let vs be glad alwaies.

3 For why? the Lord he is no doubt, a great and mightie God:

A King about all Gods throughout, in all the world abroad.

4 The secrets of the earth so deepe, and corners of the land:

The tops of hills that are so deepe, he hath them in his hand.

5 The sea and waters all are his, for he the same hath wrought:

The earth and all that therein is, his hand hath made of nought.

6 Come let vs bow and praise the Lord, before him let vs fall:

And kneele to him with one accord, the which hath made vs all.

7 For why? he is the Lord our God, for vs he doth provide:

We are his flocke he doth vs feede, his sheepe and he our guide.

8 To day if ye his voice will heare, then harden not your heart:

As ye with grudging many a yeare, prouokt me in desert.

9 Whereas your fathers tempted me, my power for to proue:

My wondrous works when they did see, yet still they would me moue.

10 Twise twentie yeares they did me grieue and I to them did say:

They erre in heart, and not beleue, they haue not knowne my way.

11 Wherefore I sweare when that my wrath, was kindled in my breast:

That they should neuer tread the path, to enter in my rest.

Cantate Dom. Psal. XCvi. J. H.

An exhortation both to the Iewes and Gentiles, to praise God for his mercie. And this specially ought to be reserved to the Kingdome of Christ.

Sing this as the 37. Psalme.

Sing ye with praise vnto the Lord, new songs of ioy and mirth:

Sing vnto him with one accord, all people on the earth.

2 Psea sing vnto the Lord I say, praise ye his holy name:

Declare and shew from day to day, saluation by the same.

3 Among the heathen eke declare, his honour round about:

To shew his wonders doe not spare, in all the world throughout.

4 For why? the Lord is much of might, and worthy praise alway:

And he is to be dread of right, about all Gods I say.

5 For all the Gods of heathen folke, are Idols that will fade:

But yet our God he is the Lord, that hath the heavens in ade.

6 All praise and honour eke do dwell, for aye before his face:

Both might and power likewise excell,
within his holy place:

7 Ascribe vnto the Lord alway,
ye people of the world:

All might and worship eke I say,
ascribe vnto the Lord.

8 Ascribe vnto the Lord also,
the glory of his name:

And eke into his courts doe goe,
with gifts vnto the same.

The second part.

9 Fall downe and worship ye the Lord,
within his temple bright:

Let all the people of the world,
be fearefull at his sight.

10 Tell all the world be not agast,
the Lord doth raigine aboue:

Pea he hath set the earth to fall,
that it can neuer moue.

11 And that it is the Lord alone,
that rules with Princely might:

To iudge the nations euery one,
with equitie and right:

12 The heauens shall great ioy begin,
the earth eke shall reioyce:

The sea with all that is therein,
shall shoute and make a noise.

13 The field shall ioy, and euery thing,
that springeth on the earth:

The wood and euery tree shall sing,
with gladnesse and with mirth.

14 Before the presence of the Lord,
and comming of his might:

When he shall iustly iudge the world,
and rule his folke with right.

Dominus, eg. Psal. XCvij. J. H.

David exhorteth all to reioyce for the comming of
the Kingdome of Christ, deadfull to the rebels
and Idolaters, & ioyfull to the iust, whome he
exhorteth to innocency, to reioycing and thank-
giuing.

Sing this as the 95. Psalme.

The Lord doth raigine, whereat the earth,
may ioy with pleasant voice:

And eke the fies with ioyfull mirth,
may triumph and reioyce.

2 Both clouds and darknesse eke do swell
and round about him beat:

Pea right and iustice euer dwell,
and bide about his seat.

3 Pea fire and heat at once doe turne,
and goe before his face:

Which shall his foes and enemies burne,
abroad in euery place.

4 His lightnings eke full bright did blaze,
and to the world appeare:

Whereat the earth did looke and gaze,
with dread and deadly feare.

5 The hills like waxe did melt, in sight
and presence of the Lord:

They fied before that rulers might,
which guideth all the world.

6 The heauens eke declare and shew,
his iustice all abroad:

That all the world may see and know,
the glory of our God.

7 Confusion sure shall come to such,
as worship idols vaine:

And eke to those that glory much,
in idle pictures to maintaine.

8 For all the foles of the world,
which they as Gods doe call:

Shall feeble the power of the Lord,
and downe to him shall fall.

9 With ioy shall Sion heere this thing,
and Juda shall reioyce:

For at thy iudgements they shall sing,
and make a pleasant noise.

10 That thou O Lord art set on high,
in all the earth abroad:

And art exalted wondrously,
aboue each other God.

11 All ye that loue the Lord doe this,
hate all things that are ill:

For he doth keepe the soules of his,
from such as would them spill.

12 And light doth spring vp to the iust,
with pleasure for his part:

Great ioy with gladnesse, mirth, and lust,
to them of vpright heart.

13 Perighteous in the Lord reioyce,
his holinesse proclaim:

Be thankfull eke with heart and voyce,
and mindefull of the same.

Cantate Dom. Psal. XCvij. I. H.

An earnest exortatio to al creatures to praise the
Lord for his power, mercie, and felicitie in his
promise by Christ, by whom he hath communi-
cated his saluation to all nations.

Sing this as the 95. Psalme.

O Sing ye now vnto the Lord,
a new and pleasant song: (world)

For he hath wrought throughout the
his wonders great and strong.

2 With his right hand full worthily,
he doth his foes deuour:

And get him selfe the victorie,
with his owne arme and power.

3 The Lord doth make the people know,
his saving health and might:

The Lord doth eke his iustice shew,
in all the Weathers sight.

4 His grace and truth to Israel,
in mind he doth record:

That all the earth hath seene right well,
the goodnesse of the Lord.

5 Be glad in him with ioyfull voyce,
all people on the earth:

Give thanks to God, sing, and reioyce,
to him with ioy and mirth.

6 Upon the Warpe vnto him sing,
give thanks to him with Psalmes:

Reioyce before the Lord our King,
With trumpets and with Psalmes.

7 Pea let the Sea, with all therein,
for ioy both roare and swell:

The earth likewise let it begin,
with all that therein dwell.

8 And let the founts reioyce their fies,
and clap their hands apace:

And eke the mountaines and the hills,
before the Lord his face.

9 For he shall come to iudge end try,
the world and every wight:
And rule the people mightily,
with iustice and with right.

Dom. regnauit. Psal. XCix. I. H.

He commeth with the power, equi tie, and excellency
of the kingdome of God by Christ, ouer the Iews
& Gentiles, prouoking the to magnifie the same,
& to feare the Lord, as the ancient Fathers, Mo-
ses, Aaron, and Samuel, who calling vpon God
were heard in their prayers.

Sing this as the 95. Psalme.

The Lord doth raigne, although at it
the people rage full ore:

Pea he on Cherubins doth sit,
though all the world do roare.

2 The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mighty name,
for it is fearfull lure:

And let them magnifie the same,
that holy is and pure.

4 The princely power of our King,
doth loue iudgement and right:
Thou rightly rulest every thing,
in Iacob through thy might.

5 To praise the Lord our God denie,
all honour to him doe:

His footstool worshipping him before,
for he is holy too.

6 Moses, Aaron and Samuel,
as Priests on him did call:

When the did pray he heard them well,
and gaue them answer all.

7 Within the cloud to them he spake,
then did they labour still:

To keepe such lawes as he did make,
and pointed them vntill.

8 O Lord our God thou didst them heare
and answered them againe:

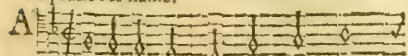
Thy mercy did on them appeare,
their deeds didst thou maintaine.

9 O laud and praise our God and Lord,
within his holy hill:

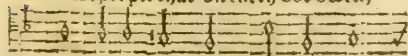
For why? our God is throughout the world,
is holy euer still.

2. Iubilate Deo omnis. Psal. C. F. H.

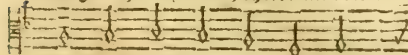
He exhorteth all men to serue the Lord, who hath
made vs to enter into his Courts and assembly
to praise his name.



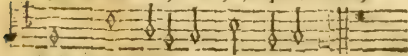
Let people that on earth doe dwell,



Sing to the Lord with cheerefull voice:



With loue with feare, his praise forth



tell. Come ye before him and reioyce.

2 The Lord ye know is God inde, D,

without our y^e he did vs make.
3 Alle are his fl ecke he doth vs feed,
and for his shepe he doth vs take.

4 Enter then his gates with praise,
approch with ioy his courts vnto:
Praise, laud, and blesse his name alwaies,
for it is seemly so to doe.

5 For why? the Lord our God is good,
his mercy is for euer lure:
His truth at all times firmly stood,
and shall from age to age endure.

Another of the same.

Sing this as the 68. Psalme.

1 O God the Lord be glad and light,
praise him throughoat the earth:

Serue him and come before his sight,
with singing and with mirth.

2 Know that the Lord our God he is,
he did vs make and keepe:

Not we our selues, for we are his
owne flocke and pasture sheepe.

3 O goe into his gates alwaies,
giue thanks within the same:

Within his Courts let forth his praise,
and laud his holy name.

4 For why? the goodnesse of the Lord,
for euer more doth raigne:
From age to age throughout the world,
his truth doth still remaine.

Miserericordiam. Psal. Ci. N.

David describeth what gouernmet he will obteine
in his house and kingdome, by rooting out the
wicked, and cherishing the godly persons.

Sing this as the 18. Psalme.

1 Mercy will and iudgement sing,
O Lord God vnto thee:

2 And wisely doe in perfect way,
vntill thou come to me.

3 And in the midst of my house walke,
in purenesse of my spirit:

And I no kind of wicked thing,
will let before my sight.

4 I hate their works that fall away,
it shall not cleaue to mee:

From me shall part the froward heart,
none euill will I see.

5 Him will I stroy that slandereth
his neighbour priuily:

The lofty heart I cannot beare,
nor him that looketh hic.

6 Mine eyes shall be on them, within
the land that falsefull be:

In perfect way who walketh shall
be I ruant vnto me.

7 I will no guiltfull person haue,
within my house to dwell:

And in my presence he shall not
remaine that lies doth tell.

8 Betimes I will destroy euen all
the wicked of the land:

That I may from Gods citie cut
the wicked workers hand.

Domine exaudi. Psal. Cii. N.

It seeme that this prayer was appoin ed by the
Apostles to pray in the capiti y of Babylon. A co-
solation for the building of the Church, whereof
followeth

followeth the praise of God to be published vnto all posterities. The consuetudine of the Gentiles and stabilitie of the Church.

Sing this as the 67. Psalme.

- O** Hear my prayer Lord, and let my cry come vnto thee:
2 In time of trouble do not hide thy face away from me.
3 Incline thine eares to me, make hast to heare me when I call:
 For as the smoke doth fade, so do my dayes consume and fail.
4 And as a harty my bones are burnt, my heart is litten dead:
 And withers as the grasse, that I forget to eat my bread.
5 By reason of my growing voyce, my bones cleave to my skin:
6 As Pellican in wilderness, lych case now am I in.
7 And as an Owle in desert is, so I am such a one:
 I watch, and as a sparrow on the house top, am alone.
8 Lo daily in reprochfull wise, mine enemies do me leorne:
 And they that do against me rage, against me they haue sworne.
9 Surely with ashes as with bread, my hunger I haue fild:
 And mingled haue my drinke with teares that from mine eyes haue fild.
10 Because of thy displeasure Lord, thy wrath and thy disdain:
 For thou hast lifted me aloft, and cast me downe againe.
11 The daies wherein I passe my life, are like the fleeting shade:
 And I am withered like the grasse, that loose away doth fade.
12 But thou O Lord for euer dost remaine in steady place:
 And thy remembrance euer doth abide from race to race.

The second part.

- 13** Thou wilt arise and mercy thou to Sion wilt extend:
 The time of mercy, now the time forget is come to end.
14 For euen in the towrs thereof thy seruants do delight:
 And on the bux thereof they haue compassion in their pite.
15 Then shall the heathen people feare the Lords most holy name:
 And all the kings on earth shall dread thy glory & thy fame.
16 Then when the Lord the mighty God, againe shall Sion reare:
 And then when he most nobly in his glory shall appeare.
17 To prayer of the desolate, when he himselfe shall bend:
 When he shall not disdain vnto their prayers to attend.
18 This shall be written for the age, that after shall succeed:
 The people yet increas'd,

the Lords renowne shall spread.

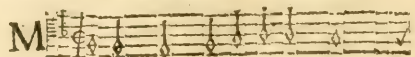
- 19** For he from his sanctuary, hath looked downe below:
 And out of heauen hath the Lord beheld the earth also.
20 That of y mourning captiue he might heare the wofull cry:
 And that he might deliuer those, that damned are to die.
21 That they in Sion may declare, the Lords most holy name:
 And in Ierusalem let forth the praises of the same.
22 Then when the people of y land and kingdomes with accord:
 Shall be assembled for to doe, their seruice to the Lord.

The third part.

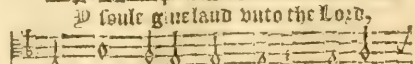
- 23** By former force of strength he hath abated in the way:
 And shorter he did cut my daies, thus I therefore did say:
24 By God in midst of all my daies, now take me not away:
 Thy yeares endure eternally, from age to age for aye.
25 Thou the foundation of the earth, before all times hast layd:
 And Lord the heauens are the worke, which thine owne hands haue made.
26 Pea they shall perishe and decay, but thou shalt last for aye:
 And they shall all in time waxe old, euen as a garment will.
27 Thou as a garment shalt them change, and changed shall they be:
 But thou dost still abide the same, thy yeares doe neuer see.
28 The children of thy seruants shall, continually endure:
 And in thy sight their happy seed for euer shall stand sure.

Benedic anima. Psal. Cij. T. S.

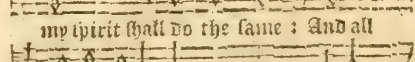
The Prophet prouoketh men and Angels, and all creatures to praise the Lord for his fatherly mercies, in deliuerance of his people from euils, in his providence ouer all things, and in preseruati- on of the faithfull.

M 

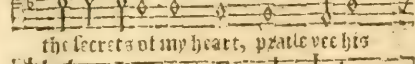
O soule giue laud vnto the Lord,



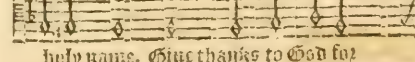
my spirit shall do the same: And all



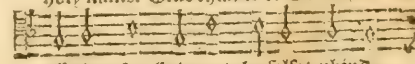
the secrets of my heart, praise wee his



holy name. Give thanks to God for



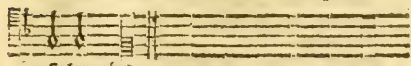
all his gift: Hew not thy selfe vnkind,



And



And suffer not his benefits to slip out



of thy mind.

- 3 That gave thee pardon for thy faults,
and thee restore againe:
For all thy weake and fraile disease,
and heald thee of thy paine.
- 4 That did redeme thy life from death,
from which thou couldst not flee:
His mercy and compassion both,
he did extend to thee.
- 5 That filld with goodnesse thy desire,
and did prolong thy youth:
Like as the Eagle calls her bill,
whereby her age reneweth.
- 6 The Lord with iustice doth repay,
all such as be oppressd:
So that their sufferings and their wrongs,
are turned to the best.
- 7 His wayes and his commandements,
to Moses he did show:
His counsels and his valiant acts,
the Israelites did know.
- 8 The Lord is kind and mercifull,
when sinners doe him grieve:
The slowest to conceale a wrath,
and readiest to forgive.
- 9 He chides not vs continually,
though we be full of strife:
Nor keeps our faults in memory,
for all our sinfull life.
- 10 Nor yet according to our sins,
the Lord doth vs regard:
Nor after our iniquities,
he doth vs not reward.
- 11 But as the space is wondrous great,
twixt earth and heaven above:
So is his goodnesse much more large,
to them that do him loue.
- 12 God doth remoue our sinnes from vs,
and our offences all:
As far as is the Sunne rising,
full distant from his fall.

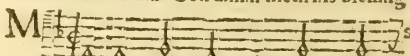
The second part.

- 13 And looke what pittie parents Deare,
vnto their children beare:
Like pittie beareth God to such,
as worship him in feare.
- 14 The Lord that made vs knows our shape,
our mould and fashion iust:
How weake and fraile our nature is,
and how we be but dust.
- 15 And how the time of mortall men,
is like the withering Hare:
Like the flower right faire in field,
that fades full soone away.
- 16 Whose glasse and beauty stoymy winds,
doe vterly disgrace:
And make that after their afflict,
such blossoms haue no place.

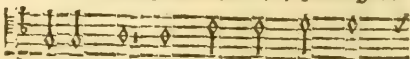
- 17 But yet the goodnesse of the Lord,
with his shall euer stand:
Their childrens children do receaue,
his right couline at hand.
- 18 I meane which keepe his covenant,
with all their whole desire:
And not forget to do the thing,
that he doth them require.
- 19 The heauens his are made the seat,
and footstool of the Lord,
And by his power imperiall,
he gouernes all the world.
- 20 Ye Angels which are great in power,
praise ye and blesse the Lord:
Which to obey and do his will,
immediatly accord.
- 21 Ye noble hostes and ministers,
cease not to laud him still:
Which ready are to execute,
his pleasure and his will.
- 22 Praise all his workes in euery place,
praise ye his holy name:
By heart, my mind, and eke my soule,
praise ye alio the same.

Benedic anima. Psal. Ciiii. VV. R.

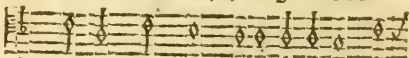
A thanksgiving for the creation of the world, and
gouernance of the same by his maruailous
providence. Also a prayer against the wicked, who
are occasions that God diminisheth his blessing



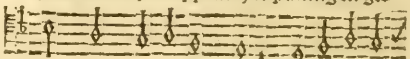
Y soule praise the Lord, speake good



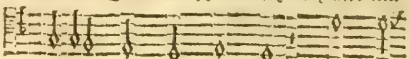
of his name: O Lord, our great God



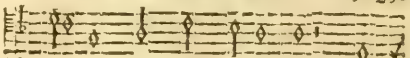
how dost thou appeare, so passing in glo-



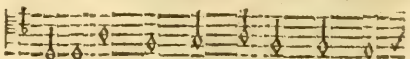
rie, that great is thy fame: Honor and ma-



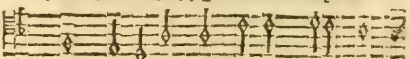
iestie in thee shine most cleare: With lighte



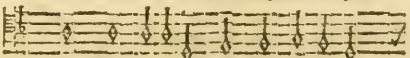
as a robe, thou hast thee beclad, where-



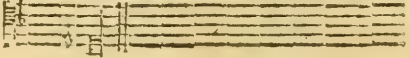
by all the earth thy greatnesse may see.



The heauens in such sort thou alio hast



spread, that it to a curtaine compared



may be.

3 His chamber beames lie,
in the clouds full lure;
Which as his chariots,
are made him to beare.
And there with much swiftness,
his courie doth endure:
Upon the wings riding,
of wind in the aire.
4 He maketh his spirits,
as heralds to goe:
And lightnings to scree,
we see also prest,
His will to accomplish,
they turne to and fro:
To saue or consume things,
as seemeth him best.

5 He grounded the earth,
so firmly and fast:
That it once to moue,
none shall haue such power.
6 The deepe a faire covering,
for it made thou hast:
Which by his owne nature,
the hills would deuour.
7 But at thy rebuke,
the waters do flee:
And to giue due place,
thy word to obey:
At thy voice of thunder,
so fearefull they be:
That in their great raging,
they hast loone away.

8 The mountaines full high,
they then vp ascend:
If thou do but speake,
thy word they fulfill.
So likewise the vailies,
most quickly descend:
Where thou them appointest,
remaine they do still.
9 Their bounds thou hast set,
how farre they shall run:
So as in their rage,
not that passe they can:
For God hath appointed,
they shall not returne:
The earth to destroy more,
which made was for man.

The second part,

10 We see under the springs,
so strong streames and lakes,
Which run doe full swift,
among the huge hills.
11 Where both the wild Ases,
their thirst ofennes sake:
And beastes of the mountaines,
thereof drinke their fill.
12 By these pleasant springs,
of fountaines full faire:
The foules of the ayre,
abide shall and dwell.
13 Who moued by nature,
to hop here and there:
Among the greene branches,
their song shall excell.
14 The mountaines to mooue,
the clouds he doth vse:
The earth with his works,
are wholly replene.

15 So as the bruite cattell,
he doth not refuse:
But grasse doth prouide them,
and heards for mans meat:
Pea bread, wine, and oyle,
he made for mans sake:
His face to refresh,
and heart to make strong.
16 The Cedars of Liban,
this great God did make:
Which trees he doth nourish,
that grow vp so long.

17 In those may birds build,
and make there their nest:
In fire trees the Strykes,
remaine and abide.
18 The hie hills are succours,
for wild Goats to rest:
And eke the rocks stony,
for Goats to hide.
19 The Boone then is set,
her lealons to runne:
The daies from the nights,
thereby to discern:
And by the descending,
also of the Sunne:
The cold from heat alway,
thereby we do learne.

20 When darkness doth come,
by Gods will and power:
Then creepe forth do all,
the beastes of the wood.
21 The Lyons range roaring,
their pray to deuour.
But yet it is thou (Lord)
which giueth them food.
22 Allone as the Sunne
is vp, they crye:
To couch in their dens,
then are they full faire.
23 That man to his worke may,
as right doth require:
Till night come and call him,
to take rest againe.

The third part,

24 How sundry (O Lord)
are all thy works found:
With wiledome full great,
they are indeed wrought.
So that the whole world,
of thy praise doth sound:
And as for thy riches,
they passe all mens thought.
25 So as the great sea,
which large is and broad:
Where things that creepe swarme,
and beastes of each sort.
26 There both mighty ships saile,
and some be at roade:
The whale huge and monstrous,
there also doth spote.
27 All things on thee wait,
thou dost them relieue:
And thou in due time,
full well dost them feed.
28 Now when it doth please thee,
the same to giue:
They gather full gladly,
those things which they need.

Thou openest thy hand,
and they find such grace:
That they with good things,
are filled we see.
29 But sore are they troubled,
if thou turne thy face:
For if thou their breath take,
wile dust then they be.

30 Again, when thy spirit,
from thee doth proceed:
All things to appoint,
and what shall ensue.

31 Then are they created,
as thou hast decreed:
And doest by thy goodnesse,
the dry earth reuive.

32 The praise of the Lord,
for ever shall last:
Who may in his workes,
by right well reioyce:
His looke can the earth make,
to tremble full fast:
And likewise the mountaines,
to smooke at his voice.

33 To this Lord and God,
sing will I alwaies:
So long as I live,
my God praise will I,
34 Then am I most certaine,
my words shall him please:
I will reioyce in him,
to him will I cry.

35 The sinners, O Lord,
consume in thine ire:
And eke the peruerse,
them root out with shame.
But as for my soule now,
let it still desire:
And say with the faithfull,
praise ye the Lords name.

Confitemini Dom. Psal. Cx. V.

Hee praiseth the singular goodnesse of God for
chusing a peculiar people to himselfe, neuer
ceasing to do them good euen for his promi-
se sake.

Sing this as the 95. Psalme.

G The praises vnto God our Lord,
and call vpon his name:
Among the people eke declare,
his workes, to spread his fame.
2 Sing ye vnto the Lord I say,
and sing vnto his praise,
And talke of al his wondrous workes
that he hath wrought alwaies.
3 In honour of his holy name,
reioyce with one accord:
And let the heart also reioyce,
of them that seeke the Lord.
4 Seeke ye the Lord, and seeke the strength
of his eternall might:
And seeke his face continually,
in presence of his sight.
5 The wondrous workes that he hath done
keepe still in mindfull heart:
Ne let the iudgements of his mouth
out of our mind depart.
6 Pe that of faithfull Abraham,
his seruant are the seed:

Pe his elect, the children that
of Jacob do proceed.

7 For he, he onely is I say,
the mighty Lord our God:
And his most rightfull iudgements are,
through all the earth abroad.
8 His promise and his covenant,
which he hath made to his:
He hath remembred euermore,
to thousands of degrees.

The second part.

9 The covenant which he hath made,
with Abraham long agoe:
And faithfull oath which he hath sworne,
to Isaac also.

10 And did confirme the same for law,
that Jacob should obey:
And for eternall covenant,
to Israel for aye.

11 When th us he said, loe I to you,
all Canaan land will giue:
The lot of your inheritance,
wherein your seed shall liue.

12 Although their number at that time,
did very small appeare:
Pea very small, and in the land,
they then but strangers were.

13 While yet they walke from land to land,
without a liue abroad:
And while from sundry Kingdomes they,
did wander all abroad.

14 And wrong at no oppressors hands,
he suffered them to take:
But euen the great and mightie Kings,
reproued for their sake.

15 And thus he sayd, touch ye not those,
that mine armed be:
Ne doe the Prophets any harme,
that doe pertaine to me.

16 He calleth a dearth vpon the land,
of bread he stroyed the store:
But he against their time of need,
had sent a man before.

The third part.

17 Euen Joseph which had once bene sold,
to lue a slave in woe:
18 Whose feet they hurt in stockes whose
the iron plect also. (soul)

19 Until the time came when his cause,
was knowne apparently:
The mightie word of God the Lord,
his faultlesse truth did try.

20 The King sent and deliuered him,
from prison where he was:
The ruler of the people then,
did freely let him passe.

21 And ouer all his house he made,
him Lord to beare the sway:
And of his substance made him haue
the rule, and all the day.

22 That he might to his will instruct,
the Princes of the land:
And wisdomes loze his ancient men,
might teach to vnderstand.

23 Then into the Egyptian land,
came Israel also:

And Jacob in the land of Ham,
did live a stranger tho:
24 His people he exceedingly,
in number made to flow:
And over all their enemies,
in strength he made them grow.
25 Whose heart he turned, that they with
his people did intreat: (hate
And did his servants wrongfully,
abuse with false decree.

The fourth part.

26 His faithful servant Moses then,
and Aaron whom he chose:
He did command to goe to them,
his message to disclose.
27 The wondrous message of his signes,
among them they did shew:
And wondrous in the land of Ham,
then did they worke also.

28 Darknesse beset, and it was darke,
instead of brighter day:
And unto his commission,
they did not disobey.
29 He turned their waters into bloud,
he did their fishes slay.
30 Their land brought forth frogs even in the
where their King should lay. (place

31 He spake, and at his voice there came,
great swarms of noisome flies:
And all the quarters of their land,
were filled with crawling lice.
32 He gave them cold and storme hails,
in heat of summer raine:
And fiery flames within their land,
he sent vnto their paine.

33 He smote their vines and all their trees
whereon their figs did grow:
And all their trees within their coasts,
downe did he overthrow.
34 He spake, then Caterpillers did,
and grasshoppers abound:
35 Which eate the grasse in all their land,
and fruit of all their ground.

The fifth part.

36 The first begotten in their land,
eke deadly did he smite:
Plea, the beginning and first fruite,
of all their strength and might.
37 With gold and silver he them brought,
from Egypt land to passe:
And in the number of the Tribes,
no feeble one there was.

38 Egypt was glad and ioyfull then,
when they did thence depart:
For terror and the feare of them,
was fallen into their heart.
39 To shroud them from the parching heat,
a cloud he did display:
And fire he sent to give them light,
when night had hid the day.

40 They asked, and he caused quailles,
to raine at their request:
And fully with the bread of heauen,
their hunger he respect.

41 He opened then the stony rocks,
and water gushed out:

And in the dry and parched grounds,
like rivers ran about.

42 For of his holy covenant,
aye mindfull was he tho:
Which to his servant Abraham,
he pledged long agoe.
43 He brought his people forth with mirth,
and his elect with ioy:
Out of the cruell land, where they,
had lived in great annoy.

44 And of the Heathen men he gaue,
to them the fruitful lands:
The labours of the people eke,
they tooke into their hands.
45 That they his holy statutes might,
obscure for euermore:
And faithfully obey his lawes,
praise ye the Lord therefore.

Consitemini Dom. Psal. Cvi. R.

The people dispersed vnder Antiochus, do magnifie the goodnesse of God among the repentant, and pray to be gathered from among the Heathen, that they may praise his name.

Sing this as the 103. psalme.

Praise ye the Lord, for he is good,
his merite dures for aye:
2 Who can expresse his noble acts,
or all his praise display?
3 They blessed are that iudgement keepe,
and iustly doe away:
4 With fauour of thy people (Lord)
remember me I pray.
5 And with thy saving health (O Lord)
vouchsafe to visite me:
That I the great felicitie,
of thine elect may see.
And with thy peoples ioy, I may
a ioyfull mind possesse:
And may with thine inheritance,
a glorying heart expresse.
6 Both we and eke our fathers all,
haue sinned euery one:
We haue committed wickednesse,
and lewdly we haue done.
7 The wonders great which thou O Lord
hast done in Egypt land:
Our fathers, though they saw them all,
yet did not vnderstand.

For they thy mercies multitude,
did keepe in thankfull mind,
But at the Sea, yea the red sea,
rebelled most vnkind.
8 Yet thelesse he lauded them,
for honour of his name:
That he might make his power knowne,
and spread abroad his fame.

9 The red sea he did then rebuke,
and forthwith it was diuide:
And as in wilderness, so through
the deepe he did them guide.
10 He lauded them from the cruell hand,
of their despightfull foe:
And from the enemies hand he did,
deliuer them also.

The second part.

- 11 The waters they oppressors whelmd,
not one was left alive.
- 12 Then they beleueed his words, and praise
in long they did him giue.
- 13 But by and by vnthankfully,
his words they cleane forgot:
And for his counsell and his will,
they did neglect to wait.
- 14 But lusted in the wilderness,
with fond and greedy lust:
And in the desert tempted God,
the Ray of all their trust.
- 15 And then their wanton minds desire,
he suffered them to haue:
But waiting kennelesse therewithall,
vnto their soule he gaue.
- 16 Then when they lodged in their tents,
at Moles they did grutch:
Aaron the holy of the Lord,
so did they enue much:
- 17 Therefore the earth did open wide,
and Dathan did deuoure:
And all Abirams company,
did come in that houre.
- 18 In their assemblie kindled was,
the hot consuming fire:
And waiting flames did then burne vp
the wicked in his ire.
- 19 Upon the hill of Moab they,
an Idoll calfe did frame:
And there the moulden image they,
did worship of the same.
- Into the likeness of a Calf,
that feedeth on the grasse:
- 20 Thus they their glorie turnd, and all
their honor did deface.
- 21 And God their onely Saviour,
vnkindly they forgot:
Which many great and mightie things,
in Egypt had wrought.

The third part.

- 22 And in the Land of Ham, for them,
most wondrous workes had done:
And by the red sea deadli things,
performed long ago.
- 23 Therefore for their so belwing them,
forgetfull and vnkind:
To bring destruction on them all,
be purposed in his mind.
- Had not his chosen Moles stood
before them in the breake:
To turne his wrath lest he on them
with slaughter should him weake,
- 24 They did despise the pleasant land,
that he beight to giue:
Pea and the words that he had spake,
they did no whit beleue.
- 25 But in their tents with grudging hearts
they wickedly repind:
As is the voyce of God the Lord,
they gaue an hearkning mind.
- 26 Therefore against them lifted he,
his strong reuenging hand:
Them to destroy in wilderness,
ere they should see the land.
- 27 And to destroy their seed among,

the nations with his rod:

- And through the countries of the world,
to scatter them abroad.
- 28 To Baal Deor then they did,
adiuine themselues alio:
And eat the offerings of the dead,
so they forsooke him tho.
- 29 Thus with their owne inuentions,
his wrath they did prouoke:
And in his so inkindled wrath,
the plague vpon them broke.
- 30 But Phines stood vp with scales,
the sinners vile to slay:
And iudgement he did execute,
and then the plague did stay.

The fourth part.

- 31 It was imputed vnto him,
for righteousness that day:
And from henceforth to counted is,
from race to race for aye.
- 32 At waters ke of Meribah,
they did him angry make:
Pea so farre forth that Moles was
then punished for their sake.
- 33 Because they berey his spirit to sore,
that in impatient heat,
his lips spake inaduibly:
his feruor was so great.
- 34 For as the Lord commanded them,
they slew the people that
- 35 But were among the heathen mist,
and learned their works alid.
- 36 And did their Idols serue, which were
their rutine and decay:
- 37 To sende their sons and daughters they
did offer vp and slay.
- 38 Pra with vnkindly murdering knife,
the guiltlesse blood they spilt:
Pea their owne sons and daughters blood
without all cause of guilt.
- Whom they to Canaan Idols then,
offred with wicked hand:
And so with blood of Innocents,
defiled was the land.
- 39 Thus were they stained with the workes
of their owne filthie way:
And with their owne inuentions,
a whoring did they say.
- 40 Therefore against his people was
the Lords wrath kindled sore:
And euen his owne inheritance,
therefore he did abhorre.
- 41 Into the hands of heathen men,
he gaue them for a prey:
And made their foes their Lords, whom they
were forced to obey.

The fifth part.

- 42 Pea and their hartfull enemies,
opprest them in the land.
And they were humbly made to stoope,
as subiects to their hand.
- 43 Full often times from thall had he,
deliuered them before:
But with their counceles they to wrath,
prouokt him euermore.
- Therefore they by their wickednesse,

were

were brought still low to lie.

44 Yet when he saw them in distresse,
he hearkened to their crye.

45 He called to intad his counaunt,
which he to them had sworn;
And by his mercies multitude,
repented him therefore.

46 And fauour he made them to find
before the sight of thole
That led them captiue from their land,
when earst they were their foes.

47 Saue vs O Lord that art our God,
saue vs O Lord we pray:
And from among the hearten folke,
Lord gather vs away.

48 That we may spread the noble praise,
of thy most holy name:
That we may glorie in thy praise,
and sounding of thy fame.

49 The Lord the God of Israel
be blest for euermore:

Let all the people say Amen,
praise ye the Lord therefore.

Confitemini Dom. Psal. Cviij. P. K.

David exhorteth all that are redeemed by he Lord
and gathered vnto him, to giue thanks there-
fore, who by sending prosperitie and aduersity
bringeth men vnto him. Therefore as the right-
eous thereat reioyce, so shall the wicked haue
their mouthes stopp'd.

Sing this as the 96. Psalme.

G Iue thanks vnto the Lord our God,
for gracions is hee.

And that his mercie hath no end,
all mortall men may see.

2 Such as the Lord redeemed hath,
with thanks shall praise his name:
And shew how they from foes are freed,
and how he wrought the same.

3 He gathered them forth of the lands,
that lay so farre about:
From East to West, from North to South,
his hand did lead them out.

4 They wandred in the wilderness,
and strayed from the way:
And found no Citie where to dwell,
that serue might for their stay.

5 Whose thirst and hunger was so great,
in those deserts so void:
That faintnesse did them fore assault,
and eke their soules annoyd.

6 Then did they crye in their distresse,
vnto the Lord for aid:

Who did remove their troublous state
according as they prayd.

7 And by that way which was most right
he led them like a guide:
That they might to a Citie go,
and there also abide.

8 Let them therefore before the Lord,
confesse his goodnesse then:

And shew the wonders that he doth,
before the sonnes of men,

9 For he the empty soule sustains,
whome thirst had made to faint:

The hungrie soule with goodnesse fed,
and them eke did acquit.

10 Such as do dwell in darkenesse deepe

where they of death do waite:
Fast bound to fast such troublous stormes,
as iron chaines do threat.

The second part.

11 For that against the Lords owne words
they sought so to rebell:
Esteeming light his counaels hie,
which dole so far recell:

12 But when he humbled them full low
they then fell downe with grieve:
And none was found so much to helpe,
whereby to get reliefe.

13 Then did they crye in their distresse,
vnto the Lord for aid,
Who did remove their troublous state,
according as they prayd.

14 For he from darkenesse out was brought
and from deaths dreadfull shade:
Bursting with force the iron bands,
which did before him lade.

15 Let men therefore before the Lord,
confesse his kindnesse then.

And shew the wonders that he doth
before the sonnes of men,

16 For he threw downe the gates of brasse
and brake them with strong hand:
Their iron barres he smote in two,
nothing could him withstand.

17 The foolish folke great plagues do feele
and cannot from them wend:
But heape on more to those they haue,
because they do offend.

18 Their soules so much did loath all meat
that none they could abide:
Whereby death had them almost caught,
as they full truely tride.

19 Then did they crye in their distresse,
vnto the Lord for aid:

Who did remove their troublous state,
according as they prayd.

20 For he then sent to them his word,
which healeth did loone restore:
And broughe them from those dangers deepe
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then,

And shew the wonders that he doth
before the sonnes of men.

22 And let them offer sacrifice,
with thanks and also feare:
And speake of all his wondrous workes,
with glad and ioyfull cheare.

23 Such as in Shluis or pittle barkes.
into the seas descend:

Their merchandise throughe fearefull floods
to compass and to end:

24 Those men are forced to behold,
the Lords workes what they see:
And in the dangerous deepe the same,
most maruillous they see.

25 For at his word the stormie wind,
aristh in a rage:

And stirreth by the surges so,
as nought can them allwaage.

26 Then are they lifted vp so hie,
the clouds they seeme to game:

And plunging downe the depth untill,
their soules consume with paine.

27 And like a drunkard to and fro,
now here, now there they creele:
As men with feare of wite bereft,
or had of sence no feele.

28 Then did they crye in their distresse,
vnto the Lord for ayde:
Who did remoue their troublous state,
according as they prayd.

29 For with his word the Lord doth make,
the sturdie skornes to cease:
So that the great waues from their rage,
are brought to rest and peace:
30 Then are men glad when rest is come,
which they so much doe craue:
And are by him in heauen brought,
which they so faine would haue.

The fourth part.

31 Let men therefore before the Lord,
confesse his kindnesse then:
And shew the wonders that he doth,
before the sonnes of men.

32 Let them in presence of the folke,
with praise extoll his name:
And where the Elders doe conuent,
let them there doe the same.

33 For running floods to drie deserts,
he doth oft change and turne:
And dyeth vp as it were dust,
the springing well and bourne.

34 A fruitfull land with pleasures deckt,
full barren doth he make:
When on their flames that dwell therein,
he doth fast vengeance take.

35 Again, the wilderness full rude,
he maketh fruit to beare:
Which pleasant springs of waters cleere,
though none before were there.

36 Wherein such hungry soules are set,
as he doth freely chuse:
That they a Citie may them build,
to dwell in for their vs.

37 That they may sow the pleasant land,
and vineyards also plant:
To yeld them fruites of such increase,
as none may seeme to want.

38 They multiply exceedingly,
the Lord doth blisse them so:
Who doth also their brut beasts make,
by numbers great to grow.

39 But when the faithfull are low brought,
by the oppressors rout:
And minish doe through many plagues,
that compass them about.

40 Then doth he Princes bring to shame,
which did them more oppresse:
And likewise caused them to erre,
within the wilderness.

41 But yet the poore he raised vp,
out of their troubles deepe:
And oft times doth their traine augment,
much like a flocke of sheepe.

42 The righteous shall behold this sight,
and also much reioyce:
Whereas the wicked and peruerse,
with grieve shall stop their voyce.

43 But who is wisse, that now full well,
he may these things record?
For certainly such shall perceiue,
the kindnesse of the Lord.

Paratum cor. Psal. Cuiij. N.

David with heart and voyce praieth the Lord, and
assureth himselve of the promise of God con-
cerning his kingdome ouer Israel, and his power a-
gainst other nations, who though he seeme to for-
saake vs for a time, yet he alone in the end will
cast downe our enemies.

Sing this as the 95. Psalme.

O God my heart prepared is,
and eke my tongue is so:
I will aduance my voyce in song,
in giuing praise alio.

2 Awake my diall and my harpe,
sweete melodies to make:
And in the morning I my selfe,
right early will awake.

3 By me among the people Lord,
still prayest shalt thou be:
And I among the heathen folke,
will sing O Lord to thee.

4 Because thy mercie Lord is great,
aboue the heauens hie:
And eke thy truth doth reach the clouds,
with in the loftie skie.

5 Aboue the starrie heauens hie,
eract thy selfe O God:
And Lord display vpon the earth,
thy glory all abroad.

6 That thy deerey beloued may,
be let at libertie:
Helpe O my God with thy right hand,
and hearken vnto me.

7 God in his holinesse hath spoke,
wherefore my ioy abound:
Sichem I will diuide and meete,
the vale of Succoth ground.

8 And Silad shall be mine owne,
Danassers mine shall be:
My head strength Ephraim, and law,
shall Iuda glorie for me.

9 Moab my washpot, and my shoe.
on Edom I will throw:
Upon the land of Baseltine
in triumph will I goe.

10 Who shall into the City strong,
be guide to conduct me:
O how by whome to Edomland,
conquered shall I be?

11 Is it not thou (O God) which late,
hadst vs forsaken quite?
And thou (O Lord) which with our hoast,
didst not goe forth to fight.

12 Giue vs (O Lord) thy sauing aid,
when troubles doe assaile:
For all the helpe of man is vaine,
and can no whit auale.

13 Through God we shall doe vallant acts,
and worthy of renowne:
He shall subdue our enemies,
yea he shall tread them downe.

Deus laudem. Psal. Cix. N.

David being falsely accuſed by Saules flatterers,
praiſeth God to be p^{er}mitted to deſtroy his enemies,
who repreſent Iudas the traitor or vnto Ieſus Chriſt,
and all like enemies of the Children of God.

Sing this as the 98. Pſalme.

In ſpeechleſſe ſilence doe not hold,
O God thy tongue alwaies:
O God enen thou I ſay that art,
the God of all my praife.
2 The wicked and the quietfull mouth
on me diſcloſed be:
And they with falſe and lying tongue,
haue ſpoken vnto me.
3 They did beſet me round about,
with words of hatefull ſight:
Without all cauſe of my deſert,
againſt me did they fight.
4 For my good will they were my foes,
but then gan I to pray:
My good with ill, my friendlineſſe,
with hate they did repay.
5 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke ſuffer thou,
his hatefull foe to ſtand.
6 When he is iudged, let him then,
condemned be therein:
7 And let the prayer that he makes,
be turned into ſinne:
8 Few be his daies, his charge alſo,
let thou another take:
9 His children let be fatherleſſe,
his Wiſe a widow make.
10 Let his offspring be vagabonds,
to beg and ſeek their bread:
11 Standing out of the waſhed place,
where earſt they haue been fed,
12 Let couetous extortioners,
catch all his goods and loze:
And let the ſtrangers ſpoile the fruit,
of all his toile before.
13 Let there be none to pittie him,
let there be none at all:
That on his children fatherleſſe,
will let their mercy fall.

The ſecond part.

13 And ſo let his poſteritie,
for euer be deſtroyed:
Their names out blotted in the age,
that after ſhall ſucceed.
14 Let not his fathers wickedneſſe,
from Gods remembrance fall:
And let thou not his mothers ſinne,
be done away at all.
15 But in the preſence of the Lord,
let them remaine for aye:
That from the earth their memorye,
he may cut cleane away.
16 With mercie he forgate to ſhew,
but did purſue with ſpight:
The troubled man and fought to ſlay,
the wofull hearted wight.
17 As he did curſing loue, it ſhall
beſide vnto him ſo:
And as he did not bleſſing loue,
it ſhall be far him fro.
18 As he with curſing clad himſelfe,
ſo it like water ſhall:

Into his bowels, and like oyle,
into his bones befall.

19 As garment ſet it be to him,
to couer him for aye:
And as a girdle, wherewith he,
ſhall girded be alway.
20 Doe let this ſame be from the Lord,
the guerdon of my foe:
Pea and of thoſe that euill ſpeake
againſt my ſoule alſo.
21 But thou O Lord that art my God,
deale thou I ſay with me:
After thy name, deliuer me,
for good thy mercies be,
22 Becauſe in depth of great diſtreſſe,
I needy am and poore:
And eke within my pained breaſt,
my heart is wounded loze.
The third part.
23 Euen ſo doe I depart away,
as doth declining ſhade:
And as the Graſshopper, ſo I,
am ſhaken off and fade.
24 With faſting long from needfull food
enterſcled are my knees:
And all her fatneſſe hath my fleſh,
enſcled beene to leſe.

25 And I alſo a vile reproch,
to them was made to be:
And they that did vpon me look,
did ſhake their heads at me.
26 But thou O Lord that art my God,
mine ayd and ſuccour be:
According to thy mercy Lord,
ſaue and deliuer me,
27 And they ſhall know thereby, that this
Lord is thy mightie hand:
And that thou, thou haſt done it Lord,
ſo ſhall they vnderſtand.
28 Although they curſe with ſpite, yet thou,
ſhalt bleſſe with louing voyce:
They ſhall ariſe and come to ſhame,
thy ſeruant ſhall reioyce.
29 Let them be clothed all with ſhame,
that enemies are to me:
And with confuſion as a cloke,
eke covered let them be.
30 But greatly I will with my mouth,
giue thanks vnto the Lord:
And I among the multitude,
his prayſes will reioyce.
31 For he with helpe at his right hand,
will ſtand the poore man by,
And ſaue him from the man that would,
condemne his ſoule to die.

Dixit Dominus. Pſal. Cx. N.

David prophesieth of the power and euerlaſting
kingdome of Chriſt, and of the priethood, which
ſhould put an end to the Priethood of Leuie.

Sing this as the 67. Pſalme.

The Lord did ſay vnto my Lord,
ſit thou on my right hand:
Till I haue made thy foes a ſcoole,
whercon thy ſerue may ſtand.
2 The Lord ſhall out of Zion ſend,
thy ſerue of thy might:

Amid thy mortall foes be thou,
the ruler in their sight.

3 And in the day on which thy raigue,
and power they shall see:
Then hereby freewill offerings shall
the people offer thee.

4 Praise with an holy worshipping
then shall they offer all:
Thy breeches dew is the dew that doth
from wombe of morning fall.

5 The Lord hath sworne, and neuer will
repent what he doth say:
By the order of Helchiledech,
thou art a Priest for aye.

6 The Lord thy God on thy right hand,
that standeth for thy day:
Shall wound for thee the stateli Kings,
vpon his wrathfull day.

7 The heathen he shall iudge, and fill
the place with bodies dead:
And ouer diuers countries shall
in lunder limite the head.

8 And he shall drinke out of the brooke
that runneth in the way:
Therefor he shall lift vp on hie,
his royall head that day.

Confite'or tibi. Psal. Cxi. N.

Hec giueth thanks. to the Lord for his mercifull
works towards his Church, and declareth where-
in true wisdom: and right knowledge consisteth.

W^hile I do accord to praise
thy heart I do accord to praise

and laud the Lord, in presence of the iust.

For great his works are found, to teach

them such are bound, as do him loue and

fruit. His workes are glorious, alio his

righteousnesse it doth endure for euer. His

wondrous workes hee would we will re-

member should, his mercy faileth neuer.

Such as to him loue bear,
A portion full they are:
He hath vp for them layd,
For this they shall well find,

He will them haue in mind,
and keepe them as he sayd.

6 For he did not disdaine,
His workes to shew them plaine:
By lightnings and by thunder:
When he the heathens land,
Did giue into their hand,
Where they beheld his wonders.

7 Of all his workes ensueth,
Both iudgement, right and truth,
Whereof his statutes tend:

8 They are decreed sure,
For euer to endure,
Which equitie doth end.

9 Redemption he gaue,
His people for to saue:
And hath also required:
His promise not to faile,
But alwaies to preuaile,
His holy name be feared.

10 Who so with heart full faine,
True wisdom would attaine,
The Lord feare and obey:
Such as his lawes do keepe,
Shall knowledge haue full depe:
His praise shall last for aye.

Beatus vir. Psal. Cxii. VV. K.

He praiseth the felicity of them that feare God: &
condemneth the cursed estate of the contemners
of God.

Sing this as the Lords Prayer.

The man is blest that God doth feare,
And that his lawes doth loue indeede:
2 His seed on earth God will increase,
And bleste such as from him proceed.
3 His house with good he will fulfill,
His righteousness endure shall still.

4 Unto the righteous doth arise,
In trouble ioy, in darknesse light.
Compasſion is in his eyes,
And mercy alwaies in his sight.

5 Praise pittie moueth such to lend,
He doth by iudgement things extend.

6 And surely such shall neuer faile,
For in remembrance had is hee:

7 No tidings ill can make him quaille,
Who in the Lord liue hope doth see:

8 His heart is firme, his feare is fast,
For he shall see his foes downe cast.

9 He did well for the poore provide,
His righteousness shall still remaine:
And his estate with praise abide,
Though that the wicked men disdaine.

10 Praise graue his teeth threat shall hee,
And so consume his state to see.

Laudate pueri. Psal. Cxiii. VV. K.

An exhortation. to praise the Lord for his prou-
idence in that, that contrary to the course of na-
ture he worketh in his Church.

Y^e children which doe serue the

Lord, praise ye his name with one ac-



6 He doth abase himselfe we know,
Things to beho d both heare below:
and also in the heauens aboue.
7 The needy out of dust to dray,
And eke the poore which helpe none saw,
his onely merite did him moue:
8 And so him let in high degree,
Alth Princes of great dignity:
that rules his people with great fame.
9 The barren he doth make to beare,
And with great joy her fruit to reare,
therefore praise ye his holy name.
In exitu Israel, Psal. Cxliij. W.W.

Israels deliuey out of Egypt, putteth vs in remem-
brance of Gods great mercies towards his chil-
dren, and of our vnthankfulness for the same.

Sing this as the 85. Psalme.

When Israel by Gods addeffe,
from Pharaos land was bent:
And Jacobs house the strangers left,
and in the same traine went:
Thou Iuda God his glory shewd,
and holinesse most bright:
the Israelites declare,
the kingdome, power and might.

2 The sea it saw and suddenly,
as all amaz did lie:
The roaring streames of Jordans floud
recoiled backwardly.
4 As Rams afraid the mountaines skipt
their strength did them forsake:

And as the lily trembling Lambs,
the tops did beat and shake.

5 What aifo the sea as all amazd,
to suddenly to flie:
Ye rowling waues of Jordans floud,
why ran ye backwardly?
6 Why shooke ye hills as Rams afraid,
why did your strength to shake?
Why did your tops as trembling Lambs,
for feare quier and quake?

7 Dearth confesse thy Soueraigne Lord,
and dread his mighty hand:
Befoze the face of Jacobs God,
feare ye both sea and land.
8 I meane the God which from hard rocks,
dorch cause maine flouds appeare:
And from the stony flint doth make
guth out the fountaines cleare.

Non nobis Domine. Psal. Cxv. N.

The faithfull oppressed by idolatrous tyrants, pro-
mise that they will not be vnminfull of so great
a benefite, if it would please God to heare their
praier, & peliuer them by his omnipotent power.

Sing this as the 68. Psalme.

NOr unto vs Lord, not to vs,
but to thy name giue praise:
Both for the mercy and the truth,
that are in thee alwaie.
2 Why shall the heathen lequiers say,
where is their God become?
3 Our God in heauen is, and what
he wil, that hath he done.
4 Their Idols silver are and gold,
woke of mens hands they be:
5 They haue a mouth and do not speake,
and eyes and do not see.
6 And they haue eares foyned to their heads,
and do not heare at all:
And noses eke they formed haue,
and do not smell withall.
7 And hands they haue and handile not,
and feet and do not go:
8 A throat they haue, yet through the same
they make no sound to blow.
Thole that make them be like to them,
and thole whose trust they be:
9 O Israel trust in the Lord,
their helpe and shield is he.
10 O Aarons house trust in the Lord,
their helpe and shield is he:
11 Trust ye the Lord that feare the Lord,
their helpe and shield is he.
12 The Lord hath mindfull been of vs,
and will vs blisse alfo:
On Israel and on Aarons house,
his blessing he will shew.
13 Them that be feareers of the Lord,
the Lord will blisse them all:
Euen he will blisse them euery one,
the great and eke the small.
14 To you (I say) the louing Lord,
will multiply his grace:
To you, and to the children that,
shall follow of your race.
15 Ye are the blessed of the Lord,
euen of the Lord I say,

Which both the heauen and the earth,
hath made and set in stay.

16 The heauens, yea the heauens his,
belong vnto the Lord:
The earth vnto the seruantes of men,
he gaue of free accord.

17 They that be dead do not with praise,
set forth the Lords renoune:
Nor any that into the place
of silence do goe downe.

18 But we will praise the Lord our God,
from henceforth and for ay:
Sound ye the praises of the Lord,
praise ye the Lord I say.

Dilexi quoniam Psal. Cxvi. N.

David being in great danger of Saul in the desert
of Maon, perceiuing the great and inestimable
loue of God toward him, magnifieth such great
mercies, and protesteth that he will be thankful
for the same.

Sing this as the 11. Psalme.

1 Love the Lord because my voyce,
and prayer heard hath he:

2 When in my dayes I cald on him,
he bowed his eare to me.

3 Euen when the furies of cruell death,
about beset me round:

When paines of hell me caught, and when,
I woe and sorrow found.

4 Upon the name of God my Lord,
then did I call and say:

Deliver thou my soule O Lord,
I doe thee humble pray.

5 The Lord is very mercifull,
and iust he is also:

And in our God compassion,
dorth plentifully flow.

6 The Lord in safety dorth preserve,
all those that simple be:

I was in wofull misery,
and he relieved me.

7 And now my soule sith thou art safe,
returne vnto thy rest:

For largely for the Lord to thee,
his bounty hath exprest.

8 Because thou hast deliuered,
my soule from deadly thral,

By moistned cies from mourning teares,
my sliding feet from fall.

9 Before the Lord I in the land
of life will walke therefore:

10 I did beleene, therefore I spake,
for I was troubled sore.

The second part.

11 I said in my distresse and feare,
that all men liers be:

12 What shall I pay the Lord for all
his benefites to me?

13 The whole some cup of sauing health,
I thankfully will take:

And on the Lords name I will call,
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him beight:

Pea euen at this present time,
in all his peoples sight.

15 Right deare and precious in his sight,
the Lord doth aye esteeme,

The death of all his holy ones,
what euer men do deeme.

16 Thy seruant Lord, thy seruant loe,
I do my selfe confesse:

Somme of thy handmaid, thou hast broke
the bonds of my distresse.

17 And I will offer vp to thee,
a sacrifice of prayse:

And I will call vpon the name,
of God the Lord alwaies.

18 I to the Lord will pay the vowes,
that I haue him beight:

Pea euen at this present time,
in all his peoples sight.

19 Pea in the Courts of of Gods own house
and in the midst of thee:

O thou Ierusalem I say,
wherefore the Lord praise ye.

Laudate Dom. Psal. Cxvii. N.

Hee exhorteth the Gentiles to praise God, be-
cause he hath accomplished as well to them as
to the Iewes, the promise of life cuerlasting by
Iesus Christ.

Sing this as the 98. Psalme.

O All ye nations of the world,
praise ye the Lord alwaies:

And all ye people euer where,
set forth his noble praise.

2 For great his kindnesse is to vs,
his truth endures for ay:

Wherefore praise ye the Lord our God,
praise ye the Lord I say.

Confitemini Dom. Psalme. Cxviii. N.

David reiected of saul, and of the people, at the
time appointed obtained the Kingdome, for the
which he biidehall them that feare the Lord,
to be thankfull: vnder whose person, Christ is
liuely set forth, who should be of his people re-
iected.

Sing this as the 84. Psalme.

O Give ye thanks vnto the Lord,
for gracious is he:

Because his mercie doth endure,
for euer towards thee.

2 Let Israel confesse and say,
his mercie duces for ay:

3 Now let the house of Aaron say,
his mercie duces for ay.

4 Let all that feare the Lord our God,
euen now confesse and say,

The mercy of the Lord our God,
endureth still for ay:

5 In trouble and in heauinesse,
vnto the Lord I cryde,

Which louingly heard me at large,
my suite was not denide.

6 The Lord himselfe is on my liue,
I will not stand in doubt:

For feare what man can do to me,
when God stands me about.

7 The Lord doth take my part with t
that helpe to sicour me:

Therefore I shall see my desire,
vpon mine enemy.

8 Better it is to trust in God,
then in mans moystall seed:

9 O to put confidence in Kings,
or Princes in our need.

- 9 All nations haue enclosed me,
and compassed me round:
10 But in the name of God shall I,
mine enemies confound.
11 They kept me in on euery side,
they kept me in I say:
But through the Lords most mightie name
I shall worke their decay:
12 They came about me all like Bees,
but yet in the Lords name:
I quencht their thornes that were on fire,
and will destroy the laue.

The second part.

- 13 Thou hast with force thrust soeate me,
that I indeed might fall:
But through the Lord I found such helpe,
that they were vanquish't all.
14 The Lord is my defence and strength,
my ioy, my iurth, and song:
He is become for me indeed,
a Saviour most strong.
15 The right hand of the Lord our God,
doth bring to passe great things:
He causeth voice of ioy and health,
in righteous mens dwellings.
16 The right hand of the Lord doth bring
most mightie things to passe:
His hand hath the preheminnce,
his force is as it was.
17 I will not die but sur-riue,
to utter and declare:
The Lord his might and wondrous power,
his works and what they are.
18 The Lord himselfe hath challanged,
and hath corrected me:
But hath not giuen me ouer yet
to death, as ye may see.
19 Set open vnto me the gates
of trust and righteoussie:
That I may enter into them,
the Lords praise to confesse.
20 This is the gate euen of the Lord,
which shall not be shut,
But good and righteous men alway.
Shall enter into it.

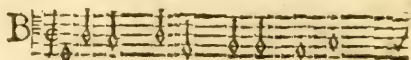
The third part.

- 21 I will giue thanks to thee O Lord,
because thou hast heard me:
And art become most louingly,
a Saviour vnto me.
22 The stone which ere this time among
the builders was refused,
Is now become the corner stone,
and chiefly to be vsed.
23 This was the mightie worke of God,
this was the Lords owne act:
And it is maruellous to behold,
with eies that noble act.
24 This is the ioyfull day indeed,
which God himselfe hath wrought:
Let vs be glad and ioy therein,
in heart, in mind, in thought.
25 Now helpe vs Lord and prosper vs,
we wish with one accord:
26 Blessed be he that comes to vs,
in the name of the Lord.

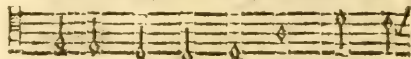
- 27 God is the Lord that sheweth vs light,
bind vs therefore with cords:
Pour sacrifice to the altar,
and giue thanks to the Lord.
28 Thou art my God, I will confesse,
and render thanks to thee:
Thou art my God, and I will praise
thy mercy towards me.
29 O giue vs thanks vnto the Lord,
for gracious is he,
Because his mercie doth endure,
for euer towards ther.

Beati immaculati. Psal. Cxix. VV. VV.

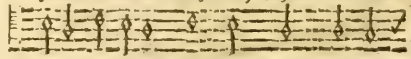
The Prophet wonderfully commendeth Gods law wherein cannot fauise himselfe, nor expresse sufficiently his affection, therevnto adding notable complaints and consolations meete for the faithfull to haue both in heart and voyce and in the Hebrew euery 8. verses, begin with one letter of the Alphabet



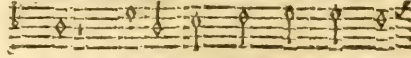
Bliss'd are they that perfect are, and



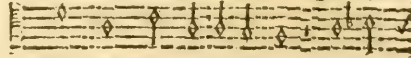
pure in mind and heart, whose lines and



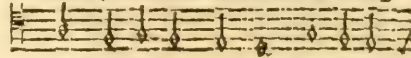
conuersation, from Gods lawes neuer



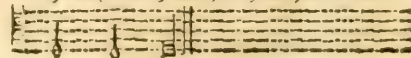
Part. 2. Blessed are they that giue them-



selves his statutes to obserue: Seeking



the Lord with all their heart, and neuer



from him swerne.

- 3 Doubtlesse such men go not astray,
nor do no wicked thing.
Which steadfastly walke in his pathes,
without any wandring.
4 It is thy will and commandement,
that with all att'ne heed,
Thy noble and diuine precepte,
we learne and keepe indeed.
5 Oh would to God it might thee please,
my waies so to adreffe:
That I might both in heart and voyce,
thy lawes keepe and confesse:
6 So should no shame my life attaine,
whilst I thus let mine eies,
And bend my mind alwayes to mule,
on thy sacred decrees.
7 Then will I praise with byright heart,
and magnifie thy name:
When I shall learne thy iudgements iust,

and

and likewise proue the same.

8 And wholly will I giue my selfe,
to keepe thy lawes most right:
For sake me not for euer Lord,
but shew thy grace and might.

BETH. The second part.

9 **B**y what meanes may a young man best
his life learne to amend?

If that he marke and keepe thy word
and therein his time spend.

10 Unfainedly I haue thee sought,
and thus seeking abide:
O neuer suffer me (O Lord)
from thy precepts to slide.

11 Within my heart and secret thought,
thy words I haue hid still:
That I might not at any time,
offend thy Godly will.

12 We magnifie thy name (O Lord)
and praise thee euermore:
Thy statutes of most worthy fame,
O Lord, teach me therefore.

13 My lips haue neuer ceast to preach,
and publish day and night:
The iudgements all which did proceed,
from thy mouth full of might.

14 Thy testimonies and thy waies,
please me no lesse indeed:
Then all the treasures of the earth,
which worldlings make their need.

15 Of thy precepts I will still muse,
and thereto frame my talke:
As at a macke so will I aime,
thy waies how I may walke.

16 By onely Ioy shall be so fitt,
and on thy lawes to set:
That nothing can me so farre blind,
that I thy words forget.

GIMEL. The third part.

17 **G**rant to thy seruant now such grace,
as may my life prolong:
Thy holy word then will I keepe,
both in my heart and tongue.

18 Mine eyes which were dum and shut vp,
so open and make bright:
That of thy law and maruillous workes,
I may haue the cleare sight.

19 I am a stranger in this earth,
wandering now heere now there:
Thy word therefore to me disclose,
my foot steps for to cleere.

20 My soule is raniht with desire,
and neuer is at rest:
But seekes to know thy iudgements hie,
and what may please thee best.

21 The proud men and malicious,
thou hast destroyed each one:
And curld are such as doe not,
thy bests attend vpon.

22 Lord turne from me rebuke and shame,
which wicked men conspire:
For I haue kept thy couenants,
with zeale as hot as fire.

23 The Princes great in counsels late,
and did against me speake:
But then thy seruant thought how he

thy statutes might not breake.

24 For why? thy couenants are my Ioy,
and my great hearts solace.
They serue instead of counsellors,
my matters for to passe.

DALETH. The fourth part.

25 **I** Am alas as brought to graue,
and almost turnd to dust:
Restore therefore my life againe,
as thy promise is iust.

26 My waies when I acknowledged,
with mercy thou didst heare:
Heare now eke soone and me instruct,
thy lawes to loue and feare.

27 Teach me once thoroughly for to know
thy precepts and thy loze:
Thy works then will meditate,
and lay them by in soze.

28 My soule I feele so sore oppress,
that it melteth for griefe:
According to thy word therefore,
hast Lord to send reliefe.

29 From lying and deceitfull lips,
let thy grace me defend:
And that I may learne thee to loue,
thy holy law me send.

30 The way of truth both straight and sure,
I haue cholen and found:
I let thy iudgements me before,
which keepe me safe and sound.

31 Since then (O Lord) I forsd my leise,
thy couenants to embrace:
Let me therefore haue no rebuke,
nor checke in any case.

32 Then will I runne with Ioyfull cheere
where thy word both me call:
When thou hast let my heart at large,
and rid me out of thrall.

HE. The fift part.

33 **I** Instruct me (Lord) in the right trade,
of thy statutes diuine:
And it to keepe, euen to the end,
my heart will I incline.

34 Graunt me the knowledge of thy law,
and I shall it obey:
With heart and mind and all my might,
I will it keepe I say.

35 In the right path of thy precepts,
guide me Lord I require:
None other pleasure doe I wish,
nor greater thing desire.

36 Incline thy heart my lawes to keepe,
and couenants to embrace:
And from all filthy auarice,
Lord sheld me with thy grace.

37 From vaine desires and worldly lust,
turne backe my eyes and sight:
Giue me the spirit of life and power,
to walke thy waies aright.

38 Confirm thy gracious promise Lord,
which thou hast made to me:
Which am thy seruant and doe loue,
and feare nothing but thee.

39 Reproach and shame which I so feare,
from me O Lord expell:
For thou dost guide with equitie,

and therein doest excell,
 40 Behold my hearts desire is bent,
 thy lawes to keepe for aye:
 Lord strengthen me so with thy grace,
 that it performe I may.

V AV.

The sixt part.

41 **T**hy mercies great and manifold,
 let me obtaine O Lord:
 Thy saving health let me enjoy,
 according to thy word.
 42 So shall I stop the slanderous mouthes,
 of fletted men and unist:
 For in thy faithfull promises,
 stands my comfort and trust.
 43 The word of truth within my mouth,
 let ever still be prest:
 For in thy iudgements wonderfull,
 my hope doth stand and rest.
 44 And whplicit that breath within my brest
 doth naturall life preserve:
 Psea till this word shall be dissolved,
 thy law will I observe.

45 So walke will I as let at large,
 and made free from all dread:
 Because I sought how for to keepe,
 thy precepts and thy read.
 46 Thy noble acts I will describe,
 as things of most great fame:
 Euen before Kings I will them blase,
 and thinke no whit for shame.

47 I will reioyce then to obey,
 thy worthy beils and will:
 Which euermore I haue leued best,
 and so will loue them still.

48 My hands will I lift to thy lawes,
 which I haue deerey sought:
 And practise thy commandments,
 in will, in deed, and thought.

Z A I N.

The vii part.

49 **T**hy promise which thou madst to me,
 thy seruant Lord remember:
 For therein haue I put my trust,
 and confidence for euer.
 50 It is my comfort and my ioy,
 when troubles me a while:
 For were my life not by thy word,
 my life would soone me faile.

51 The proud, and such as God contemne
 still made of me a scoine:
 Yet would I not thy law forsake,
 as he that were forloine.

52 But cald to mind Lord thy great workes
 shewed to our fathers old:
 Whereby I felt thy ioyes surmount,
 my grieve an hundred fold.

53 But yet alas for feare I quake,
 seeing how wicked men:
 Thy law forsooke, and did procure,
 thy iudgements who knoweth when,

54 And as for me, I feare my songe,
 thy statutes to exalt:
 When I among the strangers dwell,
 and thoughts gar me assault.

55 I thought vpon thy name O Lord,
 by night, when others sleepe:
 As for thy law also I kept,

and euer will it keepe.

56 This grace I did obtaine, because
 thy covenantes sweet and deare,
 I did embrace and also keepe,
 with reuerence and with feare.

H E T H.

The viii. part.

57 **O** God which art my part and lot,
 my comfort and my stay:

I haue decreed and promised,
 thy law to keepe alway.

58 Mine earnest heart did humbly sue,
 in patience of thy face:
 As thou therefore hast promised,
 Lord grant me of thy grace.

59 My life I haue examined,
 and tride my secret heart:
 Which to thy statutes caused me,
 my feet straight to conuert.

60 I did not stay nor linger long,
 as they that slothfull are:
 But hastily thy lawes to keepe,
 I did my selfe prepare.

61 The cruell hands of wicked men,
 haue made of me their pray.
 Yet would I not thy law forget,
 nor from thee go astray.

62 Thy righteous iudgement toward me,
 so great is and so hie:
 That euen at midnight will I rise,
 thy name to magnifie.

63 Companion am I to all them,
 which feare thee in their heart:
 And neither will for feare nor dread,
 from thy commandments flatter.

64 Thy mercies Lord most plentifully,
 doe all the world fulfill:
 O teach me how I may obey,
 thy statutes and thy will.

T E T H.

The ix. part.

65 **A**ccording to thy promise Lord,
 so hast thou with me dealt:
 For of thy grace in sundry sortes,
 haue I thy seruant felt.

66 Teach me to iudge alwaies aright,
 and giue me knowledge sure:
 For certainly belene I doe,
 that thy precepts are pure.

67 Ere thou didst touch me with thy rod,
 I erre and went astray:
 But now I keepe thy holy word,
 and make it all my day.

68 Thou art both good and gracious,
 and giuest most liberally:
 Thy ordinances how to keepe,
 therefore O Lord teach me.

69 The proud and wicked men haue forgd
 against me many a lie:
 Yet thy commandments still observe,
 with all my heart will I.

70 Their hearts are swollen with worldly
 as great so are they fat: (wealth)
 But in thy law do I delight,
 and nothing lacke but that.

71 O happy time may I well say,
 when thou didst me correct:

For

For as a guide to learne thy lawes,
thy rods did me direct.
72 So that to me thy word and law,
is deare manifold,
Then thousands great of siluer and gold,
or ought that can be told.

LOD. The x. part.

73 Seeing thy hands haue made me Lord,
to be thy creature:
Grant knowledge likewise how to learne,
to put thy lawes in mee.
74 So they that feare thee shall reioyce,
when euer they me see:
Because I haue leard by thy word,
to put my trust in thee.

75 When with thy rod the world is plagued,
I know the cause is iust:
So when thou doest correct me Lord,
the cause iust needs be must.
76 Now of thy goodnesse I thee pray,
some comfort to me send.
As thou to me thy seruant hast,
so from all ill me defend.

77 Thy tender mercies poure on me,
and I shall surely liue:
For joy and consolation both,
thy lawes to me do giue.
78 Confound the yfard whose false pretence
is me for to destroy:
But as for me thy helpe to know,
I will my selfe imploie.

79 Alho so with reuerence do thee feare
to me let them retire:
And such as do thy covenants know,
and them alone desire.
80 My heart without all waivering:
let on thy lawes be bent:
That no confusion come to me,
whereby I shall be shent.

CAPH. The xi. part.

81 My soule doth faint and feafully not,
thy sauing health to craue:
And for thy words sake still I trust,
my hearts desire to haue.
82 Mine eyes doe faile with looking for
thy word, and thus I say:
When wilt thou me comfort Lord,
why doest thou thus delay?

83 As a skin bottle in the snawe,
so am I parcht and dryde:
Yet will I not out of my heart
let thy commandments slide.
84 Alas how long shall I yet liue,
before I see the howe:
That on my foes which me torment,
thy vengeance thou wilt poure?

85 Presumptuous men haue digged pits,
thinking to make me sure:
Thus contrary against thy law,
my hurt they do procure.

86 But thy commandments are all true,
and causelesse they me grieve:
To thee therefore I do complaine,
that thou mightst me relieue.

87 Almost they had me cleant destroyed,
and brought me quite to ground:

Yet by thy statutes I abode,
and therein succour found.

88 Restore me Lord againe to life,
for thy mercies excell:
And so shall I thy covenants keepe,
till death my life expell.

LAMED. The xi. part.

89 In heauen Lord where thou doest dwell
thy word is stablished sure:
And shall for all eternitie,
fast grauen there endure.

90 From age to age thy trust abides,
as doth the earth witnesse:
Whole ground worke thou hast layd so sure,
as no tongue can expresse.

91 Euen to this day we may well see,
how all things perseuere,
According to thy ordinance,
for all things thee reuer.

92 Had it not been that in thy law,
my soule had comfort sought:
Long time ere now in my distresse,
I had been brought to nought.

93 Therefore will I thy precepts ay,
in memorie keepe fast:
By them thou hast my life restored
when I was at last fast.

94 No wight to me can title make,
for I am onely thine:
Haue me therefore for to thy lawes
my cares and heart incline.

95 The wicked men do seeke my heart,
and there lie in wait:
But I the while considered
thy noble acts and great.

96 I see nothing in this wide world,
at length which hath not end:
But thy commaundments and thy word,
beyond all end extend.

MEM. The xiii. part.

97 What great desire and fervent tone,
doe I beare to thy law?
All the day long my whole desire,
is onely on thy law.

98 Thy word hath taught me far to passe
my foes in policie:
For still I keepe it as a thing,
of most excellencie.

99 My teachers which did me instruct,
in knowledge I excell:
Because I doe thy covenants keepe,
and them to others tell.

100 In w^{ch} I doe passe also,
the ancient men indeed:
And all because to keepe thy lawes,
I held it ay best need.

101 My feet I haue refrained eke
from euery euill way:
Because that I continually,
thy word might keepe I say.

102 I haue not swerd from thy iudgement,
nor yet shunke any dell:
For why? thou hast me taught thereby,
F 3

to line godly and well.

- 103 O Lord how sweet vnto my tast
 And I thy words alway:
 Doubtlesse no honey in my mouth,
 Seale ought to sweete I may:
 104 Thy lawes haue me such wisdomes
 that vterly I hate (learn)
 All wicked and vngodly wayes,
 in euery kind or rate.

NVN. The xlii. part.

- 105 Euen as a lantern to my feet,
 so doth thy word shine bright:
 And to my path: where euer I goe,
 it is a flaming light.
 106 I haue both sworne and will performe
 most certainly doubtlesse:
 That I will keepe thy iudgements iust,
 and them in life expresse.
 107 Affliction hath me sore oppress,
 and brought me to deaths doxe:
 O Lord as thou hast promised,
 so me to life restore.
 108 The offerings which with heart & voice,
 most feankly I thee giue:
 Accept, and teach me how I may
 after thy iudgements liue.
 109 My soule is as so in my hand,
 that dangers it assaile:
 Yet do I not thy law forget,
 nor it to keepe will faile.
 110 Although the wicked laud their acts,
 to catch me at a bay:
 Yet did I not from thy precepts
 once swaue or go astray.
 111 Thy law I haue so claued alway,
 as mine owne heritage:
 And why? for therein I delight,
 and let my whole courage.
 112 For euermore I haue been bent
 thy statutes to fulfill:
 Euen so I haue vnto the end
 I will continue still.

3AMECH. The xv. part.

- 113 The craftie thoughts & double hearts
 I do alwaies detest:
 But as for thy law and precepts,
 I loued them euer best.
 114 Thou art my hid and secret place,
 my shield of strong defence:
 Therefore I haue thy promises
 looked for with patience.
 115 So to therefore ye wicked men,
 depart from mee anon:
 For the commandments will I keepe
 of God my Lord alone.
 116 As thou hast promised to performe,
 that deathie me not assaile:
 For let my hope abuse me so,
 that through distrust I qualle.
 117 Uphold me and I shall be safe,
 for ought they do or say:
 And in thy statutes pleasure take
 will I both night and day.
 118 Thou hast trod such vnder thy feet,
 as doe thy statutes beake.

For nought anailles their subtiltie,
 their counsell is but weak.

- 119 Like dross thou casts the wicked out,
 where euer they goe or dwell:
 Therefore can I as thy statutes,
 loue nothing halfe so well:
 120 My flesh alas is taken with feare
 as though it were benumd:
 For when I see thy iudgements, straight
 I am as one astond.

AIN. The xvi. part.

- 121 I Doe the thing that lawfull is,
 and giue to all men right:
 Resigne me not to them that would
 oppresse me with their might.
 122 But for thy seruant surely be,
 in that thing that is good:
 That proud men giue me not the foile,
 which rage as they were wood.
 123 Mine eyes with waiting are now blind
 thy health so much I craue:
 And eke thy righteous promise Lord,
 where by thou wilt me saue.
 124 Intraat thy seruant louingly,
 and fauour to him shew:
 Thy statutes of most excellencie,
 teach me also to know.
 125 Thy humble seruant Lord I am,
 grant me to vnderstand:
 How by thy statutes I may know
 best what to take in hand.
 126 It is now time Lord to begin,
 for truth is quide vnto:
 Thy lawes likewise they haue transgress,
 and none against them said.
 127 This is the cause wherefore I loue
 thy lawes better then gold,
 Diadems fine, which are as scum
 most colly to be sold.
 128 I thought thy precepts all most iust,
 and to them laid in store:
 All craftie and malicious waies
 I do as haire thefore.

BE. The xvii. part.

- 129 Thy covenants are most wonderfull,
 and full of things profound:
 My soule therefore doth keepe them sure,
 when they are tride and found.
 130 When men first enter into thy word,
 they find a light most cleare:
 And very deets vnderstand
 when they it read or heare.
 131 For now I haue both good and breadth
 to know thy commandment:
 That I might guide my life thereby,
 I sought what thing it meant.
 132 With mercy and compassion Lord,
 behold me from aboue:
 As thou art wont to be hold such
 as thy name feare, and loue.
 133 Direct my footsteps by thy word,
 that I thy will may know:
 And neuer let inquisie
 thy seruant ouerthrow:
 134 From slanders tongues, and deadly
 pynninge

perpetua and keepe me sure:
Thy precepts then will I obserue,
and put them eke in de.

135 Thy countenance which doth surmount
the Sunne in her bright hew:
Let shine on me, and by thy law,
teach me what to cleue.

136 Out of my eyes great flouds gush out
of deare teares and fell:

When I behould how wicked men,
thy lawes keepe neuer a dell.

Z A D E The xviii. part.

137 In euery point Lord thou art iust,
the wicked though they grudge:
And when thou doest sentence pronounce,
thou art a righteous iudge.

138 To render right and flee from guile,
are two chiefe points most hye:
And such as thou hast in thy law,
commanded vs straightlie.

139 With zeale and wrath I am consumed,
and euen pinde away:

To see my foes thy word forget,
for ought that I doe may.

140 So pure and perfect is thy word,
as any heart can deeme:
And I thy seruant nothing more,
doe loue or yet esteeme.

141 And though I be nothing let by,
as one of base degree:

Yet doe I not thy heeds forget,
nor shynke away from thee.

142 Thy righteousnes (Lord) is most iust,
for euer to endure:

All thy law is truth it selfe,
most constant and most pure.

143 Trouble and griefe haue seized on me,
and brought me wondrous low,

Yet doe I fall of thy precepts,
diligent to heare and know.

144 The righteousnes of thy iudgements,
both last for euermore:

Then teach them me, for euen in them,
my life lyeth up a store.

K O P H The xix. part.

145 With feruent heart I cald and cryed,
now answer me, O Lord:

That thy commandments to obserue,
I may fully accord.

146 To thee my God I make my suite,
with most humble request:

Save me therefore and I will keepe,
thy precepts and thy best.

147 To thee I cry, euen in the moine,
before the day waxe light:

Because that I haue in thy word,
my confidence whole plight.

148 Mine eyes prevent the watch by night,
and ere they call I wake:

That by deuiling of thy word,
I might some comfort take.

149 Incline thine eares to heare my voice,
and pittie on me take:

As thou wast wont, to iudge me Lord,
least life should me forsake.

150 My foes draw neere, and doe procure,

my death maliciouslie:

Which from thy law are far gone backe,
and strayed from it lewdlie.

151 Therefore O Lord approach thou nect,
for need doth so require:

And all thy precepts true they are,
then helpe I thee desire.

152 By thy commandments I haue leard,
not now but long agoe:

That they remaine for euermore,
thou hast them grounded so.

R E S H The xx. part.

153 My trouble and afflictions,
consider and behold:

Deliver me, for of thy law,
I neuer take fast hold.

154 Defend my good and righteous cause,
with speed me succour send:

From death as thou hast promised,
Lord keepe me and defend.

155 As for the wicked farre they are,
from hauing health or grace:

Whereby they might thy statutes know,
they enter not the trace.

156 Great are thy mercies (Lord) I grant:
what tongue can them attaine:

And as thou hast me iudged ere now,
so let me life obtaine.

157 Though many men did trouble me,
and persecute me sore:

Yet from thy laws I neuer shrunke,
nor went away therefor.

158 And truth it is for griefe I die,
when I these traitors see:

Because they keepe no whit thy word,
nor yet seeke to know thee.

159 Behold for I do loue thy lawes,
with heart most glad and faine:

As thou art good and gracious,
restore my life againe.

160 What thy word doth decree must be,
and so it hath beene euer:

Thy righteous iudgements are also,
most true and decay neuer.

S C H I N. The xxi. part.

161 Princes haue sought by cruelty,
causelesse to make me couch:

But all in vaine, for of thy word,
the feare did my heart touch.

162 And certainly euen of thy word,
I was more merrie and glad:

Then he that of great poples and pray,
great store and plentie had.

163 As for all lies and falsitie,
I hate most and detest:

For why? thy holy lawes doe I,
about all things lone best.

164 Seuen times a day I praise the Lord,
singing with heart and voice:

Thy righteous acts and wonderfull,
to cause me to reioyce.

165 Great peace and rest shall all such haue,
as doe thy statutes loue:

No danger shall they quiet state,
impart or once remove.

166 Mine onlie health and comfort (Lord)

I looke for at thy hand:
And therefore haue I done those things,
which thou didst me command.

167 Thy lawes haue bene my exercise,
which my soule most desired:
So much my loue to them was bent,
that nought else I required.

168 Thy statutes and commandments,
I kept (thou knowest) aright:
For all the things that I haue done,
are present in thy sight.

TAV The xxii. part.

169 O Lord let my complaint and cry,
before thy face appeare:
And as thou hast me promise made,
so teach me thee to feare.

170 My humble supplication,
toward thee let find access:
And grant me Lord deliuerance,
for so is thy promise.

171 Then shall my lips thy praises speake,
after most ample sort:
When thou thy statutes hast me taught,
wherein stands my comfort.

172 My tong shall sing and preach thy word
and on this wise say shall:
Gods famous acts and noble lawes,
are iust and perfect all.

173 Stretch out thy hand I thee beseech,
and speedily me saue:
For thy commandments to obserue,
choicest (O Lord) I haue.

174 Of thee alone (O Lord) I craue health,
for other I know none:
And in thy law, and nothing else,
I doe delight alone.

175 Grant me therefore long daies to thee,
thy name to magnifie:
And of thy iudgements mercifull,
let me thy fauour trie.

176 For I was lost & went astray,
much like a wandring sheepe:
Oh seeke me, for I haue not faile,
thy commandments to keepe.

Ad Dominum. Psal. Cxx. T. S.

David being banished among the barbarous Ara-
bians, through false reports of enuious flatterers
lamenteth his long abode among such infidels,
given to all kind of wickednes and contention.

1 In trouble and in thral, vnto thee
Lord I call, and he doth me comfort:

Deliver mee I say, from lyes lips al-

way, and tongues of false report.

3 What vantage or what thing,
Gatst thou thus for to thing,
thou false and flattering lye:

4 Thy tongue doth hurt, I weene,
No lesse then arrows keene,
of hot consuming fire.

5 Alas too long I slacke,
Within these tents so blacke,
which Kedars are by name:
By whom the flocke elect,
And all of Isaacks seed,
are put to open shame.

6 With them that peace did hate,
I came a peace to make,
and let a quiet life:
But when my tale was told,
Causelesse I was controld,
by them that would haue strife.

Leuani oculos. Psal. Cxxi. W. W.

The Prophet sheweth by his owne example, that
the fursfull ought to looke for all their succor
of God alone, who will gouerne and giue good
successe to all their godly enterprises,

1 Lift mine eyes to Syon hill,

from whence I do attend, that incomm

God me send. 2. The mighty God me

incomm will, which heauen and earth

framed, and all things therein named.

3 Thy foot from slip he will preserue,
And will thee safely keepe:
For he will neuer sleepe.

4 Lo he that doth Israell conserue,
No sleepe at all can him catch,
But his eyes shall euer watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer:
As at thy right hand euer.

6 The Sunne shall not thee parch by day,
Nor the Moone not halfe so bright,
Shall with cold thee hurt by night.

7 The Lord will keepe thee from distresse,
And will thy life sure saue:
And thou also shalt haue.

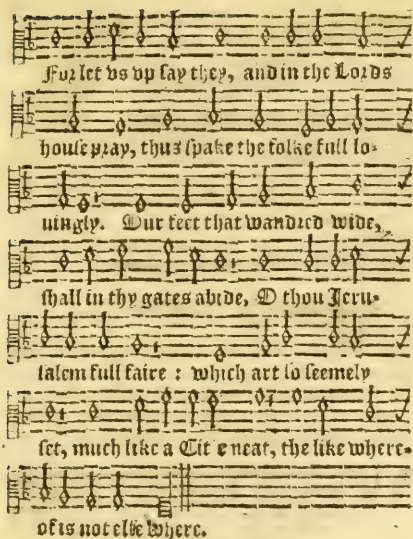
8 In all thy businesse good successe,
Where euer thou goest in or out,
God will thy things bring about.

Letatu sum. Psal. Cxxi. W. K.

David reioyceeth that God accomplished his pro-
mise, and placed his Arke in Zion giuing thanks,
and praying for the prosperitie of the Church.

1 Did in heart reioyce, to heare the

peoples voice, in offering so willingly:



For let vs up say thes, and in the Lords
house pray, thus spake the folke full so-
mingly. Our feet that wandred wide,
shall in thy gates abide, O thou Jeru-
salem full faire: which art so seemly
set, much like a Cit e neat, the like where-
of is not elke where.

4 The tribes with one accord,
The tribes of God the Lord,
are thither bent their way to take:
So God before did tell,
That there his Israell,
their prayers should together make.

5 For there are thrones erect,
And that for this respect,
to set forth iustice orderly:
Which thrones right to maintaine,
To Davids house pertaine,
his folke to iudge accordingly.

6 To pray let vs not cease,
For Ierusalem peace:
thy friends God prosper mightily:
7 Peace be thy walles about,
And prosper thee throughout,
thy places eke continuallie.

8 I wish thy prosperous state,
For my poore Brethrens sake,
that comfort haue by meanes of thee.

9 Gods house doth me assure,
Thy peace for to procure,
so much alwaies as I yes in me.

Ade leuau. Psal. Cxxiii. T. S.

A prayer of the faithfull, which are afflicted by the
wicked worldlings and contemners of God.

Sing this as the 119. Psalme.

O Lord that heauen doest possesse,
I lift mine eyes to thee:
Euen as the seruant lieth by,
his masters hands to see.
2 As handmaids watch their mistresse
some grace for to attaine: (hands,
So we behold the Lord our God,
till he do vs forgiue.

3 Lord grant vs thy compassion,
and mercy in thy light:
For we are filled and ouercome,
with hatred and disight.

4 Our minds be stuf with great rebuke,
the rich and worldly wile:

Doe make of vs their mocking stocke,
the proud do vs despise.

Nisi quia Dom. Psal. Cxxiiiij. VV. VV.

The faithfull deliuered out of great daunger, ac-
knowledge not to haue escaped by their owne
power, but through the fauour of God.



N Ow Israell may say, and that
truely, if that the Lord had not our
cause maintatnd, If that the Lord had
not our right iustand, Calhen all the
world against vs furiously, made there
byproares and layd, we should all dye.

3 Now long agur,
they had deuoured vs all:
And swallowed quickie,
for ought that we could deeme.

Such was their rage,
as we might well esteeme.

4 And as the flouds,
with mightie foace do fall:
So had they now,
our liues euen brought to thiall.

5 The raging streames,
most proud in roaring noyse:
had long agur,
ouerwhelmed vs in the deepe.

6 But loued be God,
which doth vs safely keepe:
From bloody teeth,
and their most cruell voice,
Which as a pray,
to eate vs would reioyce.

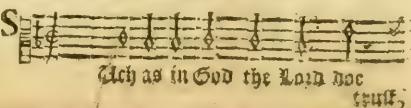
7 Euen as a bird,
out of the fowlers grins:
Escapes away,
right so it fares with vs:

Broke are their nets,
and we haue leaped thus.

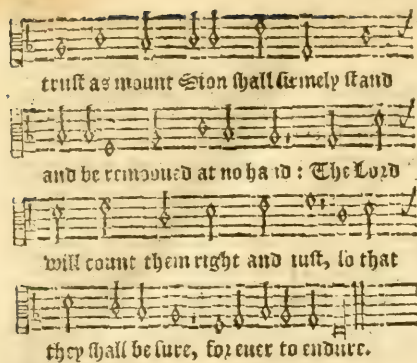
8 God that made heauen
and earth is our helpe then:
His name hath laued vs,
from their wicked men.

Qui confidunt. Psal. Cxxv. VV. K.

He describeth the assurance of the faithfull in their
afflictions, as I desireth their weal, and the de-
struction of the wicked.



S uch as in God the Lord doe
trust,



2 As mightie mountaines huge and great.
Ierusalem about do cloie:
So will the Lord be vnto those,
Who on his godly will do wait.
Such are to him so deare,
They neuer need to feare.

3 For though the righteous trie doth he,
By making wicked men his roie:
Least they through griefe forsake their God,
It shall not as their los still be.
4 Since Lord to those thy light,
Whose hearts are true and right.

5 But as for such as turne aside,
By crooked waies which they outlight:
The Lord will surely bring to nought,
With workes most vile they shall abide.
But peace with Israell,
for euermore shall dwell.

Another of the same by R. VV.

Sing this as the X. Commandements.

Those that doe put their confidence,
Upon the Lord our God onelie:
And see to him for his defence,
In all their need and miserie.
Their faith is sure, firme to endure,
Grounded on Christ the corner stone:
Wounded with none ill, but standeth still,
Stedfast like to the mount Sion.

And as about Ierusalem,
The mighty billes doe it compass:
So that no enemy come to them,
To hurt that towne in any case,
So God indeed, in euery need.
His faithfull people doth defend,
Standing them by afterdly,
From this time forth, ward without end.

Right wise and good is our Lord God,
And will not suffer certaintie:
The sinners and vngodlies rod,
Least they also from God should goe,
Falling to Ruine and wick. duell:
O Lord defend world without end,
Thy Chistian flocke through thy goodnesse.

O Lord doe good to Christians all,
That stedfast in thy word abide:
Such as willingly from God fall,
And to false doctrine daily slide.

Such will the Lord scatter abroad,
With hypocrites thrown down to hells
God will them send paines without end,
But Lord grant peace to Israell.

Glorie to God the father of might,
And to his Sonne our Saviour:
And to the holy Ghost whose light,
Shine in our hearts, and vs succour.
That the right way from day to day,
We may walke, and him glorifie:
With hearts desire, all that are here,
Amen to the Lord, and say, Amen.

In concertando. Psal. Cxxvi. N.

This Psalme was made after the returne of the
people from Babilon, & sheweth that the meanes
of their deliuerance was wonderfull, after the
threescore and ten yeares of captiuitie, forespo-
ken of Ieremie, chap. 23. 12. & 29. 10.



2 The heathen folke,
were forced then this to confesse:
How that the Lord,
for them also great things hath done.
3 But much more we,
and therefore can confesse no lesse:
Wherefore to say,
we haue good cause as we begun,
4 O Lord goe forth,
thou canst our bondage end:
As to deserts,
the flowing riuers send

5 Full trust it is,
that they which sow in teares indeed,
A time will come
When they shall reape with mirth and joy.
6 They went and wept
in bearing of their precious seed:
For that their foes
full oftentimes did them annoy:
But their returne,
with joy they shall sursee:
Their sheaves home bring,
and not impaired be.

Nisi Dom. Psal. Cxxvij. VV. VV.

It is not mans wit, power, or labor, but the free
goodnes of God that giueth riches, preserveth
townes and countries, graunteth nourishment
and children.

Sing this as the Lords prayer.

EXCEPT the Lord the house do make,
And thereunto do let his hand,
What man do build it cannot stand.
Likewise is vaine men vnder take,
Citties and holdes to watch and ward,
Except the Lord be their safeguard.

2 Though ye rise early in the morne,
And to at night go late to bed,
Feeding full hardly with womans bread,
Yet were your labours lost and worne.
But they whom God doth loue and keepe,
Receiue all things with quiet sleepe.

3 Therefore marke well when euer you see,
That men haue heires to enioy their land,
It is the gift of Gods owne hand:
For God himselfe doth multiply.

Of his great liberality,
The blessing of posterity.

4 And when the children come to age
They grow in strength and actiuenesse,
In perion and in comeliness:

So that a shaft shot with courage,
Or one that hath a most strong arme,
Shall not so swift nor doth like harme.

5 Twells him that hath his quiver
furnished with such artillery:
For when in perill he shall be,
Such one shall neuer shake nor shiver,
When that he pleaderh before the iudge,
Against his foes that beare him grudge.

Beati omnes. Psal. Cxxviii. T. S.

Here is described the prosperous estate of persons
married in the feare of God, and the promises
of Gods blessings to them that liue in his ho-
norable estate, according to his commandment.

Sing this as the 137. Psalme.

Blessed art thou that fearest God,
and walkest in his way:
For of thy labour thou shalt eate,
happy art thou I say.
2 Like fruitful vines on thy house side,
doe thy wife spring out:
Thy children stand like olive plants,
thy table round about.
3 Thus art thou blessed that fearest God,
and he shall let thee see

The promised Jerusalem,
and her felicitie.
4 Thou shalt thy childrens children see,
to thy great ioyes increase:
And likewise grace on Israel,
prosperitie, and peace.

Sepe expugnauerunt. Psal. Cxxix. N.

Hee admonisheth the Church to reioyce, though
afflicted in all ages, for God will deliuer and
suddenly destroy the enemies thereof.

Sing this as the 137. Psalme.

Oft they now Israel may say,
me from my youth assaid:
2 Oft they assaid me from my youth,
yet neuer they prevaild.
3 Upon my backe the plowers plowed,
and furrowes long did cast:
4 The righteous Lord hath cut the cords
of wicked foes at last.
5 They that hate me shall be ashamed,
and turned backe also:
6 And made as grasse vpon the house,
which withereth ere it grow.
7 Whereof the mower cannot find,
enough to fill his hand:
8 For he can fill his lap that goeth
to glean vpon the land.
9 For passers by pray God, on them:
to let his blessing fall:
10 For say, we blesse you in the name
of God the Lord, at all.

De profundis. Psal. Cxxx. VV. VV.

An affectionate prayer to obtaine mercy and for-
giuenesse of his finnes, and at length deliuerance
from all euils.

I Did to thee I make my moane,

when dangers me oppress, I call, I sigh,

plaine and groine, truiting to iudg release,

Hear now, O Lord my request, for it is

ful due time: And let thine eares ay bee

well, vnto this prayer mine.

3 O Lord our God if thou wilst
our finnes, and them peruse:
Who shall then escape and say,
I can my selfe excuse:

But Lord thou art mercifull,
and turnst to vs thy grace:
Tha we with hearts most carefull,
should feare before thy face.

5 In God I put my whole trust,
my soule waiteth on his will:
For his promise is most iust,
and I hope therein till.

6 My soule to God hath regard,
wishing for him alway:
Woe then they that watch and ward,
to see the dawning day.

7 Let Israel then boldly,
in the Lord put his trust:
He is that God of mercie,
that his deliuer must.

8 For he it is that must saue,
Israel from his sinne:
And all such as surely haue,
their confidence in him.

Domine non est. Psal. Cxxxi. N.

David charged with ambition, protesteth his humilitie before God.

Sing this as the Lamentation.

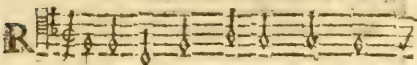
O Lord I am not puffed in mind,
I haue no iornefull eye:
I do not exercise my selfe,
in things that be too hie.

2 But as the child that waigned is,
cruel from his mothers brest:
So haue I Lord behau'd my selfe,
in silence and in rest.

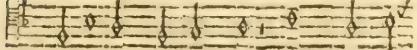
3 O Israel trust in the Lord,
let him be all thy stay:
From this time forth for euermore,
from age to age, I say.

Memento Domine. Psal. Cxxxii. N.

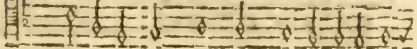
The faithfull grounded on Gods promise made vnto David, desireth that he would establish the same, both as touching his posteritie, and the building, to pray there as was forespoken.



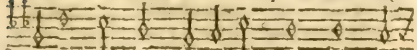
Remember Dauid's troubles Lord,



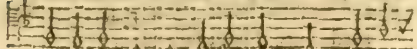
how to the Lord he swore, and vowed a



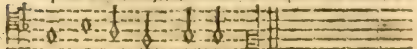
bowe to Iacobs God to keepe for euermore:



I will not come within my house, nor climbe



vp to my bed, nor let my temples take their



rest, or the eyes in my head.

5 Till I haue found out for the Lord,
a place to sit thereon:

An house for Iacobs God to be,
an habitation.

6 We heard of this at Ephrata,
there did we heare this sound:
And in the fields and forests there,
these voices sit it were found.

7 We will assay and go in now,
his Tabernacle there:

Before his foote-stoole to fall downe,
vpon our knees in feare.

8 Arise O Lord arise I say,
into thy resting place,
Both thou and the Arke of thy strength,
the presence of thy grace.

9 Let all thy Priests be clothed Lord,
with truth and righteousness:

Let all thy Saints and holie men,
sing all with ioyfullnesse.

10 And so thy seruant Dauid's sake,
refuse not Lord I say

The face of thine appointed, Lord,
nor turne thy face away.

The second part.

11 The Lord to Dauid swore in truth,
and will not shinke from it:

Saying the fruit of thy body shall sit
vpon thy seat shall sit.

12 And if thy sons my covenants keepe,
that I shall learne each one:

Then shall their sons for ever sit,
vpon thy Princely throne.

13 The Lord himselfe hath chose Zion,
and loues therein to dwell:

14 Saying, this is my resting place,
I loue and like it well.

15 And I will blesse with great increase,
her victuals euery where:

And I will satisfie with bread,
the needy that be there.

16 For I will decke and clothe her Priests
with my saluation:

And all her Saints shall sing for ioy,
of my protection.

17 There will I surely make the home,
of Dauid's son to bud:

For there I haue ordaind for mine,
a lantern bright and good.

18 As for his enemies I will clothe,
with shame for euermore:

But I will make his crowne to shine,
more bright then heretofore.

Ecce quam Psal. Cxxxiii. VV. VV.

The commendation of godly and brotherly amitie, compared to the most precious oyle, mentioned in Exodus, xxx.

Sing this as the 137. Psalm.

O How happie a thing it is,
and ioyfull for to see:

Brethren together fast to hold,
the bands of amitie:

2 It calls to mind the sweet perfume,
and that costly ointment,

Which on the sacrificers head,
by Gods precept was spent.

3 It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did runne downe,
his rich attire about.

4 And as the lower ground doth drinke,
the dew of Hermon hill:
And Sion with his silver drops,
the field with fruit doth fill.

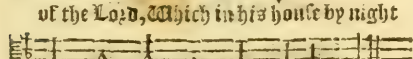
5 Even so the Lord doth powre on them,
his blessings manifold:
Whose hearts and minds without all guile,
this knot doe keepe and hold.

Ecce nunc. P(a', Cxxxiii. VV.K.

He exhorteth the Levites that watch in the Temple, to praise the Lord.



Behold and haue regard, ye seruants

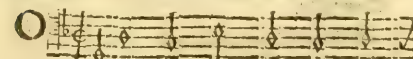


2 Lift vp your hands on high,
unto his holy place:
And giue the Lord his praises due,
his benefites embrace.

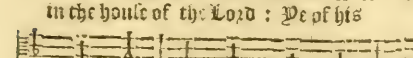
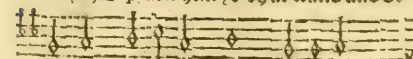
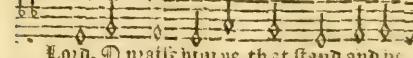
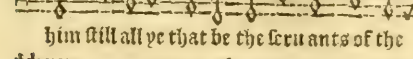
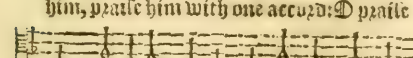
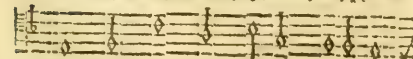
3 For why the Lord who did,
both earth and heaven frame:
Doth Zion blesse & will conferne,
for evermore the same.

Laudate nomen, Psal. Cxxxv. IV

He exhorth all the faithfull to praise God for his
marauilous workes, & graces wherewith he hath
declared his maiestie, to the confusion of all Ido-
laters.



Praise the Lord, praise him, praise



one accord.

3 Praise ye the Lord, for he is good,
sing praises to his name:

It is a comely and good thing,
alwayes to do the same.

4 For why? the Lord hath chose Jacob,
his very name you see:
So hath he cholen Israell,
his treasure for to be.

5 For this I know, and am right sure
the Lord is very great:
He is indeed, above all gods,
most easie to entreat.

6 For whatsoeuer pleased him,
all that full well he wrought:
In heauen, in earth, and in the sea,
which he hath fram'd of nought.

7 He lifts vp clouds euen from the earth,
he makes lightnings and raine:
He bringeth forth the winds also,
he made nothing in vaine.

8 We imote the first borne of each thing,
in Egypt that tooke rest:
We spared there no living thing,
the man nor yet the beast.

9. He hat in thee shewed wonders great,
O Egypt boyd of haunts:
On Pharaoy thy curld King,
and his seruants.

10 He smote then many nations,
and did great acts and things:
He slew the great and mightiest,
and chiefest of their kings.

II Schon King of the Amorites,
and Og, King of Baian:
He slew also the Kingdomes all,
that were of Canaan.

12 And gaue their land to Iſrael,
an heritage we ſee:
To Iſrael his owne people,
an heritage to be.

The second part.

13 Thy name (O Lord) shall still endure,
and thy memoriall:
Throughout all generations,
that are or ever shall.

14 The Lord will surely now avenge,
his people all indeed:
And to his servants he will shew,
favour in time of need.

15 The Idols of the Heathen are made,
in all their coasts and lands:
Of silver and of gold be they,
the worke such of mens hands.

16 They haue their mouths, and cannot
and eyes and haue no sight: (speake,
17 They haue eke eares that heare nothing,
their mouths be breathlesse quite.

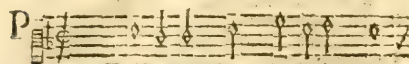
18 Therefore all they are like to them,
that do so let them forth:
And likewise those that trust in them,
or thinke they be ought worth.

19 O all ye house of Israel,
for that ye praise the Lord,
And ye that be of Zarours house,
praise him with one accord.

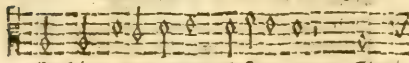
- 20 And ye that be of Leues house,
praise ye likewise the Lord:
And all that is in awe of him,
praise him with one accord.
21 And out of Zion sound his praise,
the great praise of th. Lord:
Which dwelleth in Ierusalem,
praise him with one accord.

Confitemini. Psal. Cxxxvi. N.

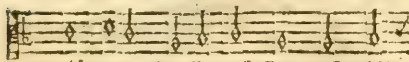
A most earnest exhortation to give thanks vnto
God for the creation & gouernance of all things.



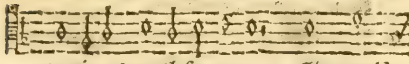
Raise ye the Lord, for he is good,



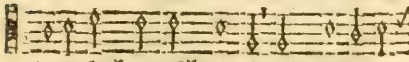
for his mercy endureth for euer. 2. Give



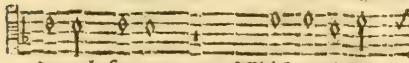
praise vnto the God of Gods, for his



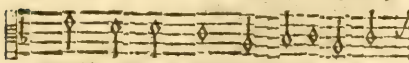
mercy endureth for euer. 3. Give praise



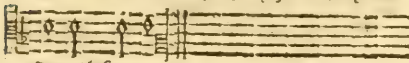
vnto the Lord of Lords, for his mercy en-



dureth for euer. 4. Which onely doth



great wonders worke, for his mercy en-



dureth for euer.

- 5 Which by his wisdom made the heauens
for his mercy endureth for euer:
6 Which on the waters stretcht the earth:
for his mercy endureth for euer.
7 Which made great light to shine abroad,
for his mercy endureth for euer:
8 As Sunne to rule the lightsome day,
for his mercy endureth for euer.
9 The Moone and stars to guide the night,
for his mercy endureth for euer:
10 Which sincke Egypt with their first borne,
for his mercy endureth for euer.
11 And Israell brought out from them,
for his mercy endureth for euer:
12 With mightie hand & stretched arme.
for his mercy endureth for euer.
13 Which cut the red sea in two parts,
for his mercy endureth for euer.
14 And Israell made passe there through,
for his mercy endureth for euer.
15 And drowned Pharaos and his host,
for his mercy endureth for euer.
16 Through wilderness his people led,
for his mercy endureth for euer.
17 He which did smite great noble Kings,

- for his mercie endureth for euer:
18 And which hath slaine the mighty King,
for his mercie endureth for euer.
19 As Schon King of the Ammorites,
for his mercie endureth for euer:
20 And Og the King of Baian land,
for his mercie endureth for euer.
21 And gaue their lands for heritage,
for his mercie endureth for euer:
22 Euen to his seruant Israell,
for his mercie endureth for euer:
23 Remembering vs in bale estate,
for his mercie endureth for euer:
24 And from oppressours rescued vs,
for his mercie endureth for euer.
25 Which giueth food vnto all flesh,
for his mercie endureth for euer:
26 Praise yea the Lord of heauen above,
for his mercie endureth for euer:
27 Give thanks vnto the Lord of Lords,
for his mercie endureth for euer.

Another of the same by T. C.

Sing this as the 143. Psalme.

- O Laud the Lord benigne,
Whose mercies last for aye:
2 Great thanks and praises sing,
To God of Gods I lay.
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
3 The Lord of Lords praise ye,
Whose mercies aye do dure:
4 Great wonders onely he,
Doth worke by his great power.
For certainly,
His mercies dure:
Both firme and sure,
Eternally.
5 Which God omnipotent,
By his great wisdom high:
The heauenly firmament,
Did frame as we do see,
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
6 Praise he the heauie charge,
Of all the earth did stretch,
And on the waters large,
The same he doth out reach.
For certainly,
His mercies dure,
Both firme and sure,
Eternally.
7 Great lights he made to vs,
For why his loue is aye:
8 Such as the Sunne we see,
To rule the lightsome day:
For certainly, &c.
9 And eke the Moone so cleare,
Which shineth in our light:
And Stars that do appeare,
To guide the darkesome night.
For certainly, &c.

10 With grievous plagues and sore,
All Egypt smote he then:
The first borne kille and more,
Whelew of beasts and men:
For certainly, &c.

11 And from amidst their land,
His Israel forth brought:
12 Which he with mighty hand,
And stretched arme hath wrought:
For certainly, &c.

13 The sea he cut in two,
Which stood by like a wall:
14 And made through it to go,
His chosen children all:
For certainly, &c.

15 But therche whelmed then,
The proud King Pharaoh:
With his great host of men
And chariots eke also:
For certainly, &c.

16 Who led through wilderness,
His people safe and sound:
17 And for his loue endlesse,
Great kings he brought to ground:
For certainly, &c.

18 And slue with puissant hand,
Kings mighty and of fame:
19 As of the Amorites land,
Schon the King by name:
For certainly, &c.

20 And Og the Giant large,
Of Basan King also:
21 Whose land for heritage,
He gaue his people tho:
For certainly, &c.

22 Euen vnto Israel,
His seruant deare I say,
He gaue the same to dwell,
And there a bide for aye:
For certainly, &c.

23 To mind he did vs call,
In our most base degree:
24 And from oppressors all,
In safety let vs free:
For certainly, &c.

25 All flesh on earth abroad:
Which food he doth fulfill:
26 Therefore of heauen the God,
To laud best your will:
For certainly, &c.

Superflumina, Psal. Cxxxvi. W. W.

The Israelites in their captiuitie, hearing the Caldeans reproach and blaspheme God and his religion, desire God to punish the Edomites, who prouoked the Babylonians against them, & prophesied the destruction of Babylon.

When as we sate in Babylon, the re-

uers round about, and in remembrance of

Sion, the teares for griefe burst out: We

haungd our Harpes and instruments the

wiltow trees vpon: For in that place men

for their vse had planted many one.

3 Then they to whom we prisoners wert
laid to vs tauntingly:
Now let vs heare your Hebrew songs,
And pleasant melody.

4 Alas, laid we, who can once frame,
his sorrowfull heart to sing:
The praises of our lining God,
thus vnder a strange King?

5 But yet if I Ierusalem,
out of my heart let slide:
Then let my fingers quite forget,
the warbling Harpe to guide.

6 And let my tong within my mouth,
berped for euer fast,
If that I say before I see,
thy full deliuerance past.

7 Therefore O Lord remember now
the cried noie and cry,
That Edoms lions against vs made,
when they razd our Citie.

8 Remember Lord their cruell words,
when as with one accord
They cryed, on, lacke, and raze their walls,
in despite of their Lord.

9 Euen so shalt thou (O Babylon)
at length to dust be brought:
And happy shall that man be cald,
that our reuenge hath wrought.

10 Pea, blessed shall that man be cald,
that takes thy children young,
To dash their bones against hard stones,
which ly: the streets among.

Confitebor tibi. Psal. Cxxxviii. N.

Dauid praileth the goodnesse of God towards him:
for which euen Princes shall praie the Lord to-
gether with him. And he is assured to haue like
comfort of God hereafter, as heretofore.

Sing this as the 137. Psalme.

Thou wilt I praile with my whole heart,
my Lord my God alwaies:
Euen in the presence of the Gods,
I will aduance thy praise.

2 Toward thy holy Temple I
will louke and worship thee:
And praie in my thankfull mouth,
thy holy name shall be.
Euen for thy louing kindnesse sake,
and for thy truth which shall:
For thou thy name hast by thy word,
aduanced ouer all.

- 3 When I told it thou heardest me,
and thou hast made also:
The power of increased strength,
within my soule to grow.
- 4 Psea all the Kings on earth they shall,
give praise to thee O Lord:
For they of thy most holy mouth,
haue heard the mighty word.
- 5 They of the waies of God the Lord,
in singing shall entere:
Because the glory of the Lord,
it is exceeding great.
- 6 The Lord is high, and yet he doth
behold the lowly spirit:
But he contempting knows a farre,
the proud and loftie wight.
- 7 Although in midst of trouble I
do walke yet shall I stand:
Remued by thee O my Lord,
thou wilt stretch out thy hand.
- 8 Upon the wrath of all my foes,
and saued shall I be:
By thy right hand, the Lord God will
performe his worke to me.
- 9 Thy mercy Lord endures for aye,
Lord do me not forsake:
Forsake me not that am the worke,
which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

David to cleane his heart fro all hypocrisie, sheweth that nothing is so secret which god seeth not. After declaring his zeale & feare of God, he protesteth to be enemy to all the that contemne god.

Sing this as the 137. Psalme.

- O Lord thou hast me ridde and knowne,
my sitting thou dost know:
2 And rising eke me thoughts a farre,
thou understandst also.
- 3 By paths yea and my lying downe,
thou compassst alwaies:
And by familiar custome art,
acquainted with my waies.
- 4 No word is in my tongue (O Lord)
but knowne it is to thee:
5 Thou me behind holdst and before,
thou layest thine hand on me.
- 6 Too wonderfull aboue my reach,
Lord is thy cunning skill:
It is so high that I the same,
cannot attaine vntill.
- 7 From sight of thy all-seeing spirit,
Lord whither shall I go:
Or whither shall I flye away,
thy presence to scape free?
- 8 To heauen if I mount aloft,
loe thou art present there:
In hell if I lye downe below,
euert here thou dost appeare.
- 9 Psea let me take the morning wings,
and let me go and hide:
Euen there where are the farthest parts,
where flowing sea doth lide.
- 10 Psea euen thither also shall,
thy reaching hand me guide:
And thy right hand shall hold me fast,
and make me to abide.

- 11 Psea if I lay the darknesse shall,
yet shroud me from thy sight:
Loe euen also the darkest night,
about me shall be light.
- 12 Psea darknesse hideth not from thee,
but night doth shine as day:
To thee the darknesse and the light,
are both alike alwaie.
- The second part.*
- 13 For thou possidest half my reins,
and thou hast couered me:
When I within my mothers wombe,
enclosed was by thee.
- 14 Thine will I praise, made fearefully,
and woundously I am:
Thy worke are euasions, right well
my soule doth know the same.
- 15 My bones they are not hid from thee,
although in secret place
I haue been made and in the earth
beneath I shapd was.
- 16 When I was formlesse, then thine eye
saw me, for in thy booke
Were written all, nought was before,
that after fashion tooke.
- 17 The thoughts therefore of thee (O God)
how deare are they to me?
And of them all how passing great,
the endless number be?
- 18 If I should count them, loe their summe
more then the sand I see:
And whensoever I awake,
yet am I still with thee.
- 19 The wicked and the bloody man,
oh that thou wouldest lay:
Euen those (O God) to whom depart,
depart from me I say.
- 20 Euen those of thee, O Lord my God,
that speake full wickedly:
Those that are lifted up in vaine,
being enemies to thee.
- 21 Hate I not them that hate thee Lord,
and that in earnest wise?
Contend I not against them all,
against thee that arise?
- 22 I hate them with unfained hate,
euen as my better foes:
23 Try me (O Lord) and know my heart,
my thoughts proue and disclose.
- 24 Consider Lord if wickednesse,
in me there any be:
And in thy way O God my guide,
for euer lead thou me.
- Sripe me Domine. Psal. Cxl. N.*

David prayeth vnto the Lord against the cruelty, falshood & injuries of his enemies, assuring himselfe of his succour. Wherefore he prouoketh the iust to praye the Lord, and to assure themselves of his tuition.

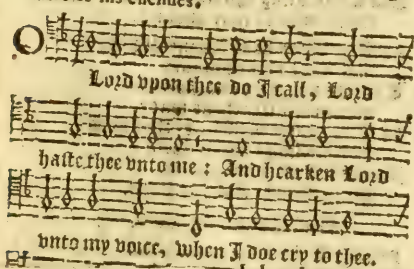
Sing this as the Lamentation.

- I Lord saue me from the cruell man,
and from the cruell wight
- 2 Deliuer me, which cuill do
imagine in their spirit.
- Which make on me continual warre,
their tongues loe they haue whet,
- 3 Like serpents underneath their lips
is Adders porsion set

- 4 Keepe me O Lord from wicked hands,
preserve me to abide,
Free from the cruell man that meanes,
to cause my knees to slide.
- 5 The proud haue layd a snare for me,
and they haue spred a net:
With cords in my path-waies, and gins
for me eke they haue set.
- 6 Therefore I said vnto the Lord,
thou art my God alone:
Heare me (O Lord) O heare the voice,
wherewith I pray and mone.
- 7 O Lord my God thou only art,
the strength that saureth me:
My head in day of battell hath
bene covered still by thee.
- 8 Let not O Lord the wicked haue
the end of his desire:
Performe not his ill thought, least he
with pride be set on fire.
- 9 Of them that compasse me about,
the chiefest of them all:
Lord let the mischief of their lips,
vpon themselves befall.
- 10 Let coales fall on them, let him cast
them in consuming flame:
And in deepe pits, so as they may,
not rise out of the same.
- 11 For no back-biter shall on earth
be let in stable plight:
And euill to destruction still,
shall hunt the cruell wight.
- 12 I know the Lord that iudged will
revenge and iudge the poore:
The iust shall praise thy name, iust shall
dwell with thee euermore.

Domine clamaui. Psal. Cxli. N.

David being grievously persecuted vnder Saul, de-
sireth succour and patience, till God take venge-
ance of his enemies.



prayer be directed

by lifting of my

voice.

of my mouth,

re:

lips,
be done.

- 4 That I should wicked workes commit,
incline thou not my heart:
With ill men of their delicacies,
Lord let me cate no part.
- 5 But let the righteous lmit me Lord,
for that is good for me:
Let him reprove me, and the same
a precious oyle shall be.
Such lmiting shall not breake my head,
the time shall shortly fall:
When I shall in their misery
make prayers for them all.
- 6 Then when in stonie places Downe
their Iudges shall be cast:
Then shall they heare my words, for then
they haue a pleasant tast.
- 7 Our vones about the graues mouth,
loose scattered are they found:
As he that beweth wood, or he
that diggeth vpon the ground.
- 8 But O my Lord, my God, mine eyes
do looke vpon thee:
In thee is all my trust, let not
my soule forsaken be.
- 9 Which they haue layd to catch me in,
Lord keepe me from the snare,
And from the subtil gins of them,
that wicked workers are.
- 10 The wicked into their owne nets,
together let them fall:
While I doe by thy helpe escape,
the danger of them all.

Vox mea ad Dom. Psal. Cxlii. N.

David neither for feare, nor anger, would kill Saul:
but with a quiet mind prayeth vnto God, who
p. cleareth him.

Sing this as the 141. Psalme.

- B Efore the Lord God with my voice,
I did send out my cry:
And with my strained voice vnto
the Lord God prayed I.
- 2 My meditation in his sight,
to powre I did not spare:
And in the pience of the Lord,
my trouble did declare.
- 3 Although perplexed was my spirit,
my path was knownen to thee:
In way where I did walke a snare
they slip laid for me.
- 4 I lookt and viewed on my right hand,
but none there would me know:
All refuge failed me, and for
my soule none cared tho.
- 5 Then cryed I Lord to thee, and sayd
my hope thou onely art:
Thou in the land of liuing art,
my porton and my part.
- 6 Harke to my cry, for I am brought
full low, deliuer me:
From them that do me persecute,
for me too strong they be.
- 7 That I may praise thy name, my soule
from prison Lord bring out:
When thou art good to me, the iust
shall praise me round about.

Domine exaudi. Psal. Cxliij. N.

As earnest prayer for the remission of sinnes, acknowledging that the enemies did cruelly persecute him by Gods iudgement. He desireth to be restored to grace, to bee gouerned by his holy Spirit, that he may spend the rest of his life in the true feare and seruice of God.

Sing this as the 141. Psalme.

Lord heare my prayer, hearken the plaint that I do make to thee:
Lord in thy native truth, and in thy iustice answere me.

2 In iudgement with thy seruant Lord, oh enter not at all:

For iustified be in thy sight, not one that lieth shall.

3 The enemy hath pursued my soule, my life to ground hath thrown:
And layd me in the darke, like them that dead are long ago.

4 Within me in perplexity, was mine accombrd spite:
And in me was my troubled heart, amazed and affright.

5 Yet I record time past, in all thy workes I meditate:
Pea in thy workes I meditate, that thy hands haue create.

6 To thee O Lord my God loe I, do stretch my craving hands:
My soule desireth after thee, as do the thirde lanes.

7 Heare me with speed, my spirit doth faine, hide not my face me fro:
Else shall I be like them that downe into the pit do goe.

8 Let me thy louing kindnesse in the morning heare and know:
For in thee is my trust, shew me, the way that I shall goe.

9 For I lift up my soule to thee, O Lord deliuer me
From all mine enemies, for I haue hidden me with thee.

10 Teach me to doe thy will, for thou, thou art my God I say:
Let thy good spirit into the land of mercy me conuay.

11 For thy name sake with quickning grace, alme do thou me make:
And out of trouble bring my soule, euen for thy iustice sake.

12 And for thy mercy slay my foes, O Lord deliuer them all:
That do oppress my soule for I thy seruant am and shall.

Benedictus Dom. Psal. Cxliij. N.

Dauid praisth the Lord for his victories and kingdom restored, yet calling for the destruction of the wicked, and declaring wherein the safety of any people consisteth.

Sing this as the 141. Psalme.

Blest be the Lord my strength that doth instruct my hands to fight:

The Lord that doth my fingers frame, to battell by his might.

2 He is my goodnesse, fort, and tower, deliuerer and shield:

In him I trust, my people he subdues to me to yeeld.

3 O Lord what thing is man, that him, thou holdest so in price?

O soule of man that vpon him thou thinkest in this wise?

4 Vanities but like to vanity, so passe his dayes to end

5 As fleeting shade. Bow downe O Lord the heauens and descend.

6 The mountaines touch, & they shal smoke, cast forth thy lightning flame:

And scatter them, thine arrows shoot, consume them with the lame.

7 Send downe thy hand euen from above, O Lord deliuer me:

Take me from waters great, from hand of strangers make me free,

8 Whose subtil mouth of vanity, and fondnesse doth entreat:

And their right hand is a right hand of falshood and deceit.

9 A new song will I sing O God, and singing will I be,

On Cithole and on instrument, ten stringed vnto thee.

10 Euen he it is that onely giues, deliuerance to kings:

Unto his seruant Dauid helpe, from hiltfull sword he brings.

11 From strangers hand me laue and shield, whose mouths take vanities:

And their right hand is a right hand, of guile and subtilty.

12 That our sonnes may be as the plants, whom growing youth doth rear:

Our daughters as earnd corner stones, like to a palace faire.

13 Our garners full and plenty may, with iudgye sorts be found:

Our sheepe bring thousands, in our streets ten thousands may abound.

14 Our Oren be to labour strong, that none do vs invade:

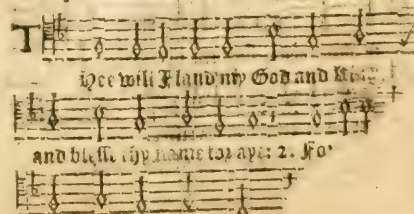
There be no going out, no cries within our streets be made.

15 The people blessed are that with such blessings are so stor:

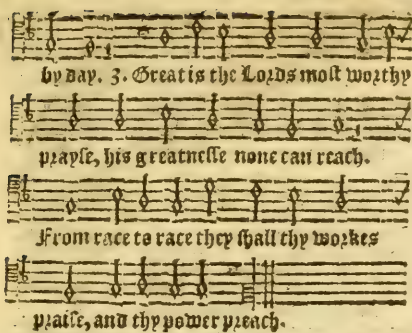
Pea blessed all thy people are, whose God is God the Lord.

Exaltabte. Psal. Cxlv. N.

Dauid describeth the wonderfull prouidence of God in gouerning and in preserving all the other creatures. He prayeth God for his iustice, mercy, and specially his kindnesse towards those that call vpon him, that feare him, and loue him.



I praise thy name, and blis



- 5 Of thy glorious Beautie, the beautie will record:
And meditate vpon thy workes, most wonderfull O Lord.
- 6 And they shall of thy power and of thy fearefull acts declare:
And I to publish all abroad, thy greatnesse will not spare.
- 7 And they into the mansion shall, breake of thy goodnesse great:
And I aloud thy rightcounesse, in singing shall repeat.
- 8 The Lord our God is gracious, and mercifull also:
Of great abounding mercie, and to anger he is slow.
- 9 O Pea good to all, and all his workes, his mercy doth exceed:
- 10 For all thy workes doe prayse thee Lord, and doe thy honour spread.
- 11 Thy Saints do bleste thee, and they doe Thy kingdomes glorie shew:
- 12 And blaze thy power, to cause the sonnes of men his power to know.

The second part.

- 13 And of his mighty kingdomes ke, to spread the glorious prayse:
Thy kingdom Lord a kingdom is, that doth endure alwaies.
- 14 And thy dominion through each age, endures without decay:
The Lord upholdeth them that fall, their sliding he doth stay.
- 15 The eyes of all doe waite on thee, thou doest them all relieue:
And thou to each suffering soue, in season doe dost giue.
- 16 Thou openest thy plenteous hand, and bounticously dost fill:
All things whatsoeuer doctrine, with gifts of thy good will.
- 17 The Lord is iust in all his waies, his workes are holy all:
- 18 There all is he that call on him, in truth that on him call.
- 19 He the desires which they require, that feare him will fulfill:
And he will heare them when they cry, and saue them all he will.
- 20 The Lord preserveth all those to him, that beare a loving heart:

But he them all that wicked are, will vterly subuert.
21 Thy thankfull mouth shall gladly speake, the prayles of the Lord:
All tith to praise his holy name, for ever shall accord.

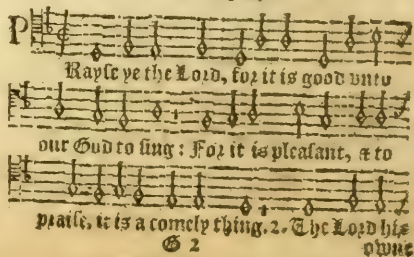
Lauda anima mea. Psal. Cxlvj. J.H.

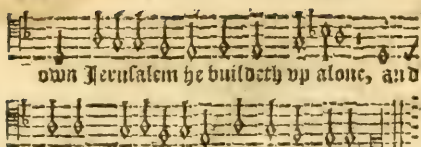
David teacheth that none should put their trust in men, but in God alone, who is almightie and deliuereth the afflicted, nourisheth the poore, setteth prisoners at libertie, comforteth the fatherles, widowes, strangers, and is king for euer.
Sing this as the 137. Psalme.

- M**Y soule prayse thou the Lord alwaies, my God I will confesse:
2 While breath and life prolong me dates, my tongue no time shall cease.
3 Trust not in worldly Riches then, though they abound in wealth,
For in the sonnes of mortall men, in whome there is no health.
4 For why? their breath doth soone depart to earth anon they fall:
And then the counsels of their hearts, decay and perishe all.
5 O happy is that man I say, whom Jacobs God doth ayd:
And he whose hope doth not decay, but on the Lord is laid.
6 Which made the earth and waters deepe, the heauens hie withall:
Which doth his word and promise keepe, in truth and euer shall.
7 Which right alwaies he doth proceed, for such as suffer wrong:
The poore and hungrie he doth feed, and loose the fetters strong.
8 The Lord doth send the blind their sight, the lame to ling restore:
The Lord I say doth loue the right and iust man euermore.
9 He doth defend the fatherlesse, the strangers sad in heart:
And quit the widow from distresse, and ill mens waies subuert.
10 Thy Lord and God eternally, O Zion still shall raigne:
In time of all posterity, for euer to remaine.

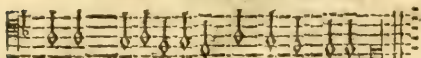
Laudate Dominum. Psal. Cxlvij. N.

The Prophet prayseth the bountie, wilddome, power, iustice, and providence of God vpon all his creatures, but especially vpon his Church which he gathered together after their dispersion, declaring his word and iudgement so towards them, as he hath done to no other people.





own Jerusalem he buildeth up alone, and



the dispersit of Israel both gather into one.

3 He heales the broken in their heart,

their loze vp doth he bind :

4 He counts the number of the stars,

and names them in their kind.

5 Great is the Lord, great is his power,

his wisdom infinite :

6 The Lord relieues the meeke, & throwes,

to ground the wicked wight.

7 Sing unto God the Lord with prayse,

unto the Lord reioyce :

And to our God vpon the harpe,

aduaunce your linging voyce.

8 He couers heauen with clouds, and for

the earth prepareth raine :

And on the mountaines he doth make,

the grasse to grow againe.

9 He giues to beasts their food, and to

young Ravens when they cry :

10 His pleasure not in strength of horse,

nor in mans legs doth lie.

11 But in all those that feare the Lord,

the Lord hath his delight :

And such as do attend vpon,

his mercies shining light.

The second part.

12 O prayse the Lord Jerusalem,

thy God O Sion prayse

13 For he the bars hath forged strong

wherewith thy gates he stales.

14 Thy children he hath blest in thee,

and in thy borders he :

Doth settle peace, and with the flower,

of wheate he filleth thee.

15 And his commandment vpon

the earth he sendeth out :

And eke his word with speedy course,

doth swiftly run about.

16 He giveth know like wolle, hore frost

like ashes doth he spread :

17 Like morsels cast his ice, thertof,

the cold who can abide.

18 Hefendeth forth his mightie word,

and melteth them againe :

His wind he makes to blow, and then,

the waters flow amaine.

19 The doctrine of his holy word,

to Jacob he doth shew :

His statutes and his iudgements he,

giues Israel to know.

20 With euery nation hath he not

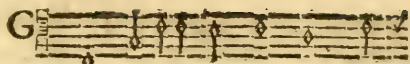
so dealt, nor they haue knowne

His secret iudgements, ye therefore

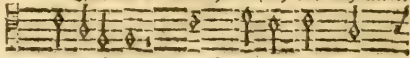
prayse ye the Lord alone.

Laudate Dominum. P.sal. Cxlviii. f. H.

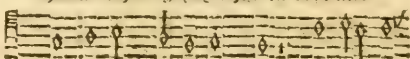
He prouoketh all creatures to prayse the Lord, in heauen, and in all places, especially for the power that he hath giuen to his people Israel.



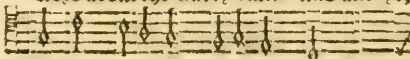
Theland vnto the Lord, from heauen



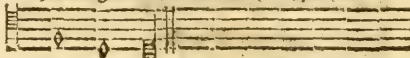
that is to hie: Prayle him in deed and



word aboue the starry skie. And alio ye,



his Angels all, armies royall, prayle



him with glee.

3 Prayle him both Doone and Sunne,

Which are so cleere and bright :

The same of you be done,

Pe glistring stars of light,

4 And eke no lesse,

Pe heauens faire :

5 And clouds of the ake,

his laud expresse.

6 For at his word they wert,

All formed as we see :

At his voyce did appeare,

All things in their degree.

Which he set fast,

To them he made,

A law and trade,

For aye to last.

7 Extoll and prayle Gods name,

On earth ye Dragons tell :

All deepes doe ye the same,

For it becommeth you well,

8 Him magnifie,

Fire, haile, ice, snow :

And stormes that blow,

At his decree.

9 The hills and mountaines all,

And trees that fruitfull are :

The Cedars great and tall,

His worthe prayle declare.

10 Beasts and cattail,

Pea birds flying,

And wormes creeping,

That on earth dwell.

11 All Kings both more and lesse,

With all their pompous traine :

Princes and all Iudges,

That in the world remaine.

Great his name.

12 Pong men and madde,

Old men and babes,

Doe ye the same.

13 For his name shall we proue,

To be most excellent :

Whose prayle is far aboue,

The earth and firmament.

14 For sure he shall,

Great with blisse :

The borne of his,

And helpe them all.

His Saints all shall forth tell,
His praise and worthines:
The children of Israel,
Each one both more and lesse.
15 And also they,
That with good will:
His words fulfill,
and him obey.

Cantate Domino. Psal. Cxlix. N.

An exhortation to the Church, to praise the Lord
for his victorie and conquest that hee giuech his
Saints against all mans power.

Sing this as the 145. Psalm.

- S**ing ye vnto the Lord our God,
a new reioycing song:
And let the praise of him be heard,
his holy Saints among.
- 2** Let Israel reioyce in him,
that made him of nothing:
And let the seed of Sion hill,
beioyfull in their King.
- 3** Let them sound praise with voice of flute,
vnto his holy name.
And with the Timbrell and the Harp,
sing praises of the same:
- 4** For why? the Lord his pleasure all:
hath in his people set:
And by deliurance he will raise,
the meeke to glorie great.
- 5** With glorie and with honor, now
let all thy Saints reioyce:
And now aloud vpon their beds,
aduaunce their singing voice.
- 6** And in their mouthes let be the acts,
of God the mightie Lord:
And in their hands eke let them beare
a double edged sword.
- 7** To plague the heathen, and correct
the people with their hands:
- 8** To bind their stately kings in chaines,
their Lords in iron hands.
- 9** To execute on them the dosme,
that written is before:
This honor all the Saints shall haue,
praise ye the Lord therefore.

Laudate Dominum. Psal. CL N.

An exhortation to praise the Lord without ceasing
by all manner of waies, for all his mightie and
wonderfull workes.

Sing this as the 147. Psalm.

- Y**eld vnto God the mightie Lord,
praise in his sanctuarie:
And praise him in the firmament,
that shewes his power on hie.
- 2** Advance his name and praise him in
his mightie acts alwaies:
According to his excellencie
of greatnesse, giue him praise.
- 3** His praises with the Princely noise
of sounding trumpets blow:
Praise him vpon the Harp, and
vpon the Harpe also.
- 4** Praise him with Timbrell and with flute
Organs and Organals:
- 5** With sounding Cymbals praise ye him,
praise him with loud Cymbals.

6 What ever hath the benefit,
of breathing praise the Lord:
To praise the name of God the Lord,
agree with one accord.

The end of the Psalmes of David.

An exhortation vnto the praise of God,
to be sung before Morning Prayer. T. B.

Sing this as the 100. Psalm.

Praise the Lord, O ye gentiles all,
which hath brought you into his light:
O praise him all people mortall,
as it is most worthy and right:
For he is full determined,
on vs to poure out his mercie:
And the Lords truth be ye assured,
abideth perpetually.

Glorie be to God the Father,
And to Iesus Christ his true Sonne:
With the holy Ghost in like manner,
Now and at euery season.

An exhortation vnto the praise of God,
to bee sung before Eueing Prayer. T. B.

Sing this as the 100. Psalm.

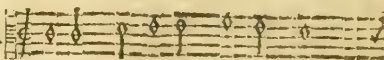
Behold now giue heed such as be
The Lords seruants faithfull and true:
Come praise the Lord euery degree,
with such songs as to him are due.
O ye that stand in the Lords house,
Euen in our owne Gods mansion:
Prayle ye the Lord so bounteous,
Which worketh our saluation.

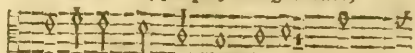
Lift vs your hands in his holy place,
Plea and that in the time of night:
Praise ye the Lord which giuech all grace.
For he is a Lord of great might.

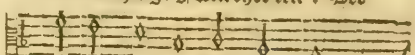
Then shall the Lord out of Sion,
Which made heauen and earth by his power,
Giue to you and your nation,
His blessing, mercie, and fauour.

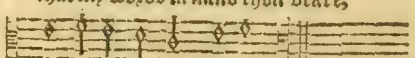
Glorie to God the Father: as afore.

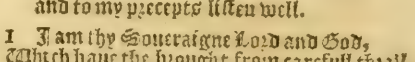
Audi Israel. Exod. xx. VV. VV.

A 

Attend my people, and giue eare,


of secret things I will thee tell: See


that my words in mind thou beare,


and to my precepts listen well.


I I am the Soueraigne Lord and God,
Which haue thee brought from carefull thrall
And eke reclaimed from Pharaos rod
Take thee no gods on them to call.

The Lords Prayer.

The Creed.

Not fashioned forme of any thing,
In heauen or earth to worship it:
For if thy God by reuenging,
With grievous plagues this sinne will limite.

3 Take not in vaine his holy name,
Abuse it not after thy will.
For so thou mightst loane purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuenth day ceast
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods helts ye may attend.

5 Unto thy parents honor giue,
As Gods commandements doe pretend:
That thou long daies and good maist liue,
In earth where God a place doth lend.

6 Beware of murder and cruell hate,

7 All filthie fornication feare:

8 See thou steale not in any rate,

9 False witness against no man beare.

10 Thy neighbours house wish not to haue
His wife or ought that he calls mine:
His field, his ore, his ass, his laue,
Or any thing that is not thine.

A prayer.

The spirit of grace grant vs O Lord,
To keepe these lawes our hearts reioyce:
And cause vs all with one accord,
To magnifie thy name therefore.

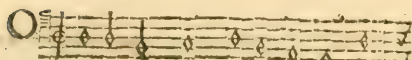
For of our selues no strength we haue,
To keepe these lawes our hearts reioyce,
And cause vs all with one accord,
To magnifie thy name therfore.

Lord for thy names sake grant vs this,
Thou art our strength O Saviour Christ,
Of thee to lered how should we misse,
In whom our treasure doth consist:

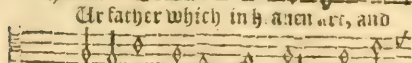
To thee for euermore be praise,
With the Father in each respect:
And with the holy Spirit alwaies,
The comforter of thine elect.

The Lords Prayer. D Cox.

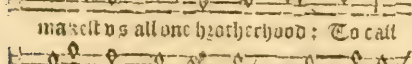
O



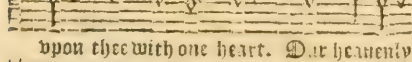
Our father which in heauen art, and



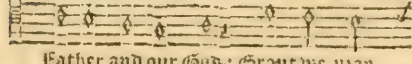
makest vs all one brotherhood: To call



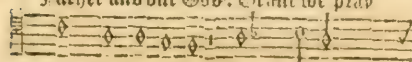
upon thee with one heart. Our heavenly



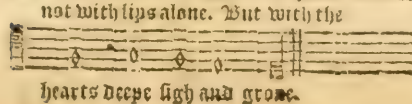
Father and our God: Grant we pray



not with lips alone. But with the



hearts deepe sigh and groane.



Thy blessed name be sanctified,
Thy holy word might vs enflame
In holy life for to abide,
To magnifie thy holy name.
From all errors defend and keepe,
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre
And henceforth euertlastingly:
Thine holy Ghost into vs poure.
With all his gifts most plentifully:
From Satans rage and filthy band,
Defend vs with thy mightie hand.

Thy will be done with diligence,
Like as in heauen in earth also:
In trouble grant vs patience,
Thee to obey in wealth and woe,
Let not flesh, blood, or any ill,
Preuaile against thy holy will.

Sins vs this day our daylie bread,
And aliother good gifts of thine:
Keep vs from warre and from bloodshed,
Also from sicknesse, dearth, and pine,
That we may liue in quietnesse,
Without all greedy carelesnesse.

Forgiue vs our offences all,
Reliue our carefull conscience:
As we forgiue both great and small,
Which vnto vs haue done offence.
Prepare vs Lord for to serue thee,
In perfect loue and vnite.

O Lord into temptation,
Leade vs not when the fiend doth rage:
To withstand his temptation,
Sine powre and strength to euery age.
Arise and make strong thy feeble host,
With faith and with thy holy Ghost.

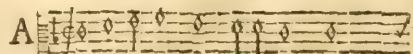
O Lord from euill deliuer vs,
The dayes and times be dangerous,
From euertlasting death saue vs.
And in our last need comfort vs.

A blessed end to vs bequeath:
Into thy hands our soules receiue.

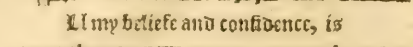
For thou O Lord art King of kings
And thou hast power ouer all:
Thy glory shined in all things,
In the wide world vniuersall:
Amen, let it be done O Lord
That we haue praised with one accord.

The Creed.

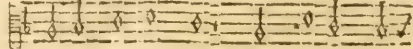
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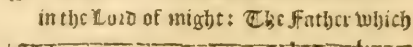
Al my beleefe and confidence, is



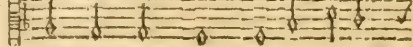
in the Lord of might: The Father which



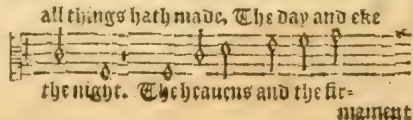
all things hath made, The day and eke



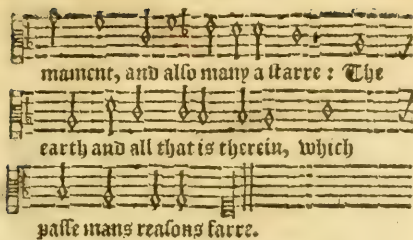
the night. The heaueus and the fir-



ament



The Creed.



And in like manner, I beleue,
In Christ our Lord his Sonne:
Eoequall with the Deitie,
And man in flesch and bone.

Conceiued by the holy Ghost,
His word doth me assure:
And of his mother Mary bozne,
Yet thee a virgin pure.

Because mankind to Sathan was,
For sinne in bond and thrall:
He came and offered by himselfe
To death to saue vs all.

And suffering most grievous paine,
Then Pilate being iudge:
Was crucified on the Crosse,
And thereas did not grudge.

And so he died in the flesh,
But quickned in the Spirit:
His body then was buried,
As is our vie and rite.

His soule did after this descend,
Into the lower parts:
To them that long in darknes were,
The true light of their hearts.

And in the third day of his death,
He rose to life againe:
To the end he might be glorified,
Out of all griefe and paine.

Ascending to the heauens high,
To sit in glory still:
On Gods right hand his father deare,
According to his will.

Untill the day of iudgement come,
When he shall come againe:
With Angels power (yet of that day,
We all be uncertaine.)
To iudge all people righteously,
Whom he hath dearely bought:
The liuing and the dead and,
Which he hath made of nought.

And in the holy Spirit of God,
(By faith to latistic)
The third person in Trinity,
Welleue I stedfastly.
The holy and Catholique Church,
That Gods word doth maintaine:
And holy Scripture doth allow,
Which Sathan doth vaine.

And also I doe trust to haue,
By Ihesus Christ his death:
Release and pardon for my finnes,
And that only by faith.

What thosall flesh shall rise againe,
Before the Lord of light:
And see him with their bodily eyes,
Which now doe giue them light.

A Prayer to the Holy Ghost.

And then shall Christ our Saviour
The sheepe and Goats diuide:
And giue life euerlastingly,
To those whom he hath tride.
Within his Realme celestiall
In glory for to rest:
With all the holy company,
Of Saints and Angels blest.

Which serue the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
And praise for euermore.

A Prayer to the holy Ghost to bee sung before the Sermon,

Sing this as the 119. Psalme.

Come holy Spirit the God of might,
comforter of vs all:
Teach vs to know thy word aright,
that we do neuer fall.

O holy Ghost visite our coasts,
Defend vs with thy shield:
Against all sinne and wickednes,
Lord helpe vs winne the field.

Lord keepe our King and his counsell,
and giue them will and might:
To perseuere in thy Gospell,
which can put sinne to flight.

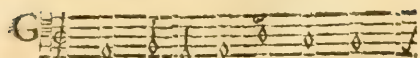
O Lord that giueth thy holy word,
send preachers plentiouly:
That in the same we may accord,
and therein liue and die.

O holy Spirit direct aright,
the Preachers of thy word:
That thou by them maist cut downe sinne,
as it were with a sword.
Depart not from those pastors pure,
but ayd them at all need:
Which breake to vs the bread of life,
whereon our soules do feed.

O blessed Spirit of truth keepe vs,
in peace and vnitie:
Keepe vs from sects and errors all,
and from all Papistrie.
Conuert all those that be our foes,
and bring them to thy light:
That they and we may all agree,
and praise thee day and night.

O Lord increase our faith in vs,
and loue is to abound:
That man and wife be void of strife,
and neighbours about vs round.
In our time giue thy peace (O Lord)
to nations farre and nee:
And teach them all thy holy word,
that we may sing to thee.

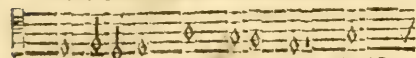
All glorie to the Trinity,
that is of mighties most:
The liuing Father, and the Sonne,
and eke the holie Ghost,
As it hath bene in all the time,
that hath bene heretofore:
As it is now, and so shall be,
henceforth for euermore.

Da pacem Domine. E. G.

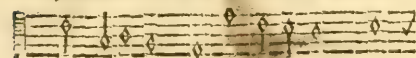
Give peace in these our dayes, O



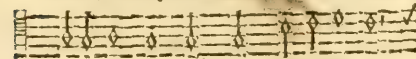
Lord, great dangers are now at hand,



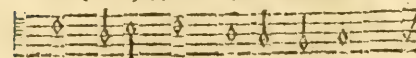
thyne enemies with due accord, Christs



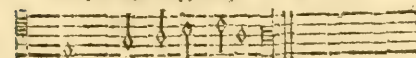
name in every land seekes to deface, roote



out of race, thy true right worship indeed:



Be thou the way, Lord we thee pray,



thou helpest alone in all need.

Give vs that peace which we do lacke,

Through misbeliefe and ill life:

Thy word to offer thou dost not slacke,

Which we unkindly gaine strife,

With fire and sword,

This healthfull word,

Some pericute & oppresse:

Some with the mouth,

Confesse the truth,

Without sincere godlinesse.

Give peace and vs thy spirit downe send,

With griefe, and repentance true:

Do pierce our hearts, our liues to amend,

And by faith Christ renewe

To feare and deare,

Warre and bloudshed.

Through thy sweet mercy and grace,

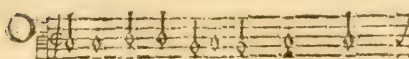
Way from vs slide:

Thy truth may abide:

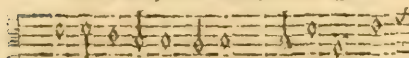
And thine iudicery place.

G The Lamentation.

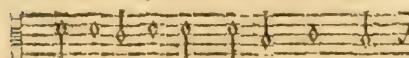
¶ Through perfect repentance the sinner haeth a
sure trust in God, that his finnes shall be washed
away in Christs blood.



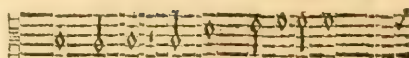
Lord in thee is all my trust, giue



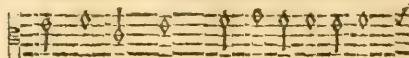
care vnto my woofull cry: Refuse me not



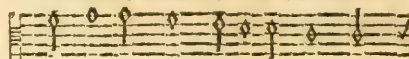
that am vnjust, but bowing downe thine



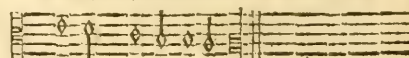
heauenly eye. Behold how I do still



lament my finnes wherein I doe offend:



O Lord for them shall I be gient, sith



thee to please I do intend:

No, no, not so, thy will is bent,

to deale with sinners in thine pce:

But when in heart they shall repent,

thou grantest with speed that they desire.

To thee therefore still shall I cry,

to wash away my sinfull crime:

Thy bland O Lord is not yet dry,

but that it may helpe vie in time.

Hast thee O Lord, hast thee I say,

to powre on me the giftes of grace:

That when this life shall fleet away,

in heauen with thee I may haue place.

Where thou dost raigue eternally,

with God which once bid downe thee send

Where Angels sing continually,

to thee be praise woud without end.

*A thankesgiuing after the receiuing of
the Lords Supper.*

Sing this as the 137. Psalme.

The Lord be thanked for his gifts,

and mercies encrease:

That he doth shew vnto his Saints,

to him beland therefore.

Our tongue cannot so praise the Lord,

as he doth right deserue:

Our hearts cannot of him so thinke,

as he doth vs preferue.

His benefices they be so great,

to vs that be but sinne:

That at our hands for recompence,

there is no hope to winne.

O sinfull flesh, that thou shouldst haue,

such mercies of the Lord:

Thou dost deserue more worthily,

of him to be abhord.

Nought else but sinne and wretchednesse,

doth rest within our hearts:

And stubbornly against the Lord,

we daily play our parts.

The Sunne above in firmament,

that is to vs a light:

Doth shew it selfe more cleare and pure,

then we be in his light.

The heauens above and all therein,

more holy are then we:

They serue the Lord in their estate,

each one in their degree.

They do not strue for master ship,

nor slacke their office let:

A Thankesgiuing.

But feare the Lord and doe his will,
hateis to them no let.

Allo the earth and all therein,
of God it is in awe:

It doth obferue the formers will,
by skilfull natures law.

The sea, and all that is therein,
doth bend when he doth becke:

The spirit's beneath doe tremble all,
and feare his wrathfull checke.

But we alas for whom all these,
were made them for to rule:

Do not so knowe or loue the Lord,
as doth the Bee or Wile.

A law he gaue vs for to knowe,
what was his holy will:

He would vs good, but we would not
auoyd the thing is ill.

Not one of vs that seeketh out,
the Lord of life to please:

For doe the thing that might vs ioyne,
to Christ and quiet ease.

Thus are we all his enemies,
we can it not deny:

And he againe of his good will,
would not that we should die.

Therefore when remedy was none,
to bring vs vnto life:

The Sonne of God our flesh he tooke,
to end our mortall strife.

And all the law of God the Lord,
he did it full obey.

And for our finnes vpon the Crosse,
his blood our debts did pay.

And that we should not yet forget,
what good he to vs wrought:

Aligne he left our eyes to tell,
that he our bodies bought.

In bread and wine here visible,
vnto thine eyes and tast:

His mercies great thou mayest record,
if that his spirit thou hast.

As once the come did line and grow,
and was cut downe with sickle:

And threshed out with many stripes,
out from his huske to drinke.

And as the mill with violence,
did tears it out so small:

And made it like to earthy dust,
not sparing it at all.

And as the Ouen with fire hot,
did close it vp in heat:

And all this done that I haue said,
that it should be our meat,

So was the Lord in his ripe age,
cut downe by cruell death:

His soule he gaue in toments great,
and pecked vp his breath.

Because that he to vs might be,
an euertasting bread:

With much reproch and troubles great,
on earth his life he led.

A Prayer.

And as the grapes in pleasant time,
are pressed very soze:

And plucked downe when they be ripe,
and let to grow no more.

Because the iuyce that in them is,
as comfortable drinke:

The might receaue, and ioyfull be,
when sorrows make vs shrinke.

So Christ his blood out pressed was,
with nattes and eke with weare:

The iuyce whereof doth saue all those,
that rightly do him feare.

And as the comes by vnitie,
into one loafe are knit:

So is the Lord and his whole Church,
though hein heauen sit.

As many grapes make but one wine,
so should we be but one:

In faith and loue in Christ aboue,
and vnto Christ alone.

Leading a life without all strife,
in quiet rest and peace:

From enmie and from malice both,
our hearts and tongues to cease.

Which if we do, then shall we shew,
that we his chosen be:

By faith in him to lead a life,
as alwayes willed be.

And that we may so doe indeed,
God send vs all his grace:

Then after death we shall be sure,
with him to haue a place.

Robert Wisedome.

P

Relieve vs Lord by thy deare word,
from Turke and Pope defend vs Lord,
which both would thrust out of his throne
our Lord Iesus Christ thy deare Son.

Lord Iesus Christ shew forth thy might,
That thou art Lord of Lords by right:
Thy poore afflicted flocke defend,
That we may prayle thee without end.

God holy Ghost our comforter,
Be our patron, helpe, and succour:
Giue vs one mind and perfect peace,
All gifts of grace in vs increate.

Thoultuing God in persons three,

Thy name be praied in vnitie.

In all our need to vs defend,

That we may prayle thee world without

(end.)

FINIS.

A forme of Prayer to be vsed in priuate houses euery Morning and Eueing.

Morning Prayer.



Dimighty God and most mercifull Father, we doe not present our felues here before thy Maiestie, trauelling in our owne merits or worthinesse, but in thy manifold mercies, which hast promised to heare our prayers and grant our request, which we shall make to thee in the name of thy beloued Sonne: Iesus Christ our Lord: who also hath commaunded vs to assemblé our felues together in his name, with full assurance that hee shall not onely be amongst vs, but also bee our mediator and Advocate towards thy Maiestie, that wee may obtaine all thinges which will seeme expedient to thy blessed will for our necessities. Therefore we beseech thee sweet Father, to turn thy louing countenance towards vs, and impute not vnto vs our manifold sins and offences, whereby wee in iustie deserue thy wrath and sharpe punishment, but rather receaue vs to thy mercy, for Iesus Christs sake, accepting his death and passion as a full recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with vs. And seeing that of thy great mercies we haue quietly passed this night, grant (O thou auerent Father) that we may bestow this day wholly in thy seruice, so that all our thoughts, wordes, and deedes may redound to the glorie of thy name, and good example to all men, who seeing our good workes may glorifie thee our heauenlie father. And forasmuch as at thy mere fauour & loue, thou hast not onely created vs to thine owne similitude and likeness, but also hast chosen vs to bee heires with thy deare Sonne Iesus Christ, of that immortal Kingdome, which thou preparedst for vs before the beginning of the world, we beseech thee to increase our faith and knowledge, and to lighten our hearts by thy holy spirit, that we may in the mean time liue in godly conuersation and integritie of life, knowing that Idolaters, adulterers, contentious men, contentious persons, drunkards, gluttons, & such like, shall not inherit the Kingdome of God.

And because thou hast commaunded vs to pray one for another, wee doe not onely make request (O Lord) for our felues, and for them that thou hast already called to the true vnderstanding of thy heauenly will, but for all people and Nations of the world, who as they know by thy wordfull wordes, that thou art God ouer all, so they may be instructed by thy holy spirit to beleeue in thee their only Saviour and redemer. But forasmuch as they cannot beleeue, except they heare, nor cannot heare but by preaching, and none can preach, except he be sent, therefore (O Lord) raise vp faithful Ministers of thy Wordes, who

setting apart all worldly respects, may both in their life and doctrine onely seeke thy glorie. Contrariely confound Sathan, Antichrist, with all Wicelings, whom thou hast already cast off into a reprobate Lent, that they may not by sects, schismes, heresies, and errors, disquiet thy little flocke. And because (O Lord) we be fallen into the latter daies and dangerous times, wherein ignorance hath gotten the vpper hand, and Satan by his ministers seekes by all meanes to quench the light of thy Gospel, we beseech thee to maintain thy cause against those rauening wolues and strengthen all thy seruants, whom thou keepest in prison and bondage. Let not thy long suffering be an occasion either to increase their tyrannie, or to discourage thy children: neither yet let our finnes and wickednesse be an hinderance to thy mercies, but with speed (O Lord) consider these great miseries. For thy people Israel many times by their finnes, provoked thine anger, and thou punishedst them by thy iust indigment, yet though their finnes were neuer so grievous, if they once returned from their iniquitie, thou receiuest them to mercie: We therefore most wretched sinners beuaile our manifold finnes and earnestly repent vs of our former wickednesse, and vngodly behauiour towards thee: and whereas we cannot of our felues purchase thy pardon, yet we humbly beseech thee for Iesus Christs sake to shew thy mercies vpon vs, and receaue vs againe to thy fauour. Grant vs deare Father these our requests, and all other thinges necessarie for vs, and thy whole Church, according to thy promise in Iesus Christ our Lord. In whose name we beseech thee as he hath taught vs, saying, Our Father which art in heauen, hallowed be thy name, &c.

Euening Prayer.

O Lord God, Father everlasting, and full of pity, we acknowledge and confesse that we be not worthy to lift vp our eyes to heauen, much lesse to present our felues before thy Maiestie, with confidence that thou wilt heare our prayers and grant our requests, if we consider our owne desertings: for our consciences do accuse vs, and our finnes doe witness against vs, and wee know that thou art an eyght iudge, which doeth not iustifie the sinners and wicked men, but punisheth the faults of all such as transgresse thy Commandements: Yet most mercifull Father, since it hath pleased thee to commaund vs to call on thee in all our troubles and adversities, promising euen then to helpe vs, when we feele our felues (as it were) swallowed vp of death and desperation: We haterly renounce all worldly confidence, and flie to thy Soueraigne bounty as our onely stay and refuge, beseeching thee not to call to remembrance our manifold finnes

Prayers.

sinnes and wickednesse, whereby wee continually prouoke thy wrath and indignation against vs: neither our negligence and unkindnesse, which haue neither worthily esteemed, nor in all our lines sufficiently expressed the sweet comfort of thy Gospel revealed vnto vs: but rather to accept the obedience and death of thy Sonne Iesus Christ, who offering up his bodie in sacrifice once for all, hath made a sufficient recompence for all our sinnes, Haue mercie therefore vpon vs O Lord, and forgie vs our offences. Teach vs by thy holy Spirit that wee may rightlie waigh them, and earnestlie repent for the same: And so much the rather (O Lord) because that the reprobate and such as thou hast forsaken cannot praise thee nor call vpon thy name: but the repenting heart, the sorrowfull mind, the conscience oppressed, hungering and thirsting for thy grace shall neuer set forth thy praise and glorie.

And albeit we be but wormes and dust, yet thou art our Creator; and we be the worke of thy hands: Yet thou art our Father, and we thy children: Thou art our Shepherd, and we thy flocke: thou art our Redeemer, and we the people whom thou hast bought: Thou art our God, and we thine inheritance. Correct vs not therefore in thine anger (O Lord) neither according to our desert punish vs, but mercifullie shall we be with a fatherlie affection, that all the world may know that at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away all his wickednes out of thy remembrance as thou hast promised by thy holy Prophet.

Finallie, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauell in, graunt O deare Father, that we may so take our bo-
 dy, that our soules may continuallie yelme that our Lord Iesus Christ is for our deliuerance out of this life. And in the meane season that we come by any phantasies, dreames or temptations, may fully let our minds loue thee, feare thee, & rest in thee. And that our sleepe be not erectine after the vniuersall desires of our onely sufficient to content our hart wee may be the better directed by godly conuersation, to the praise and profit of our be-

ly prayer to be said
 at all times.

id praise be giuen vnto thee O almighty most deare father vs for all thy mercies & louing
 d vnto vs, in that it hath pleased
 thy goodness freely and of thine
 elect and chuse vs to saluation
 inuing of the world: and call
 all thanks be giuen to thee
 after thine owne image, for re-
 with the precious blood of thy

deare Sonne when wee were utterly lost, for sanctifying vs with thy holy spirit in the regeneration and knowledge of thy holy word, for helping and succouring vs in all our needes & necessities, for lauing vs from all dangers of bodie and soule, for comfortng vs so fatherly in all our troubles and persecutions, for sparing vs so long, and giuing vs so large a time of repentance. These benefites (most mercifull father) like as we knowledg to haue received them of thine onely goodnesse, euen so wee beseech thee for thy deare Sonne Iesus Christs sake, grant vs alwaies thy holy Spirit, that we may continually grow in thankfulness towards thee, to be led into all truth and comforted in all our aduersities. O Lord strengthen our faith, kindle it more in ferventnesse and loue towards thee & our neighbours for thy sake. Suffer vs not most deare father to rectifie thy word any more in vaine: but grant vs alwaies the assistance of thy grace and holy Spirit, that in heart, word & deed, we may sanctifie and do worship to thy name: helpe to amplify and increase thy kingdom, and whereloeue thou sendest we may be heartily well content with thy good pleasure and will. Let vs not lacke the thing (O Father) without the which we cannot serue thee, but blesse thou so all the workes of our hands that we may haue sufficient, & not be chargeable, but rather helpfull to others. Be mercifull (O Lord) to our offences, and seeing our debt is great which thou hast forgien vs in Iesus Christ, make vs to loue thee and our neighbours so much the more. Be thou our Father, our Captaine and defender in all temptations, hold thou vs by thy mercifull hand, that we may be deliuered from all inconueniencies, & end our liues in the sanctifying & honour of thy holy name through Iesus Christ our Lord and onely Saviour.

Let thy mightie hand & outstretched arme (O Lord) be still our defence: thy mercie and louing kindnesse in Iesus Christ thy deare son for our saluation, thy true and holy word our instruction, thy grace and holy Spirit our comfort and consolation, vnto the end, and in the end. So be it.

O Lord increase our faith.

A confession for all estates
 and times.

O Eternall God and most mercifull Father, wee confesse and acknowledge heere before thy diuine Majesty, that wee are miserable sinners conceived and borne in sinne and iniquity, so that in vs there is no goodnesse. For the flesh euermore rebel- leth against the spirit, whereby we continuallie transgresse thy holy precepts and commandments, and so purchase to our selues through thy indurment, death, and damnation. Notwithstanding (O heavenly Father) for as much as we are displeased with our selues, for the sinnes that we haue committed against thee, and doe violently repent of the same, wee most

humbly beseech thee for Iesus Christ take to thyself thy mercie vpon vs, to forgive all our finnes, & enuieale thy holy Spirit in vs: that we acknowledging from the bottome of our hearts, our owne vnrightheousnesse, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will not for the worthinesse thereof, but for the merits of thy dearely beloved Son Iesus Christ our only Sauour whom thou hast already giuen an oblation and offering for our sins, and for whose sake wee are certainly perswaded, that thou wilt denie vs nothing that we shall aske in his name according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, and so louest vs thy children through him, that nothing is able to reuocae thy heavenly grace & fauour from vs. To thee therefore (O Father) with thy Son and the holy Ghost be all honour and glorie, world without end. Amen.

A Prayer to be said before a man begin his worke.

O Lord God and mercifull Father and Sauour, seeing it hath pleased thee to command vs to trauell, that we may relieue our need, we beseech thee of thy grace to so bleste our labours, that thy blessing may extend vnto vs, without the which we are not able to continue: and that this great fauour may be a witnesse vnto vs of thy bountifullnes and assistance, so that ther, by wee may know thy fatherly care that thou hast ouer vs.

Whereouer (O Lord) we beseech thee that thou wouldest strengthen vs with thy holy Spirit that we may faithfully trauell in our estate and vocation without fraud or deceit: & that we may endeavour our selues to follow thine holy ordinance rather then to seeke to satisfie our greedy affections or desire to gaine. And if it please thee O Lord to prosper our labour, giue vs a mind to helpe them that haue need, according to that ability that thou vnto thy mercie shalt giue vs: and knowing that all good things come of thee, grant that we may humble our selues to our neighbours, and not by any meanes lift vp our selues aboue them which haue not receiued so liberall a portion as of thy mercie thou hast giuen vnto vs. And if it please thee to trie and exercise vs by greater poverty and need then our flesh would desire, that thou wouldest yet O Lord grant vs grace to know that thou wilt nourish vs continually through thy bountifull liberality, that we be not so tempted that we fall into distrust, that we may patiently wait til thou fill vs, not only with corporall graces and benefits, but chiefly with thine heavenly and spiritual treasures, to the intent that we may alwaies haue more ample occasion to giue thee thanks, and wholly to rest vpon thy mercies. Heare vs O Lord of mercie, through Iesus Christ thy son our Lord, Amen.

A Prayer for the whole estate of Christ's Church.

A Almighty God and most mercifull Father, we humbly submit our selues and fall downe before thy Maiestie, beseeching thee from the bottome of our hearts, that this seed of thy word now sown amongst vs, may take such deepe root, that neither the burning heat of persecution caule it to wither, neither the thorny cares of this life choake it, but that as seed sowne in good ground it may bring forth thirty, fitty, and an hundred fold, as thy heavenly wisdom hath appointed. And because we haue need continually to craue many things at thy hands, we humbly beseech thee (O heavenly Father) to grant vs thy holy Spirit, to direct our petitions, that they may proceed from such a feruent mind, as may be agreeable to thy most blessed will: and seeing that our infirmities are able to do nothing without thy helpe, and that thou art not ignorant with how many and great temptations wee poore wretches are on euery side enclosed and compassed: Let thy strength (O Lord) sustaine our weakenesse, that we being defended with the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaring Lyon seeking to deuoure vs. Increase our faith (O mercifull Father) that we do not sweene at any time from thy heavenly word, but augment in vs hope and loue with a careful keeping of all thy Commandementes, that no hardnesse of heart, no hypocricie, no concupiscence of the eyes, nor enticement of the world doe draw vs away from thy obedience. And seeing wee liue now in these most perilous times, let thy fatherly goodness defend vs against the violence of our enemies, which doe seeke by all meanes to oppresse thy truth.

Furthermore, for as much as by thy holy Apostle we be taught to make our prayers & supplications for all men: We pray not onely for our selues heere present but beseech thee also to reduce all such as be yet ignorant, from the miserable captivity of blindness and errors, to the pure understanding and knowledge of thy truth: that we all with one accord and vnitie of mind, may worship thee our Father and onely Sauour. And that all Pastors Shepherds, and Ministers, to whom thou hast committed the dispensation of thy word, and charge of thy chosen people, in both in their life and doctrine be found faithful, setting onely before their eyes thy glorie, and that by them all poore deepe which wander and go astray, may bee gathered and brought home to thy fold.

Whereouer, because the hearts of Rulers are in thy hands, we beseech thee to direct and gouerne the hearts of all Kings, Princes, and Magistrates, to whom thou hast committed the sword: Especially O Lord according to our bounden dutie, we beseech thee to maintaine and increase the honourable

Prayers.

uable estate of the Kings Maestie, and all his most noble Councillors and magistrates, with all the spirituall pastors and ministers, & all the whole bodie of this common weale. Let thy fatherly fauour so preferue them, and thy holy Spirit in gouerne their hearts, that they may in such sort execute their office, that thy religion may bee purely maintained, manners reformed, and sin punished, according to the perfect rule of thy holy word. And for that we bee all members of the millicall bodie of Iesus Christ, we make our requests vnto thee O heauenly Father, for all such as are afflicted with any kind of crosse or tribulation: as warre, plague, famine, sicknesse, pouertie, imprisonment, persecution, banishment, or any other kind of thy rods, whether it bee calamitie of bodie, or deration of mind, that it would please thee to giue them patience and constancie, till thou send them full deliuerance of all their troubles. Root out from hence (O Lord) all rauening Moloches, which to fill their bellies, seek to destroy thy flocke. And shew thy great mercies vpon those our bretheren in other countries, which are persecuted, cast into prison, and daily condemned for the testinancie of thy truth: and though they be vterly destitute of all mans ayde, yet let thy sweet comfort neuer depart from them, but so inflame their hearts with thy holy Spirit, that they may boldly and cheerefully abide such tryall as thy good wisdom shall appoint: So that at length, as well by their death, as by their life, the Kingdome of thy deere Son Iesus Christ may increase and shine through all the world. In whose name wee make our humble petitions vnto thee, as he hath taught vs. Our Father which art, &c.

A Prayer against the Diuell and

old temptations made
S. Augustine.

Thou art a tempter: and thou wast
as he was wanting: there
and place, and thou wast
wanted. The tempter was
wanted neither place nor
rest me backe that I should
tempter came full of dark-
thou didst harden mee that
1. The tempter came ar-
but to the intent he should
bou diddest restraine him.
The tempter came tran-
sill of light: and to the in-
crease me, thou didst re-
he intent I should know
them me. For he is the
beold serpent, called the
which hath leuen heads:
ome thou hast created to
his huge and broad Sea,
sting wights innume-
at and small, that is to
ends which practiseth no-
ht, but goeth about sec-
enour, except thou resist
foul is that old dragon
which draweth downe the third part of the

starres of heauen with his talle, and casteth
them to the ground, which with his venome
poisoneth the waters of the earth, that as ma-
ny menne as drinke of them may die, which
trampleth vpon gold, as if it were mire, and
is of opinion that Iordan shall runne into his
mouth, and which is made of such a mould
that hee feareth no man. And who shall saue
vs from his chappes. O Lord Iesus: who
shalt plucke vs out of his mouth, saving thou
O Lord, who hast broken the head of this
great dragon: helpe vs Lord, spread out thy
wings ouer vs O Lord, that we may flie vnder
them from the face of this dragon that pursu-
eth vs, and fence thou vs from his homes with
thy shield. For this is his continuall indouour,
this is his onely desire, to denoure the soules
which thou hast created. And therefore we cry
vnto thee O God, deliuer vs from our daily ad-
uersarie, who whether we sleepe or wake, whe-
ther we eat or drinke, or whether we be doing
anything else, preacht vpon vs by all kind of
meanes, assaunting vs day and night with
traines and policie, & shooting his venomous
arrows at vs, sometime openly, and sometime
privily to slay our soules. And yet such is our
great madnesse O Lord, in that whereas to see
the dragon continually in a readinesse to denoure
vs with open mouth, we neuertheless do sleepe
and reioyce in our owne foolishnesse as though
we were out of his danger, who directh nothing
els but to destroy vs. Our mischievous enemy
to the intent to kill vs watcheth continually,
and neuer sleepe: and yet will not we awake
from sleepe to saue our selues. Behold he hath
pitched infinite snares before our feet, and filled
all our waies with sundry trappes, to catch our
soules. And who can escape, O Lord Iesus so
many and great dangers? he hath laid snares
in our riches, in our pouerty, in our meat, in our
drinke, in our pleasures, in our sleepe, and in
our waking: he hath set snares for vs in our
words, and our works, and in all our life. But
thou O Lord deliuer vs from the net of the
fowlers, and from hard words, that wee may
giue praye to thee, saying: blessed be the Lord,
who hath not giuen vs up to be a pray for their
teeth: our soules is deliuered as a sparrow out
of the fowlers net: the net is broken and wee
escaped.

The confession of the Christian faith.



Believe and confesse
my Lord God eter-
nall, infinite, vnmea-
surable, incomprehen-
sible, and inuisible,
one in substance, and
three in persons, Fa-
ther, Sonne, and ho-
ly Ghost, who art
Almightie God.

wisdom hath not onely
heauen and earth, and
ned, & man after
in him be glori

which draweth downe the third part of the

Prayers.

providence governeth, maintaineth & preferreth the same, according to the purpose of his will.

I beleue also and confesse Iesus Christ the onely Saviour & Medias, who being equall with God made himselfe of no reputation, but tooke on him the shape of a servant, and became man in all things like unto vs except sinne, to assure vs of mercie and forgiveness. For when through our father Adams transgression, we were become children of perdition, there was no meanes to bring vs from the yoke of sinne and damnation, but onely Iesus Christ our Lord, who giving vs that by grace which was his by nature, made vs through faith, the children of God, who, when that fullnesse of time was come, was conceived by the power of the holy Ghost, borne of the Virgin Mary (according to the flesh) and preached in earth the Gospell of saluation, till at length by tyrannie of the Priestes, hee was cruellye cōdemned vnder Pontius Pilat, then President of Iury, a most shamefullye hangd on the Crosse betwene two theues as a notorious trepasse, where taking vpon him the punishment of our sinnes, he deliuered vs from the curse of the law.

And forasmuch as he being onely God could not feele death, neither being onely man could overcome death, he ioynd both together, and suffered his humanitie to bee punished with most cruell death, feeling in himselfe the anger and seuerie iudgement of God, euen as he had bin in extreame torments of hel, and therefore cryed with aloud voyce : My God, my God why hast thou forsaken me : Then of his mercy without compulsion, he offered by himselfe as the onely sacrifice to purge the sins of all the world, so that all other sacrifices for sinne are blasphemous, a derogate from the sufficiencye hereof. Which death, albeit it did suffice to reconcile vs to God, yet the Scriptures commonly do attribute our regeneration to his resurrection. For as by rising againe from the graue the Lord daye conquered death; euen so the victorie of our faith standeth in his resurrection, & therefore without the one we cannot feele the benefites of the other. For as by his death sinne was taken away, so our righteousness was restored by his resurrection. And because he would accomplish all things, & take possession for vs in his kingdome, he ascended into heauen to enlarge the same kingdome by the abundant power of his spirit, by whome we are most assured of his continuall intercession towards God the father, for vs.

And although he be in heauen as touching his corporall presence, where the father hath now set him at his right hand, committed vnto him the administration of all things as well in heauen above, as in earth beneath; yet he is present with vs in his members euen to the end of the world, in preserving and governing vs with his effectuall power, & grace; chieflye with all things are fulfilled, which God sures, to the uttermost mouth of all his Prophets more ample declaration, will come in the same wholy to rest vpon thy man he ascended, with Lord of mercie, through Iesus Christ, & company, our Lord, Amen

e goates, the e-

lect from the reprobate. So that none, whether he be alive then, or dead before, shall escape his iudgement. Wherevnto, I beleue and confesse the holy Ghost, God equall with the father and the Sonne, who regenerateth and sanctifieth vs, ruler and guide, vs vnto all truth, perswading most assuredly in our consciences that we be the children of God, brethren to Iesus Christ, and fellow heires with him of life everlasting : yet notwithstanding it is not sufficient to beleue that God is omnipotent & mercifull, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except wee doe applie the same benefites to vs which are Gods elect.

I beleue therefore and confesse one holie Church, which as members of Iesus Christ the onely head thereof, consent in faith, hope, and charitie, using the gifts of God wherby they be temporall or spirituall, to the profit & furtherance of the same, which Church is not seene to mans eye, but onely knowne to God, who of the lost sons of Adam, hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercy to be saved : the which in due time hee callerth to integritie of life, and godly conuerlation, to make them a glorious Church in himselfe.

But that Church which is visible & seene to the eye, hath three tokens and marks whereby it may be knowne. First the word of God contained in the old and new Testaments, which as it is about the authoritie of the same Church, and onely sufficient to instruct vs in all things concerning saluation : so it is left for all degrees of men to reade and vnderstand, for without this word, neither Councill, or decree, can establish any poynt touching saluation. The second is the holy Sacraments, to wit, of Baptisme, and the Lords supper, which sacraments Christ hath left vnto vs as holy signes and seales of Gods promises. For as by Baptisme one receiveth it signified that we (as well Infants as others of age and discretion) being strangers from God by originall sinne, are receivd into his familie and congregation, with full assurance that although this roote of sinne lie hid in yet to the elect it shall not be imputed : & the supper declareth that God as a most tender father, doth not onely feede our bodies, but also spirituallly nourisheth our soules with the grace and benefites of Iesus Christ, which the Scripture calleth heating of his flesh, and drinking of his blood, neither must we in the administration of these Sacraments follow mans fantasie, but as Christ himselfe hath ordained, so must they be ministered and by such as by ordinary vocation are therunto called. Therefore whosoever receiveth and worketh these Sacraments, or contrariwise condemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church is Ecclesiasticall discipline, which standeth in admonition and correction of faults. The final end wherof is excommunication, if the offender be obstinate. And becaus this Ecclesiasticall discipline, I acknowledge to belong to

The Table.

this Church a politticke Magistrate, who mis-
trusteth to every man iustice, defending the
good, and punishing the euill. To whome we
must render honour & obedience in all things
which are not contrary to the word of God.
And as Moyses, Ezekias, Iosias, and other good
Rulers, purged the Church of God from su-
perstition and idolatry, so the defence of
Christs Church appertaineth to Christian
Magistrates against all idolaters and here-
tiques, as Papists, Anabaptists, with such like
limbs of Antichrist, to rage out all doctrine of
diuels and men, as the Masse, Purgatory,
Limbus Patrum, prayers to Saints, and for the
dead, freewill, distinction of meats, apparell
and dayes, vovs of single life, presence at idoll
seruice, mans merites, with suchlike, which
draw vs from the society of Christs Church,
wherin standeth only remission of sins, pur-
chased by Christs blood, to all them that be-

lieue, whether they be Jewes or Gentiles, and
lead vs to vaine confidence in creatures, and
trust in our owne imaginations: the punish-
ment wherof although God oftentimes discre-
teth in this life, yet after the generall resurrec-
tion, when our soules and bodies shall rise a-
gaine to immortality, they shall be damned to
inquenchable fire, and then we which haue
forsaken all mans wise dome, to cleane vnto
Christ, shall heare the ioyfull voyce: Come ye
blessed of my Father, inherite the kingdome
prepared for you from the beginning of the
world, and so shall go triumphing with him
in body and soule, to remaine euertlastingly in
glory, where we shall see God face to face, and
shall no more need to instruct one another: we
shall all know him, from the highest to the
lowest. To whome with the Sonne, and the
holy Ghost be all praise, honor, and glory, now
and euermore. So be it.

FINIS.



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Veni Creator Spiritus.
 Venite exultemus.
 Te Deum laudamus.
 The song of the three Children.
 Benedictus.
 Magnificat anima mea.
 Nunc dimittis.
 The humble suite of a sinner.
 Quicumque vult.
 The Lamentation of a sinner.
 The Paternoster.
 The X Commandements.

These follow after the Psalmes.

Praise ye the Lord.
 Behold now giue.
 Attend my people.
 Our Father which.
 All my beliefe and.
 Come holy Spirit.
 Giue peace in these.
 O Lord in thee is all.
 The Lord be thanked.
 Preserue vs Lord.
 Also certaine godly Prayers.

unt

1

then

my 11/12

George

remember

remember

1/2

remember

remember

1/2

remember

1/2

